

LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART I

SPECIMENS OF WESTERN HINDĪ AND PAÑJĀBĪ

COLLECTED AND EDITED BY

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Subject to subsequent revision, the following is the proposed list of volume of the Linguistic Survey of India.

- Vol. I. Introductory.
- „ II. Mōn-Khmēr and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
- „ „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
- „ „ III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
- „ IV. Munda and Dravidian languages.
- „ V. Indo-Aryan languages, Eastern group.
- „ Part I. Bengali and Assamese.
- „ „ II. Bihārī and Oṛiyā.
- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī and Lahndā) and the Piśācha languages (including Kāshmīrī).
- „ IX. Indo-Aryan languages, Central group.
- „ Part I. Western Hindī and Pañjābī.
- „ „ II. Rājasthānī and Gujarātī.
- „ „ III. Bhil languages, Khāndēśī, etc.
- „ „ IV. Pahārī languages.
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ऋ ṛi,	ए e,	ऐ ē,	ओ ai,	औ o,	औ ō,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa				
श śa	ष sha	स sa	ह ha	ड़ ṛa	ढ़ ṛha	ळ ḷa	ल्ह ḷha					

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (◌̣) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मेँ *mē̃*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ج j	د d	ر r	س s	ع ʿ
ب b	چ ch	ڌ ḍ	ڑ ṛ	ش sh	غ gh
پ p	ح h	ز z	ز z	ص s	ف f
ت t	ک kh		ژ zh	ض z	ق q
ٿ t̤				ط ṭ	ک k
ث s				ظ ḏ	گ g
					ل l
					م m
					ن n
					when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalized vowel.
					و w or v
					ه h
					ی y, etc.

Tanwin is represented by *n*, thus فَاوْرَان *fauran*. Alif-e maqṣūra is represented by *ā*;—thus دَاوِی *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَند *banda*. When pronounced, it is written,—thus گُنَہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāsh-mīrī) चह *ts'h*; कर् *kar*, pronounced *kor*; (Bihārī) देखि *dēkhat'h*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Paṣṭō (ڄ), Kāśmīrī (च्, च), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Paṣṭō (ڄ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī (च्, च) is represented by *ñ*.
- (d) Sindhī (ڄ), Western Pañjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Puṣṭō (ڄ or ڄ) are represented by *n*.
- (e) The following are letters peculiar to Paṣṭō :—
 ڄ *t*; ڄ *ts* or *dz*, according to pronunciation; ڄ *q*; ڄ *r*; ڄ *zh* or *g*, according to pronunciation; ڄ *sh* or *lh*, according to pronunciation; ڄ or ڄ *n*.
- (f) The following are letters peculiar to Sindhī :—
 ڄ *bb*; ڄ *bh*; ڄ *th*; ڄ *t*; ڄ *th*; ڄ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*;
 ڄ *ñ*; ڄ *dh*; ڄ *q*; ڄ *q*; ڄ *q*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*;
 ڄ *n*; ڄ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>ā</i> ,	„	„	„	<i>a</i> in <i>hat</i> .
<i>ě</i> ,	„	„	„	<i>e</i> in <i>met</i> .
<i>ō</i> ,	„	„	„	<i>o</i> in <i>hot</i> .
<i>e</i> ,	„	„	„	<i>é</i> in the French <i>était</i> .
<i>o</i> ,	„	„	„	<i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ö</i> ,	„	„	„	<i>ö</i> in the German <i>schön</i> .
<i>ü</i> ,	„	„	„	<i>ü</i> in the „ <i>mühe</i> .
<i>th</i> ,	„	„	„	<i>th</i> in <i>think</i> .
<i>dh</i> ,	„	„	„	<i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

THIS volume, dealing with the Central Group of Indo-Aryan Vernaculars, is divided into four parts, *viz.* :—

Part i,	dealing with	Western Hindī and Pañjābī.
Part ii,	„ „	Rājasthānī and Gujarātī.
Part iii,	„ „	The Bhīl Languages, Khandeśī, etc.
Part iv,	„ „	Pahārī.

Of these, Part iii has been prepared partly by Professor Konow and partly by me. I am entirely responsible for the other Parts.

The languages forming this Central Group, and the numbers of their speakers as reported for this Survey, are as follows :—

Western Hindī	.	.	.	.	.	.	.	.	.	.	38,013,928
Pañjābī	.	.	.	.	.	.	.	.	.	.	12,677,639
Rājasthānī	.	.	.	.	.	.	.	.	.	.	15,842,087
Gujarātī	.	.	.	.	.	.	.	.	.	.	10,646,227
Bhili, etc.	.	.	.	.	.	.	.	.	.	.	4,100,675
Eastern Pahārī ¹	.	.	.	.	.	.	.	.	.	.	143,721
Central Pahārī	.	.	.	.	.	.	.	.	.	.	1,107,612
Western Pahārī	.	.	.	.	.	.	.	.	.	.	816,181
TOTAL											83,348,070

Of these, the most important, both politically and in point of numbers, is Western Hindī. One of its dialects is Hindōstānī, the *lingua franca* of India. It should, however, be remembered that Hindōstānī is not a typical dialect of the language. The typical dialect is the Braj Bhākhā spoken round Agra and Mathura. The home of Hindōstānī as a vernacular is more to the North-West, on the border of the Panjab, and that dialect is therefore much infected by the Pañjābī lying to its West.²

Western Hindī is spoken in the western half of the United Provinces, and Pañjābī in the Central Panjab. Rājasthānī is spoken in Rajputana, and Gujarātī in Gujarat. The Bhīl languages and those grouped with them are spoken mainly in the Bhīl country and in Khandesh, but scattered colonies are found in several localities of northern India, from Midnapore in Bengal to the central Panjab.

It would be impossible, in the present volume, to give a detailed account of the relationship of the languages of the Central Group to the other Indo-Aryan vernaculars. The question involves a consideration of the entire history of the growth and expansion of all the Aryan languages, ancient and modern, of northern India, and must therefore be deferred to the Introductory Volume of this Survey, which cannot be prepared till all

¹ The figures for Eastern Pahārī include only those speakers that are resident in India. They do not include the unknown, but much larger, number resident in Nepal, the home of the language.

² The principal point in which Hindōstānī has been affected by Pañjābī is that nouns that in Western Hindī end in *au* or *ō*, such as *ghōṛau* or *ghōṛō*, a horse, in Hindōstānī, as in Pañjābī, end in *ā*, as in *ghōṛā*. Another important point is the use of the postposition *nē* to indicate the case of the agent.

the remaining volumes are in type. Suffice it here to say that the typical language of the Central Group is Western Hindī. Pañjābī is a language resulting from the amalgamation of two very different forms of speech,—the old Piśācha language that lies at the base of the Lahndā spoken in the Western Panjab, and the Prakrit of the Midland that was the parent of Western Hindī. Rājasthānī represents the overflow of Western Hindī to the South and South-West, but is much infected by the language of Gūjar invaders who came partly from the West and partly from Sapādalaksha or the Himalayan tract between Nepal and Kashmir. Gujarātī is a further continuation of this overflow. It has as a basis an old North-Western language of Piśācha origin akin to Sindhī, which was overwhelmed by the Western Hindī invasion, but traces of which can still be observed. The Bhīl dialects are mostly broken forms of Gujarātī spoken by non-Aryan tribes. The three Pahārī languages have at their base an old language akin to Piśācha, spoken by the Khaśa tribe, which has been superseded by the language of Gūjar invaders. This mixed form of speech was carried, as above stated, into Rajputana, and was again, in its turn, strongly influenced in later times by re-immigrants to the Himālaya from Rajputana, who now spoke Rājasthānī. Particulars regarding the growth and expansion of each of these various languages will be found in the Introductions to the various sections.

The four parts of this volume were prepared and sent to press some years ago, but difficulties connected with the obtainment of proper types have greatly delayed the printing of Parts i and iv. I regret that owing to this the Bibliographies of these parts are not entirely up to the dates printed on the title-pages.

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WESTERN HINDĪ.

The home of Western Hindī closely agrees with the *Madhyadēśa*, or Midland, of ancient Sanskrit geographers. The *Madhyadēśa* was the country between the Saraswatī on the west and what is now

Geographical Habitat.

Allahabad on the east. Its northern boundary was the Himālaya Range, and its southern the Narbada River. Between these limits lay, according to tradition, the holy land of Brahmanism. It was the centre of Hindū civilisation, and the abode on earth of its deities. Western Hindī does not extend so far east as Allahabad—its eastern limit is about Cawnpore,—but in other respects the area in which it is spoken is almost exactly the same as the *Madhyadēśa*. It is spoken as a vernacular over the western portion of the United Provinces, in the eastern districts of the Panjab, in Eastern Rajputana, in Gwalior and Bundelkhand, and in the north-western districts of the Central Provinces. Moreover, its most important dialect, Hindōstānī, is spoken and understood, and is even amongst some classes of the population a vernacular, over the whole of the Indian Peninsula.

Western Hindī has five dialects,—Hindōstānī, Bāngarū, Braj Bhākhā, Kanaujī, and

Dialects - Hindōstānī.

Bundēlī. Hindōstānī, as a local vernacular, is spoken in Western Rohilkhand, the Upper Gangetic Dōāb, and the Panjab District of Ambala. It has also been carried over the whole of India by Musalmān conquerors, and has received considerable literary culture. Under these conditions it has three main varieties, Literary Hindōstānī proper, employed by both Musalmāns and Hindūs for literary purposes and as a *lingua franca*; Urdū, employed chiefly by Musalmāns and by Hindūs who have adopted the Musalmān system of education, and a modern development, called Hindī, employed only by Hindūs who have been educated on a Hindū system. Urdū, itself, has two varieties, the standard literary form of Delhi and Lucknow, and the Dakhinī, spoken, and used as a literary medium, by Musalmāns of Southern India.

Bāngarū is the dialect of Western Hindī which is spoken in the Eastern Panjab.

Bāngarū.

It is also called Jātū and Hariānī. It is much influenced by the neighbouring Rājasthānī and Pañjābī.

Braj Bhākhā.

Braj Bhākhā is the dialect of the west central Dōāb and the country to its north and to its south.

Kanaujī is really a form of Braj Bhākhā and is only given separate consideration in deference to popular opinion. It is spoken in the east

Kanaujī.

central Dōāb and the country to its north.

Bundēlī.

Bundēlī is spoken in Gwalior and Bundelkhand. It is also spoken in the adjoining districts of the Central Provinces.

All these dialects are described with considerable detail on the following pages, and it will suffice to give here the total estimated number of speakers of each—

Hindōstānī—

Local Vernacular	5,282,733
Literary Hindōstānī (including Urdū and Hindi)	7,696,264
Dakhinī	3,654,172

16,633,169

WESTERN HINDĪ.

	Brought forward	16,633,189
Bāngarū		2,165,784
Braj Bhākhā	7,864,274	
Kanaujī	4,481,500	
		12,345,774
Bundēli		6,869,201
Total estimated number of speakers of Western Hindī		38,013,928

This is about the same as the population of the United Kingdom in 1891 (38,104,975), and two-thirds of a million less than that of France at the present time (38,641,333). I roughly estimate the area in which it is spoken at about 200,000 square miles, with which we may compare the area of the German Empire (209,000), and that of France (204,000).

As explained in the Introductory Note, Western Hindī is the purest representative of that Group. It is directly derived from the Apabhramśa dialect corresponding to Śaurasēnī, the most Sanskritic of all the Prakrits ; it is spoken in the area which was the centre from which Aryan civilisation was diffused over Hindostan ; and the head-quarters of its principal dialect—Braj Bhākhā—is Mathurā, —the *Μάδουρα ἡ τῶν Θεῶν* of the Greeks, and in ancient times one of the most sacred cities of India.

Of the four languages which form the Central Group of Indo-Aryan vernaculars, Western Hindī is the one which is the most typical of the group. In fact, it would be more accurate, though more complicated, to describe it as being the *only* member of the group, the other three, Pañjābī, Rājasthānī, and Gujarātī, being intermediate between it and the adjoining languages, Lahndā, Sindhī, and Marāṭhī, which belong to what I call the Outer Circle. These languages, Pañjābī, Rājasthānī, and Gujarātī, lie to the west and south of Western Hindī. It is also to be remembered that to its east we have Eastern Hindī, another language which is intermediate between Western Hindī and the speeches of the Outer Circle. But these two sets of intermediate languages possess sharply opposed characteristics. Their respective bases are quite different. As has been explained in the introduction to Vol. VI of this Survey, pp. 3 and ff., Eastern Hindī is a language of the Outer Circle affected by the characteristics of the Central Group, while Pañjābī, Rājasthānī, and Gujarātī are in all their chief characteristics members of the Central Group, and only show traces, which are more and more evident as we go westwards, of the influence of the Outer Circle. It would be most correct to class them as a distinct intermediate group of languages, but it is more convenient to consider them all together, with Western Hindī, as members of one group—the Central,—remembering that they do not possess all the true characteristics of that group in its purity.

The linguistic boundaries of Western Hindī are as follows :—On its north-west it is bounded by Pañjābī, to its south-west and south lies Rājasthānī, to its south-east, Marāṭhī, and to its east, Eastern Hindī. On the north it is bounded by the Indo-Aryan dialects, Jaunsāri, Garhwāli, and Kumaunī, of the lower southern slope of the Himālaya. It gradually shades off into Pañjābī, Rājasthānī, and Eastern Hindī, but there is no intermediate dialect between it and Marāṭhī. Marāṭhī nowhere merges into the languages of the Central Group, but is separated from them by a sharp distinct line

There are, it is true, a few tribal dialects which possess the characteristics of both Western Hindī and Marāṭhī, but these are mere mechanical mixtures—broken jargons,—which are not true intermediate forms of speech. We may consider Marāṭhī as being fully established in the Nāgpur plain at the foot of the Satpura Range. The northern hill dialects are described in Part IV of this volume, and are closely connected with Rājasthānī.

Two characters are employed for writing Western Hindī,—the Persian for some forms of Hindōstānī, and the Dēvanāgarī (with its current hands the Kaithī and Mahājani) for the other dialects. Neither of them need be described here. In writing the dialects in the Dēvanāgarī character, an important irregularity is observed in the employment of the letter र *ra*. When this is followed, in *Tadbhava* words, by the letter य *ya* or व *va*, it does not take the form ^२. Such compounds are written र्य *rya* and र्व *rwa*, respectively. Thus (Braj Bhākhā) माखौ *māryau*, struck ; Bundēli र्वाबो *rwābō* (Hindōstānī *rōnā*), to weep.

The familiar Hindōstānī grammar may be taken as the standard of the grammars of all the Western Hindī dialects. Each is fully described in the proper place, and I here content myself with pointing out one characteristic in which Western Hindī is pre-eminently typical of the Central Group of language. This is the analytic method of its construction, which will be dealt with at some length in the first volume of this Survey, and is only referred to here. Of all the languages of the group, Western Hindī is that which carries analysis to its furthest extreme. Its standard dialect has only one true tense (the present subjunctive) for its verb, and has only one true case (the so-called oblique form) for its nouns. Nearly all the other accidents of time and relation are expressed by the aid of participles, auxiliary verbs, or postpositions.

The earliest date which Yule gives of the use of the word 'Hindōstānī' is 1616 when Terry speaks of Tom Coryate being proficient in 'the Indostan, or more vulgar language.'¹ We may also note that Terry, in his *A Voyage to East India* (1655), gives a brief description of the vulgar tongue of the country of Indostan, which will be found quoted below under J. Ogilby. So Fryer (1673) (quoted by Yule) says: 'The Language at Court is *Persian*, that commonly spoken is *Indostan* (for which they have no proper character, the written Language being called *Banyan*).' It is evident, therefore, that early in the 17th century it was known in England that the *Lingua Franca* of India was this form of speech. On the other hand, another set of authorities stated that the *Lingua Franca* of India was Malay. So Ogilby in the passages quoted below. Again, David Wilkins, in the preface to Chamberlayne's collection of versions of the Lord's Prayer (published 1715), explains that he could not get a version in the Bengali language, as that form of speech was dying out, and was being superseded by Malay. He therefore, for Bengali, gave a Malay version, written in the Bengali character.

It is possible that Ogilby had less excuse than appears for his mistake, for Mr. Quaritch, in his *Oriental Catalogue* published in 1887, mentions a MS. Dictionary then

¹ See, for this and other quotations, *Hobson-Jobson*, s. vv. *Hindostanee* and *Moors*. It is hardly necessary to remind the reader that in the 18th century Hindōstānī was commonly called 'Moors.'

in his possession (No. 31,724 in the Catalogue)¹ which he doubtfully dates as 'Surat, about 1630.' This is a Dictionary of Persian, Hindōstānī, English, and Portuguese, and he describes it as 'a great curiosity as being the first work of its kind. It was probably compiled for the use of the English factory at Surat. The Persian is given in Native and in Roman letters, the Hindōstānī in Gujarātī and Roman letters.' It is a small folio manuscript on Oriental tinted paper.

The celebrated traveller Pietro Della Valle arrived at Surat early in 1623, and remained in India till November 1624, his head-quarters being Surat and Goa. His Indian Travels were published in 1663,² and he has the honour of being the first to mention the Nāgarī, or, as he calls it, Naghèr, alphabet in Europe. He also mentioned a language which was current all over India, like Latin in Europe, and which was written in that character.³ This is, however, probably Sanskrit, not Hindōstānī.

A Jesuits' College was founded at Agra in the year 1620, and to it, in 1653, came Father Heinrich Roth.⁴ Here he studied Sanskrit, and wrote a grammar of that language. He visited Rome in 1664, and afterwards returned to Agra, where he died in 1668. While in Rome he met Kircher, who was then in that city getting the imprimatur for his *China Illustrata*, and gave him information regarding the Nāgarī alphabet which he incorporated in that work. It was published at Amsterdam in 1667, and its full title was *Athanasii Kircheri e Soc. Jesu CHINA Monumentis qua sacris qua profanis, nec non variis Naturae et Artis Spectaculis, aliarumque Rerum memorabilium Argumentis ILLUSTRATA*. Roth's contributions (besides verbal information) consisted of a set of illustrations of the ten Avatāras of Vishṇu (nine of which have titles in both Roman and Nāgarī characters), and five plates, four of which describe the Nāgarī alphabet (*Elementa Linguae Hanscret*), while the fifth gives the *Pater Noster* and the *Ave Maria* in Latin, but written (incorrectly enough) in the Nāgarī character. The *Pater Noster* begins as follows,—यातिर् (sic) नोस्तिर की एस् इन् सेलिस.⁵

In 1673 John Ogilby, Cosmographer, published in London—*Asia, the first Part. Being an Accurate Description of Persia, and the Several Provinces thereof. The Vast Empire of the Great Mogol, and other Parts of India; and their several Kingdoms and Regions: With the Denominations and Descriptions of the Cities, Towns, and Places of Remark therein contained. The various Customs, Habits, Religion, and Languages of the Inhabitants. Their Political Governments, and Way of Commerce. Also the Plants and Animals peculiar to each Country. Collected and translated from the most authentick Authors, and augmented with later Observations, illustrated with notes and adorned with peculiar Maps, and proper Sculptures*. On pp. 59, 60, he deals with the Persian language and its three dialects, Xirazy, Rostazy, and Harmazy. On p. 129 he takes up the subject of the Malay language. He says, 'as to what concerns the Language of the Indians, it only differs in general from the Moors and the Mahometans, but they have also several different Dialects amongst themselves. Amongst all

¹ It has since been sold, and I have failed to trace it.

² So *Encyclopædia Britannica*. Yule (*Hobson-Jobson*) gives 1650-53. (Edited for the Hakluyt Society by Edward Grey, B.C.S., 1892, 2 vols.)

³ See Professor Zachariae, in the *Vienna Oriental Journal*, XVI. pp. 205 and ff.

⁴ See Professor Zachariae, *V. O. J.*, XV. pp. 313 and ff.

⁵ All this is taken from Professor Zachariae's article above referred to. The representation of *coelis* by सेलिस (*selis*) is interesting. The Italian pronunciation of the word is represented by चेलिस (*chēlis*) in Beligatti's work mentioned below.

their Languages, there is none which spreads itself more than the Malayan.' He then proceeds to give a vocabulary of Malayan: He next rather wavers on this point, for (p. 134) he first quotes Pietro Della Valle to show that the same speech is used everywhere, but the written characters differ. Next, he explains on Kircher's (not Pietro Della Valle's)¹ authority that the word 'Nagher' is used as the name both of a language and of a character. He then goes on, 'According to Mr. Edward Terry [see above] the Vulgar Tongue of Indostan hath great affinity with the Persian and Arabic Tongues: but is pleasanter and easier to pronounce. It is a very fluent language, expressing many things in few Words. They write and read like Us, viz. from the Left to the Right Hand.' (This last remark shows that some alphabet akin to Nāgarī, and not the Persian one, is referred to.) The language of the Nobility and Courts, and of all public Businesses and Writings, is Persian, but 'Vulgar Mahumetans speak Turkish, but not so eloquently as the natural born Turks. Learned Persons, and Mahumetan Priests, speak the Arabic. But no Language extends further, and is of greater Use than the Malayan The Netherlands East India Company have lately printed a Dictionary of the Common Discourse in that Tongue, as also the new Testament and other Books in the same Language. Moreover, the Holland Ministers in their several Factories in India, teach the Malayan Tongue, not only in their Churches, but Schools also.'²

In the same year we have Fryer's much more accurate statement about Indian languages already quoted.

In 1678 there appeared at Amsterdam the first volume of Henricus van Rheede tot Drakestein's³ *Hortus Indicus Malabaricus adornatus per H. v. R. t. D.* The introduction contains eleven lines of Sanskrit, dated, in the Nāgarī character. The date corresponds to 1675 A.D.

In Berlin in the year 1680, Andreas Müller, under the pseudonym of Thomas Ludeken, produced a collection of versions of the Lord's Prayer under the title of *Oratio Orationum. S. s. Orationis dominicæ Versiones præter authenticam fere centum, eaque longe emendatius quam antehac, et e probatissimis Autoribus potius quam prioribus Collectionibus, jamque singulā genuinis Linguā suā Characteribus, adeoque magnam Partem ex Aere ad Editionem a Barnimo Hagio traditæ editæque a Thoma Ludekenio, Solq. March. Berolini, ex Officina Rungiana, Anno 1680.*⁴ The Barnimus Hagius mentioned herein as the engraver is also a pseudonym for Müller himself. In this collection Roth's *Pater Noster* was reprinted as being actually Sanskrit, and not a mere transliteration of the Latin original.

In 1694 there appeared a work on Chess by Thomas Hyde, entitled *Historia Shahiludii*.⁵ On pp. 132-137 he gives twelve different Sanskrit words for 'elephant' engraved in Nāgarī characters.

¹ So O. Dapper's *Asia* (published in Dutch in 1672; German Translation, Nürnberg, 1681) in a passage which Ogilby has evidently translated in the above quotation. Professor Zachariae, however, states (*V. O. J.*, XVI.) that so far as he has been able to discover, Kircher does not mention Nagher at all. I have not seen Dapper's work, but Ogilby certainly borrowed largely from it.

² I am sorry that I can give no clue as to the Dutch works mentioned. Perhaps some of my readers can. Ogilby appears to have confused India Proper with the Dutch Settlements in Further India, where, of course, Malay was the *Lingua Franca*.

³ See Professor Macdonell, in *J. R. A. S.*, 1900, p. 350. The work appeared from 1678 to 1703 in twelve volumes.

⁴ Adelung, *Mithridates*, Vol. I. pp. 654 and ff.

⁵ See Professor Macdonell, *J. R. A. S.*, 1898, p. 136, Note 2. Another similar work by the same author appeared in the same year, entitled *Historia Nerdiludii*. See Prof. Zachariae in *V. O. J.*, XV., quoted above.

So far we have dealt only with general notices or with the accounts of the characters in which Hindōstānī is written. With the commencement of the 18th century, we find the first attempts at giving serious accounts of the language itself. According to Amaduzzi in his preface to Beligatti's *Alphabetum Brammhanicum* (see below), a Capuchin monk named Franciscus M. Turonensis completed at Surat, in the year 1704, a manuscript *Lexicon Linguae Indostanicae*, in two parts, of between four and five hundred double-columned pages each. In Amaduzzi's time it was still preserved in the library of the Propaganda in Rome, but when I searched for it there in the year 1890 it could not be found.

We now come to the first Hindōstānī grammar. John Joshua Ketelaer (also written Kötelār, Kessler, or Kettler) was a Lutheran by religion, born at Elbingen in Prussia. He was accredited to Shāh 'Ālam Bahādur Shāh (1708-1712) and Jahāndār Shāh (1712) as Dutch envoy. In 1711 he was the Dutch East India Company's Director of Trade at Surat. He passed through Agra both going to and coming from Lahore (*viā* Delhi), but there does not seem to be any evidence available that he ever lived there, though the Dutch Company had a Factory in that city subordinate to Surat. The mission arrived near Lahore on the 10th December 1711, returned to Delhi with Jahāndār Shāh, and finally started from that place on the 14th October 1712, reaching Agra on the 20th October. From Agra they returned to Surat. In 1716 Ketelaer had been three years Director for the Dutch Company at Surat. He was then appointed their envoy to Persia, and left Batavia in July 1716, having been thirty years in the Dutch Service or in the East Indies. He died of fever at Gambroon on the Persian Gulf on his return from Isfahan, after having been two days under arrest, because he would not order a Dutch ship to act under the Persian Governor's orders against some Arab invaders.¹ He wrote a grammar and a vocabulary of the 'Lingua hindostanica,' which were published by David Mill, in 1743, in his *Miscellanea Orientalia* (see below). We may assume that they were composed about the year 1715.

In the same year there appeared another collection of versions of the Lord's Prayer. Its author was John Chamberlayne. It was published at Amsterdam, and had a preface by David Wilkins, who also contributed many of the specimens. Its full title was *Oratio dominica in diversas omnium fere Gentium Linguas versa et propriis cujusque Linguae Characteribus expressa, una cum Dissertationibus nonnullis de Linguarum Origine, variisque ipsarum Permutationibus. Editore Joa. Chamberlanio Anglo-Britanno, Regiae Societatis Londinensis Socio. Amstelodami, typis Guil. et David. Goerei, 1715.* For our present purpose, it is sufficient to remark, with reference to this celebrated work, that it reproduces Roth's *Pater Noster*, but without making Müller's error of imagining it to be Sanskrit.

Maturin Veyssière LaCroze was born at Nantes in 1661. In 1697 he became librarian to the Elector at Berlin and died in that city in 1739. As librarian he kept up a voluminous correspondence on linguistic subjects with the learned men of his time, including David Wilkins, John Chamberlayne, Ziegenbalg, and F. S. Bayer. This was published after his death under the title of *Thesavri Epistolici LaCroziani Ex Bibliotheca Iordaniana edidit Io. Ludovicus Phlips. Lipsiae, 1742.* In this we find him helping Wilkins and Chamberlayne in the compilation of the *Oratio Dominica* just mentioned. For our present purpose, the most important letters are those to and

¹ See G. A. Grierson, *Proceedings A. S. B.*, May, 1895. Cf. Adelung, *Mithridates*, Vol. I. p. 192.

from Theophilus Siegfried Bayer, one of the brilliant band of scholars who founded the Imperial Academy at St. Petersburg. In one of Bayer's letters (dated June 1, 1726) we find what are I believe the first words of what is intended for Hindōstānī ever published in Europe. These are the first four numerals as used by the 'Mogulenses Indi' (1=*hicku*; 2=*guu*; 3=*tray*; 4=*tzahr*), which are contained in a comparative statement of the numerals in eight languages. These numerals are, however, not really Hindōstānī. *Guu* is an evident misprint. The others are Lahndā or Sindhī, (1=Lahndā, *hik*; Sindhī, *hiku*; 3=Lahndā, *trai*; Sindhī, *trē*; 4=Lahndā, *chār*; Sindhī, *chāri*).¹ Two years subsequently, in the third and fourth volumes of the Transactions of the Imperial Academy (for the years 1728 and 1729, published in 1732 and 1735 respectively) we find Bayer busily deciphering the Nāgarī alphabet, first through means of a trilingual syllabary printed in China, which gave the Tibetan form of Nāgarī (Lāntshā), current Tibetan, and Manchu alphabets, and afterwards with the help of the missionary Schultze to be shortly mentioned.² Finally, in November 1731 LaCroze writes to Bayer that the character used for writing by the Marāṭhās is called 'Balabande,' which, however, he adds, hardly differs from that used by the 'Bramans' which is called 'Nagara' or 'Dewanagara.' He then proceeds to show how, in his opinion, the 'Balabande' alphabet is derived from Hebrew, basing his contention on the forms of the letters in Roth's *Pater Noster* as reproduced in Chamberlayne's work.

Our next stage is Mill's *Dissertationes Selectae*. Its full title is *Davidis Millii Theologiae D. ejusdemque, nec non Antiquitatum sacrarum, & Linguarum orientalium in Academia Trajectina, Professoris ordinarii, Dissertationes selectae, varia s. Litterarum et Antiquitatis orientalis Capita exponentes et illustrantes. Curis secundis, novisque Dissertationibus, Orationibus, et Miscellaneis Orientalibus auctae. Lugduni Batavorum, 1743*. To us its principal interest consists in the fact that, in the *Miscellanea Orientalia*, he prints Ketelaer's Hindōstānī Grammar and Vocabulary, which, as we have seen, was written about the year 1715. He also gives some plates illustrating Indian alphabets. Two illustrate the Nāgarī character, and I am not certain from where he got them. The third is taken from Bayer's essay in the Transactions of the Imperial Academy of St. Petersburg, and shows the Lāntshā, ordinary Tibetan, and Manchu characters. The fourth illustrates the Bengali alphabet. The *Miscellanea Orientalia* are on pp. 455-622 of the work. Caput, I., *De Lingua Hindustanica* (pp. 455-488). *Latin, Hindōstānī, and Persian Vocabulary* (pp. 504-509). *Etymologicum Orientale harmonicum* (a comparative vocabulary of Latin, Hindōstānī, Persian, and Arabic) (pp. 510-598). Except for the plates of characters, all the Hindōstānī is in the Roman character, the body of the work being written in Latin. The spelling of the Hindōstānī words is based on the Dutch system of pronunciation. Thus, *me kiā*, feci; *me kartsjoekæ* (*mañ kar chukā*), feci; *misjæ* (*mujhē*), mihi. The use of the Perso-Arabic alphabet for writing Hindōstānī is explained. In the two test points of the accuracy of all these old grammars (the distinguishing of the singular and of the

¹ Bayer gives the numbers more correctly on pp. 113 and ff. of his *Historia Regni Græcorum Bactriani*. Petropoli, 1738. Here he gives the first ten numerals both in the Dēvanāgarī character, and in transliteration. The latter runs, 1, *heku*; 2, *ddhu*; 3, *tray*; 4, *tgjar*; 5, *pangj*; 6, *tsche*; 7, *tzatte*; 8, *aadgj*; 9, *nao*; 10, *ndga*. He tells us that he got them from a native of Multan. I have to thank Professor Kuhn for drawing my attention to this work.

² Regarding LaCroze and Bayer, see further particulars in G. A. Grierson, *J. A. S. B.*, Vol. LXII. (1893), pt. I. pp. 42 and ff.

plural of the personal pronouns, and the use of *nē* in the agent case). Ketelaer is right in the first and wrong in the second. He recognises *maĩ* (which he spells *me*) and *tā* (*toe*) as singulars, and *ham* (*ham*) and *tum* (*tom*) as plurals. He has no idea of the use of *nē*. On the other hand, he teaches the Gujarātī use of *āp* to mean 'we.'

Ketelaer's Grammar includes not only the Hindōstānī declensions and conjugations, but also versions of the Ten Commandments, the Creed, and the Lord's Prayer in that language. His translation of the last may be given as a specimen of the earliest known translation of any European Language into Hindōstānī. It runs as follows :—

Hammare baab—Ke who asmaanmehe—Paak hoeé teere naom—Auwe hamko moluk teera—Hoeé resja teera—Sjon asmaan ton sjimienme—Rootie hammare nethi hamkon aasde—Oor maafkaar taxier apne hamko—Sjon mafkarle apre karresdaar onkon—Nedaal hamko is was wasjeme—Belk hamko ghaskar is boerayse. Teeræ he potsjaji, soorrauri alemgiere heametme. Ammen.

In the year following the publication of Ketelaer's Grammar appeared that of the celebrated missionary Schultze, whose name has been already mentioned more than once. The full title is *Viri plur. Reverendi Benjamin Schultzeii Missionarii Evangelici Grammatica Hindostanica collectis in diuturna inter Hindostanos Commoratione in justum Ordinem redactis ac larga Exemporum (sic) Luce perfusis Regulis constans et Missionariorum Usui consecrata. Edidit et de suscipienda barbararum Linguarum Cultura prefatus est D. Jo. Henr. Callenberg. Halae Saxonum, 1744* (some copies are dated 1745). Schultze was aware of the existence of Ketelaer's Grammar, and mentioned it in his preface. Schultze's Grammar is in Latin. Hindōstānī words are given in the Perso-Arabic character with transliteration. The Nāgarī character (*Dewa-nāgaricæ*) is also explained. He ignores the sound of the cerebral letters and (in his transliteration) of all aspirated ones. He is aware of the singular and plural forms of the personal pronouns, but is ignorant of the use of *nē* with the past tenses of transitive verbs.

Four years afterwards Johann Friedrich Fritz published the *Sprachmeister* with a preface by Schultze. Its title runs *Orientalisch-und Occidentalischer Sprachmeister, welcher nicht allein hundert Alphabete nebst ihrer Aussprache, So bey denen meisten Europäisch-Asiatisch-Africanisch-und Americanischen Völkern und Nationen gebräuchlich sind, Auch einigen Tabulis polyglottis verschiedener Sprachen und Zahlen vor Augen leget, Sondern auch das Gebet des Herrn, in 200 Sprachen und Mund-Arten mit dererselben Characteren und Lesung, nach einer Geographischen Ordnung mittheilet. Aus glaubwürdigen Auctoribus zusammen getragen, und mit darzu nöthigen Kupfern versehen. Leipzig, Zufinden bey Christian Friedrich Gessnern. 1748*. Fritz's book is a long way ahead of its predecessor Chamberlayne's. Part I. (pp. 1-219) gives tables of the alphabets of over a hundred different languages, with accounts of the mode of use of each. On pp. 120-122 we find described the use of the Perso-Arabic alphabet as applied to Hindōstānī. It may be noticed that all mention of the cerebral letters is omitted. On p. 123 we have the 'Devanagram,' on p. 124 the 'Balabandu,' and on pp. 125-131 the 'Akar Nagari,' which are all rightly classed together as various forms of the same alphabet, but the transliteration is often curiously incorrect. For instance,

under 'Akar Nagari,' ढ is transliterated *dhgja*, and it is explained that an *n* is always sounded before it and that the *j* is clearly pronounced as in the Arabic ج. It will be seen that here the existence of cerebral letters is indicated. Except in the case of 'Akar Nagari,' no attempt is made to distinguish between aspirated and unaspirated letters. On p. 204 are given the Hindōstānī numerals from 1—9, and 10, 20, 30, etc., up to 90. They commence, *Jek, do, tin, schahar, patsch, sche, sat, att, nau, das*. Part II (pp. 1-128) contains the versions of the Lord's Prayer. On pp. 81 and 82 is given Schultze's 'Hindostanica seu Mourica seu Mogulsch' version in the Perso-Arabic character with transliteration. The latter begins, *Asman-po¹ rahata-so hamara Bap, tumara Naun pak karna hone deo, tumari Padaschahi ane deo*, etc. The versions in the Nāgarī character are Roth's transliterated version, Sanskrit in 'Dewa-nagaram s. Hanscret,' and Bhōjpurī in 'Akar-Nagarika' (the last two by Schultze). Finally, there are comparative statements of the words for 'father,' 'heaven,' 'earth,' and 'bread' in all the languages quoted, and some other appendixes. The Hindōstānī forms of these four words are given as *Bab', Asmān, Hunnia*, and *Rosi* (sic), respectively.

Our next authority is *Travels from St. Petersburg in Russia to diverse Parts of Asia*. By John Bell. Glasgow, 1763. (New Edition, Edinburgh, 1806.) In Chapter 12 of this work are given the Numerals of Indostan.

Of much more importance is the *Alphabetum Brammhanicum seu Indostanum Universitatis Kasī. Romae, 1761. Typis Sac. Congregationis de Propag. Fide*. It is by a Capuchin Missionary named Cassiano Beligatti, and is furnished with a preface by Johannes Christophorus Amadutius (Amaduzzi). In this preface there is a very complete account of the then existing knowledge regarding Indian languages. It describes Sanskrit (संस्कृत) correctly as the language of the learned, and next refers to the 'बखा बोली' or 'Beka Bolī' or common tongue which is found in the University of 'Kasī or Benarès.' It then goes on to enumerate the other principal alphabets of India which (except 'Nagrī, Nagrī Soratensis, or Balabandū') do not immediately concern us. Of more particular interest is his mention of a *Lexicon Linguae Indostanicae* which was composed by a Capuchin Missionary of Surat named Franciscus M. Turonensis, in the year 1704, the manuscript of which was then in the Propaganda Library in Rome, and which Amaduzzi describes at considerable length. He also mentions a manuscript dialogue (? in Hindōstānī) between a Christian and a Native of India regarding the truth of religion, which was dedicated to the Rājā of Betia, in the present district of Champaran, by Josephus M. Gargnanensis and Beligatti, the author of the work we are now describing. The *Alphabetum Brammhanicum* is of importance as being the first book (so far as I am aware) in which the vernacular words are printed in their own character in moveable types. But not only are the Dēvanāgarī letters represented by types, but even the Kaithī ones receive the same honour. Beligatti calls the Dēvanāgarī character the 'Alphabetum expressum in litteris Universitatis Kasī,' and after covering over a hundred pages with a minute description of its use (including the compound consonants), he goes on, on page 110, to deal with the 'Alphabetum popolare Indostanorum vulgo Nagrī.' This is, he says, used by all the natives for familiar letters and ordinary books, and for all subjects, whether religious or profane, which can be

¹ This postposition 'po' (pō) belongs to Dakhinī Hindōstānī.

written in the 'भाखा बोली *bhakū boli* or vulgar tongue.'¹ He then gives a good description of the Kaithī alphabet, using moveable types also here. The book concludes with an account of the numerals and with reading exercises. These last are transliterations of the Latin *Pater Noster* and *Ave Maria* into Dēva-nāgarī, followed by translations of the Invocation of the Trinity, the Lord's Prayer, the Ave Maria, and the Apostles' Creed into Hindōstānī, in the same character. Taking it altogether, the *Alphabetum Brammhanicum* is, for its time, a wonderfully good piece of work.

With the *Alphabetum Brammhanicum* the first stage of Hindōstānī Bibliography may be considered to be completed. Hadley's Grammar appeared in 1772, and was quickly followed by a number of other and better ones, such as the Portuguese *Gramatica Indostana* (1778: far in advance of Hadley), Gilchrist's numerous works (commencing 1787), and Lebedeff's Grammar (1801). These will all be found below, each described in its proper place. Lebedeff's work deserves more than a mere entry on account of the extraordinary adventures of its author. This remarkable man gives an account of his life in the preface of his book, from which we gather that he began his Indian career (apparently as a bandmaster) in the year 1785 at Madras. After a stay there of two years he migrated to Calcutta, where he met with a Pandit who taught him Sanskrit, Bengali, and Hindōstānī (or, as he called it, the Indian mixed dialect). His next attempt was to translate two English plays into Bengali, and one of these was performed publicly with great applause (according to its author) in 1795 and again in the following year. According to Adelung,² he then became theatrical manager to the Great Mogul, and finally returned to England after a stay of more than twenty years in the East. In London he published his grammar, and made the acquaintance of Woronzow, the Russian Ambassador, who sent him to Russia. He was employed in the Russian Foreign Office and was given a large subvention towards founding a Sanskrit press. I have no knowledge of any other works from his pen. It is to be hoped, for the sake of his patrons, that his knowledge of Sanskrit and Bengali was greater than that of Hindōstānī which he displays in his grammar. Not only is its system of transliteration (*kon hay hooa* = who is there) detestably incorrect, but so is the whole account of the grammatical structure of the language. The concluding words of his preface show that he was not conscious of its imperfections, and at the same time throw a curious light on the morality of Europeans in India at his time. 'The Indian words in this work are . . . so well ascertained as to leave no doubt, but the European learner, with a little assistance of a Pandit or Moonshie, nay, even of a *Bebēe-saheb*, cannot fail in a short time to obtain a knowledge of their [the natives'] idioms, and to master the Indian dialects with incredible facility.'

Finally we may briefly refer to a few belated works of the early period of inquiries into Indian languages, which appeared after Hindōstānī had begun to be seriously studied

¹ Beligatti's representation of this expression is more accurate than Amaduzzi's, but even his transliteration here breaks down. Count de Gubernatis (*Bolletino Italiano degli Studii Orientali*, Firenze, 1876-77, pp. 44, 45) mentions a *Gramatica Mora* (vuol dire Hindostani) adopera i caratteri devanagarici. Segue un parvum Dictionarium indostanum de Nominibus ut plurimum obviis in Historia Indica, by the Paulinus a S. Bartholomaeo mentioned in the next page as the author of the preface to the *Alphabeta Indica*. The work mentioned by Count de Gubernatis is apparently in MS. and should belong to the latter half of the 18th century. I owe this reference to the kindness of Professor Zachariae.

² *Mithridates*, I. 185. According to the same authority he was by birth an Ukraine peasant, and, on account of his musical talents, was taken up by Prince Rasumosky, who carried him to Italy, where he became proficient on the violoncello. He then wandered to Paris and London, where he took service under a Lord who went to India as Governor.

in Calcutta. In 1782 Iwarus Abel published in Copenhagen *Symphona Symphona, sive undecim Linguarum Orientalium Discors exhibita Concordia Tamulicæ videlicet, Granthamicæ, Telugicæ, Sanscrutamicae, Marathicæ, Balabandicæ, Canaricæ, Hindostanicæ, Cuncanicæ, Gutzaratticæ et Peguanicæ non characteristicæ, quibus ut explicativo-Harmonica adjecta est Latine*. It is a comparative vocabulary of fifty-three words in these eleven languages. The words include parts of the body, heaven, sun, etc., certain animals, house, water, sea, tree, the personal pronouns and numerals.

In 1791 there was published in Rome an anonymous work, with a preface by Paulinus a S. Bartholomæo, entitled *Alphabeta Indica, id est Granthamicum seu Sanscrdamico-Malabaricum, Indostanum sive Vanarense, Nagaricum vulgare, et Talenganicum*. It is a collection of these four alphabets, all in moveable types.

Johann Christoph Adelung's *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten* may be taken as the link between the old philology and the new. A philologist so eminent as this great writer could not fail to adorn whatever linguistic subject he touched, and, for its time, this work is a marvel of erudition and masterly arrangement. So far as Indian languages go, it sums up all (little it must be confessed) that was known about them at the end of the 18th century. In it 'Mongolisch-Indostanisch oder Mohrisch' (i.e., Urdū) (Vol. I. pp. 183 and ff.) and 'Rein oder Hoch-Indostanisch, Dewa Nagara' (pp. 190 and ff.) are jointly described as the 'Allgemeine Sprachen in Indostan.' By 'Rein oder Hoch-Indostanisch' are meant the various 'Hindi' dialects spoken between Mathura and Patna, but as an example is given the Lord's Prayer in badly spelt Sanskrit. It is contributed by Schultze, whose nationality apparently prevented him from distinguishing between *bh* and *p*. For instance, he spells *bhōjanam* 'podsanam.' Vol. IV of the work consists of additions and corrections, and of a supplement by J. S. Vater. Further information regarding Hindōstānī will be found on pp. 58-63, 83 (relationship of Hindōstānī to Romani), and 486 of that volume.

SUMMARY OF IMPORTANT EARLY DATES.

A.D.	
1600.	EMPEROR AKBAR reigning. English East India Company incorporated.
1602.	Dutch East India Company founded.
1605.	EMPEROR JAHĀNGIR comes to the throne.
1615.	Embassy of Sir T. Roe. English factory established at Surat.
1616.	Earliest recorded mention of the Indostan language (spoken by Tom Coryate).
1620.	Jesuits' College founded at Agra. English establish an Agency there.
1623-24.	Pietro Della Valle in India.
1628.	EMPEROR SHĀH JAHĀN comes to the throne.
1630.	? Compilation of the Surat Dictionary of Persian, Hindōstānī, English, and Portuguese.
1640.	English factory established at Hugli.
1653.	Heinrich Roth joins Jesuit College at Agra.
1655.	Terry's <i>Voyage to East India</i> published. Terry accompanied Sir T. Roe (1615).
1658.	EMPEROR AURANGZEB comes to the throne.
1661.	Bombay transferred to the English crown.
1663.	Pietro Della Valle's <i>Indian Travels</i> published.
1664.	Heinrich Roth visits Rome and meets Kircher.
1667.	Kircher's <i>China Illustrata</i> . LaCroze appointed Librarian at Berlin.
1672.	J. Fryer's <i>Travels in East India and Persia</i> commenced and continued to 1681. Published 1698.
1672.	O. Dapper's <i>Asia</i> published in Dutch.
1673.	J. Ogilby's <i>Asia</i> .

- A.D.
1678. Henricus van Rhee de tot Drakestein's *Hortus Indicus Malabaricus* commenced to issue.
1680. Andreas Müller's *Oratio Oraticum*.
1681. O. Dapper's *Asia* (German Translation) published at Nurnberg.
1694. Thomas Hyde's *Historia Shahihulii*.
1696. Charnock founds Fort William in Calcutta.
1698. J. Fryer's *Travels in East India and Persia* published. See 1672.
1704. Franciscus M. Taronensis completes his *Lexicon Linguae Indostanicae*.
1708. EMPEROR BAHĀDUR SHĀH comes to the throne.
1711. Ketelaer's embassy.
1712. EMPEROR JAHĀNDĀR SHĀH comes to the throne.
1713. EMPEROR FARRUKH-SĪYAR comes to the throne.
1715. Ketelaer's Grammar. The *Oratio Dominica* of Chamberlayne and Wilkies.
1719. EMPEROR MUHAMMAD SHĀH comes to the throne.
- 1726-29. Bayer's investigations.
1739. Death of LaCroze. See 1667. Invasion of India by Nadir Shāh.
1743. Mill's *Dissertationes Selectae*. Publication of Ketelaer's Grammar. Manuel da Assumpção publishes a Bengali Grammar and Vocabulary at Lisbon.
1744. Schultze's *Grammatica Hindostanica*.
- 1745-58. Schultze's Bible translations.
1748. EMPEROR AĦMAD SHĀH comes to the throne. Fritz's *Sprachmeister* published.
1754. EMPEROR 'ĀLAMGĪR II. comes to the throne.
1757. Battle of Plassy.
1759. EMPEROR SHĀH 'ĀLAM II. comes to the throne.
1761. *Alphabetum Brammhanicum*. Third battle of Panipat. Defeat of the Marāṭhās by Aḥmad Shāh Durrānī.
1772. WARREN HASTINGS, GOVERNOR OF BENGAL. Hadley's Grammar published.
1773. Fergusson's Hindōstānī Dictionary published.
1778. *Grammatica Indostana* published at Lisbon.
1782. Ivarus Abel's *Symphona Symphona*.
1786. MARQUIS OF CORNWALLIS, GOVERNOR GENERAL.
1787. Gilchrist begins publishing.
1788. *The Indian Vocabulary* published in London.
1790. Harris's *Dictionary of English and Hindostany*.
1791. *Alphabeta Indica* published at Rome.
1793. SIR JOHN SHORE, GOVERNOR GENERAL. William Carey lands at Calcutta.
1798. LORD MORNINGTON (MARQUIS OF WELLESLEY), GOVERNOR GENERAL.
1800. Robert's *Indian Glossary*.
1801. Lebedeff's Grammar. Carey's first Bengali New Testament printed.
1805. MARQUIS OF CORNWALLIS, SECOND TIME GOVERNOR GENERAL. W. Hunter's translation of the New Testament into Hindōstānī. Done with the aid of Muḥammad Fiṭrat and other learned natives.
1806. Publication of first volume of Adelung's *Mithridates*. Henry Martyn arrives in India, and commences translation of New Testament.
1807. EARL OF MINTO, GOVERNOR GENERAL.
1810. Henry Martyn's Urdū translation of New Testament, the basis of all subsequent versions, completed in manuscript with the aid of Muḥammad Fiṭrat.
1811. Carey publishes a Hindi New Testament.
1812. Fire in Serampore Press. Henry Martyn's version of the New Testament destroyed before issue.
1813. EARL OF MOIRA (MARQUIS OF HASTINGS), GOVERNOR GENERAL. Carey publishes the Pentateuch in Hindī.
1814. Henry Martyn's translation of the New Testament into Hindōstānī issued. Carey publishes New Testament in Hindī.

Of the dialects of Western Hindī, Braj Bhākhā and Hindōstānī are those which have received most literary culture. Kanaujī is so like Braj Bhākhā, that it hardly deserves separate mention. I only refer to it as its separate existence is popularly recognised. Some few works have

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been written in Bundēlī, but none of them have been critically edited. Indeed, this important dialect has been almost entirely ignored by students. Even Dr. Kellogg does not describe it in his *Grammar*. Kanaujī and Bundēlī are therefore hardly mentioned in this bibliography. Nearly all the entries refer either to Braj Bhākhā or to one or other of the various forms of Hindōstānī.

The following Bibliography is divided into four sections :—

I.—*General*.—This deals with works giving a general account of the language or of one or more of its dialects, including works dealing with the subject from the point of view of comparative philology.

II.—*Grammars, Dictionaries, and other helps to the student*.—I have endeavoured to make this as complete as possible up to the date of the Mutiny. After that I have selected, perhaps in a somewhat arbitrary fashion.

III.—*Selections, Collections of Scattered Pieces, and Collections of Proverbs*.—This includes some Readers put together mainly for students.

IV.—*Texts*.—Here, with a few exceptions, I have confined myself to works which have been more or less critically edited by European scholars. It would have been impossible to enumerate the huge mass of texts which have issued without any attempt at editing from the native presses of India. For them, the reader can consult Mr. Blumhardt's *Catalogues* of Hindōstānī and Hindī works in the British Museum Library, and of the same in the India Office Library. These are all published separately, and can be obtained at a moderate price. To this section I have added an appendix giving a list of early translations of the Scriptures into the various dialects of Western Hindī.

In each of the first three sections, all the works of one writer are grouped together, and each writer is arranged in order of the date of the first work mentioned under his name. In the fourth section writers are arranged alphabetically.

In the following lists I have taken special care to include everything written by Garcin de Tassy. In this respect I have to acknowledge the assistance which has been kindly rendered to me by Monsieur J. Vinson. With his help I trust that I have been able to offer a not unworthy tribute to the memory of the great French scholar :—

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HARIŚCHANDRA,—See *Sūr Dās*.

HASAN, MIR,—*Sīhr-ool-buyan (Sihru'l-bayān) or Musnuwee of Meer Husun, being a History of the Prince Benuzeer, in Hindoostanee Verse. Published under the patronage of the College of Fort William in Bengal. Calcutta, 1805. Many other editions, such as Cawnpore, 1862, 1874; Meerut, 1876; Cawnpore, 1878. Nusri Benuzeer (Naṣr-e Bēnazīr), or a prose Version by Meer Bukhadoor Khan, of the Sīhr ool buyan, an enchanting Fairy Tale in Hindoostanee Verse, by Meer Husun: composed for the use of the Hindoostanee Students in the College of Fort William, under the superintendence of John Gilchrist. Calcutta, 1803. The Nasr-i Be-nazir. An Eastern Fairy Tale, translated from the Urdū by C. W. Bowdler Bell. Calcutta, Hull (printed), 1871. The Nasr-i-Benazir or the Incomparable Prose of Mīr Hasan, literally translated into English by Major Henry Court. 2nd Edition, Calcutta, 1889. The Nasr-i-be Nazir, one of the Text Books for the High Proficiency Examination in Urdu, edited by Lieut.-Col. G. S. A. Ranking, Calcutta, 1902.*

HASAN, MIR,—See also *Nihāl Chand (Lāhōrī)* .

HERKLOTS,—See *Ja'far Sharif*.

HOERNLE, A. F. R., C.I.E.,—See *Chand Bardāl*.

HOLLINGS, CAPT. W.,—See *Lallū Lāl; Mazhar 'Alī Khān Wilā*.

IKRĀM 'ALĪ,—*Ikhwānu's-ṣafā. Translated from the Arabic by Maulavī I. 'A. Calcutta, 1811. Other editions, Madras, 1840; Bombay, 1844; second edition, edited by Ghulām Haidar, Calcutta, 1846; Lucknow, 1848; Delhi, 1851; Lahore, (?) 1855; Lucknow, 1862; Madras, 1862; Lahore, 1868; Bombay, 1870; Bangalore, 1872; Madras, 1872; Madras, 1879; Bulandshahr, 1882; and others. Intikhab-i Ikhwānu's-ṣafā (Selections from the I. S.). Edited by J. Michael, London, 1829. Ikhwānu's-ṣafā. Translated from the Arabic into Hindūstānī, by Maulavī Ikrām 'Alī. A new Edition, revised and corrected, by Duncan Forbes . . . and Dr. Charles Rien. London, 1862. The Ikhwan-us-safa . . . Third Edition, revised and corrected by W. Nassau Lees. Calcutta, 1862.*

A complete Vocabulary to the Ikhwan-oos-suffa; with etymological Illustrations of . . . difficult Words. By T. P. Manuel. Calcutta, 1862.

An English Translation of the Akhwa-noos-safa, by Moonshee Syed Hoossain. Madras, 1855. The Ikhwan-oos-suffa, translated from the original Oordoo into English Prose, and followed by a Vocabulary of the difficult Words . . . occurring in the Text, by T. P. Manuel. Calcutta, 1860. Ikhwānu's-ṣafā; or Brothers of Purity. Translated from the Hindūstānī of Maulavī Ikrām 'Alī, by John Platts, Esq.,—Carried through the Press by Edward B. Eastwick. London, 1869.

Les Animaux, extrait de Tuhfat Ikhwan ussafa . . . traduit d'après la Version hindoustanie par M. Garcin de Tassy. Paris, 1864.

INSHĀ ALLĀH KHĀN, CALLED INSHĀ,—*Kulliyāt-e Inshā Allāh Khān. The complete works. Delhi, 1855; Lucknow, 1876.*

A Tale by Inshā Allāh Khān. Communicated and translated by L. Clint, Esq., Journal of the Asiatic Society of Bengal, Vol. XXI (1852), pp. 1 and ff. Continuation, translated by the Rev. S. Slater, Vol. XXIV (1855), pp. 79 and ff. (This is the celebrated tale commonly called 'Kahānī thēth Hindī-mē,' which has frequently appeared in Indian School-books such as

'*Guṭākā*.' Its value consists in its style, which, though pure and elegant Urdū and fully intelligible to the Musalmāns of Delhi and Lucknow, does not contain a single Persian word. On the other hand, it is equally free from the Sanskritisms of Paṇḍits. The idiom (including the order of the words) is distinctly that of Urdū, not of Hindī. In this last respect, it differs from the work of Ayōdhya Singh Upādhyāy, in which the order of words is that usual in Hindī.

INSHĀ ALLĀH KHĀN, CALLED INSHĀ,—See also Section II.

I'TIṢĀMU'D-DĪN,—*Shigurf nāma-e Wilāyat, or Excellent Intelligence concerning Europe; being the Travels of Mirza Itesa Modeen in Great Britain and France. Translated from the original Persian Manuscript into Hindoostanee, with an English Version and Notes, by James Edward Alexander. London, 1827.*

JĀ'FAR SHARIF,—*Qanoon-e-Islam, or the Customs of the Moosulmans of India; comprising a full and exact Account of their various Rites and Ceremonies . . . By Jaffur Shurreef, composed under the Direction of, and translated by G. A. Herklots. London, 1832.*

JARRETT, CAPT. H. S.,—See Muḥammad Rafī'.

KĀLĪ KRISHṆA, RĀJĀ,—See Maḥzar 'Alī Khān Wilā.

KĀZIM 'ALĪ JAWĀN (MĪRZĀ) AND LALLŪ LĀL,—*Singhasun Butteesee, or Anecdotes of the celebrated Bikramajeet, . . . translated into Hindoostanee from the Brij-Bhakhā of Soondur Kubeeshwur, by Meerza Kazim Ulee Juwan, and Shree Lulloo Lal Kub. Calcutta, 1805. Second Edition, Calcutta, 1816. Other Editions: Calcutta, 1839; Agra, 1843; Bombay, 1854; Lucknow, 1862; Benares, 1865; Lucknow, 1870; ib. same date; Delhi, 1875; Lucknow, 1877; Meerut, 1882. All the above are in the Nāgarī character. In the Gurmukhī character, Lahore, 1876. In the Persian character, Agra, (?) 1866; Lucknow, (?) 1868.*

Singhāsan Battīsī (a metrical version), by Raṅg Lāl, alias Chaman. Cawnpore, 1869; *ib.*, 1871.

Selections (in the Nāgarī character) in Vol. II. of Shakespear's *Muntakhabāt-i-Hindī*. See Section III.

Singhāsan Battīsī . . . translated into Hindī, from the Sanskrit, by Lallūjī Lāl Kabī . . . A new edition . . . with copious Notes by Syed Abdoollah. London, 1869.

A Throne of Thirty-two Images, or the Buttris Shinghashun. (Translated into English.) Calcutta, 1888.

Contes indiens. Les trente-deux Récits de Trône (Batis-Sinhasan) ou les Marveilleux Exploits de Vikramaditya, traduits . . . par L. Feer. (Collections de Chansons et de Contes populaires, Vol. VI.) Paris, 1881.

(Extracts from the S. B. in J. Vinson's *Manuel de la Langue Hindoustani*, pp. 150 and ff.) See Section II.

KĀZIM 'ALĪ JAWĀN (MĪRZĀ),—*Sukoontala Natuk; being an Appendix to the English and Hindoostanee Dialogues [by J. B. Gilchrist], in the Universal Character. London, 1826. Another Edition, Lucknow, 1875. See Section II.*

KĀZIM 'ALĪ JAWĀN (MĪRZĀ),—See Ḥafīzu'd-dīn Aḥmad; Muḥammad Rafī', commonly called Saudā; Muḥammad Taqī, Mir.

KEMPSON, M.,—See Naṣir Aḥmad.

LAKSHMAN SINGH, RĀJĀ,—*Sakuntala or the Lost Ring; a Sanskrit Drama of Kalidas, translated into Prose and Verse, with notes by Kuñwar [Rājā] Lachman Sinha, Deputy Collector, N.-W. P. [pp. 95-175 of Śiva Prasād's Hindi Selections (1867)]. Another Edition, Benares, 1897.*

The Śakuntalā in Hindī. The Text of Kañwar Lachhman Singh critically edited, with grammatical, idiomatical, and exegetical Notes, by F. Pincott. London, 1876.

LALLŪ LĀL,—*Prēm Sāgar; or the History of Krishnu, translated into Hindēe, by Shree Lulloo Lal Kub. Calcutta, 1803, 1805, 1810, 1825 (with Vocabulary), 1831 (edited by Yogadhyān Misra), 1842, and many other editions in India. In the Gujarātī character, Bombay, 1854, (illustrated) 1862. The Prem Sāgar; or the Ocean of Love, being a History of Krishṇ, according to the tenth Chapter of the Bhāgavat of Vyāsadev, translated into Hindī from the Braj Bhākhā of Ohaturbhuj Misr, by Lallū Lāl, late Bhākhā Mānshī of the College of Fort William. A new edition with a Vocabulary, by Edward B. Eastwick, M.R.A.S. Hertford, 1851. Selections from the Prem Sāgar . . . The Hindī Text printed in the Roman Character, with a complete Vocabulary to the entire work. By J. F. Baness. Calcutta, 1875. Second Edition, 1880.*

Translations. *The Prem Sagur. Translated into English, by Capt. W. Hollings. Calcutta, 1848. Second Edition, 1867. Another, Allahabad, 1900. Prem Sāgar; or the Ocean of Love.*

Literally translated from the Hindī of Shri Lallū Lāl Kab into English. By Edward B. Eastwick, C.B., F.R.S., M.R.A.S. London, 1867.

Selections from the Prem Sāgar and Bāgh-o Bahār. Translated into literal English, with copious Notes. By 'Adālat Khān. Second Edition, Calcutta, 1881.

LALLŪ LĀL,—*Rajneeti; or Tales exhibiting the moral Doctrines, and the civil and military Policy of the Hindoos. Translated from the original Sanscrit of Narayun Pundit into Braj B, hakh, ha.* By Shree Lalloo Lal Kub. Calcutta, 1809. Other Editions, *ib.* 1827; Agra, 1843. *Rāja-nīti, a Collection of Hindu Apologues, with a Preface, Notes, and supplementary Glossary.* By F. E. Hall, Allahabad, 1854. Other Editions: Lucknow, 1873; Calcutta, 1878. Third Edition, revised and published for the use of the Board of Examiners, by the Rev. Dr. K. M. Banerjea and Lt.-Col. (General Sir) A. C. Toker. Calcutta, 1883.

Rājanīti yā Pañchōpākhyān. A Hindī Version, by Bhairava-prasāda, of the Braj-Bhākhā Text of L. L. Bombay, 1854. Another Edition, Bombay, 1866.

The Rājanīti; or Tales exhibiting Hindoos. Translated literally from the Hindī of Shri Lallū Lāl Kab, into English, by J. R. A. S. Lowe. Calcutta, 1853.

Analysis et Extraits du Radj-niti. By M. Éd. Lancereau. *Journal Asiatique* IV., xiii. (1849), p. 71.

LALLŪ LĀL,—*Madho Bilas; Tale of Madho and Sulochan, in poetry (done into Hindī from the Sanscrit),* by Lallū Ji Lāl Kabi. Agra, 1846. Other Editions: Calcutta, 1868; Calcutta, (?) 1870. I have been unable to trace the earlier editions.

LALLŪ LĀL,—See Bihārī Lāl; Kāzim 'Alī Jawān; Mazhar 'Alī Khān Wilā; Muḥammad Taqī.

LĀL KAVI,—*The Ch, hutru Prukash, a Biographical Account of Ch, hutru Sal, Raja of Boondelkhund,* by Lal Kavi. Edited by Captain W. Price, Professor of Hindee and Hindoostanee in the College of Fort William. Published under the authority of the General Committee of Public Instruction. Calcutta, 1829. Republished in the Benares *Nāgarī-Prachārīnī Granth-mālā*, Benares, 1903.

History of the Boondelas, by W. R. Pogson. Calcutta, 1828. (A translation of the Chhatra Prakāś.)

LANCEREAU, E.,—See Lallū Lāl; Mazhar 'Alī Khān Wilā.

LEES, W. NASSAU,—See Ikrām 'Alī; Shēr 'Alī Afsōs.

LOWE, J. R. A. S.,—See Lallū Lāl.

MAHDI 'ALĪ KHĀN,—See Nihāl Chand (Lāhōrī).

MANUEL, T. P.,—See Ḥafīẓ 'd-dīn Aḥmad; Ikrām 'Alī.

MAZHAR 'ALĪ KHĀN WILĀ AND LALLŪ LĀL,—*Bustal Pucheesee; being a Collection of twenty-five Stories related by the Demon Bustal to the Raja Bicrumajeet, translated into Hindoostanee from the Brujb, ha, kha of Soorat Kubeeshwur,* by Muzhur Ulee Khani Vila, and Shree Lullo Lal Kub. Calcutta, 1805. Other editions, Calcutta, 1809, 1834; Agra, 1843; Calcutta, 1849; Indore, 1849; Bombay, 1857; Calcutta, 1860; Calcutta, 1870; Benares, (illustrated) 1876; (?) Delhi, 1876. Also printed in Vol. I. of Price's *Hindoe and Hindoostanee Selections*, 1830. See Section III. *The Baitāl Pachīsī; or Twenty-five Tales of a Demon. A new Edition of the Hindī Text, with each Word expressed in the Hindīstānī Character immediately under the corresponding Word in the Nāgarī; and with a perfectly literal English interlinear Translation, accompanied by a free translation in English at the foot of each page, and explanatory Notes,* by W. B. Barker . . . Edited by E. B. Eastwick. Hertford, 1855. *Baitāl Pachchīsī. A new and corrected Edition, with a vocabulary of all the Words occurring in the Text,* by D. Forbes. London, 1857.

Bytal-Puchisi; or the Twenty-five Tales of Bytal, translated from the Brujbhakhā into English by Rajah Kalee-Krishen Bahadur. Calcutta, 1834. *The Bytal Pucheesee: translated into English,* by W. Hollings. Calcutta, 1860. Another Edition, *ib.* 1866. Reprinted, Allahabad, 1900. *The Baitāl-Pachisi . . . translated from Dr. Forbes's new and corrected Edition,* by Ghulam Mohammad Munshi. Bombay, 1868. *Vikram and the Vampire, or Tales of Hindu Devilry.* Adapted (from the Baitāl Pachisi) by Sir Richard F. Burton. London, 1870. Another (Memorial) Edition, edited by Isabel Burton. London, 1893 [only 'eleven of the best tales' translated]. *The Baitāl Pachīsī, or Twenty-five Tales of a Sprite.* Translated from the Hindī Text of D. Forbes by J. Platts. London, 1871.

Extraits du Bétāl-patchisi (traduits) par M. Éd. Lancereau. *Journal Asiatique*, IV., xviii., xix. (1851-52).

Bibliothek orientalischer Märchen und Erzählungen in deutscher Bearbeitung mit Einleitung, Anmerkungen und Nachweisen. I. Bändchen. Baitāl Pachīsī oder die fünfundsanzig Erzählungen eines Dämon. In deutscher Bearbeitung, etc. By Hermann Oesterley. Leipzig, 1873.

MICHAEL, J.,—See Ikrām 'Alī.

MIRZĀ BEG, —See Hāfiẓu'd-din Aḥmad.

MŪHANLĀL VIṢṢṢULĀL PAṆPYĀ, PAṆDIT, —See Chand Bardāi.

MUḤAMMAD 'ABDU'L-ḤĀLIM (SHARAR), —*Quwwat-e Intiẓāmīya*. Lucknow, 1889.

Shahīd-e Wafā. Lucknow, 1891; another Edition, Lahore, 1892; another, Delhi, 1896.

Hasan Anjilīnā. Lahore, 1892.

Manṣūr aur Mōhanā. Lahore, 1893; another Edition, Lucknow, 1898.

Maliku'l-'azīz aur Varjīnā. Lahore, 1893.

Dil-kash. Sadhaura, 1896.

Ziyād aur Halāwa. Pt. I. Delhi, 1896. Pt. I, 2nd Edition, Lucknow, 1896.

Badru'n-nisā-kī Muṣibat. Lucknow, 1897. Another Edition, *ib.*, 1899.

Aiyām-e 'Arab. Vol. I. Lucknow, 1899.

Durgēsh-nandīnī. Translated from the Bengali of Bankim Chandra. Lucknow, 1899.

Firdaus-e Barīn. Lucknow, 1899.

Flōra Flōrinda. Lucknow, 1899.

Dil-chasp. Delhi, 1900.

Dil-gudāz, (a monthly literary magazine, edited by Sharar. The British Museum has Vol. VI. Lucknow, 1899).

MUḤAMMAD ASGHAR 'ALĪ KHĀN NASIM, —See Arabian Nights.

MUḤAMMAD ASLĀM, —See Muḥammad Rafī.

MUḤAMMAD FAIZ, —See Nihāl Chand (Lāhōrī).

MUḤAMMAD HĀMID 'ALĪ KHĀN, HĀMID, —See Arabian Nights.

MUḤAMMAD HUSAIN (ĀZĀD), —Besides the *Āb-e Hayāt* (Section I., *ante*, and above), and the *Jāmi'u-'l-qawwā'id* (Section II., above), Āzād has also edited (Lahore, 1890) the *Diwān-e Zauq*, with a preface and notes.

MUḤAMMAD HUSAIN (ĀZĀD), —*Darbār-e Akbarī*. Collected and Edited by Sayyad Mumtāz 'Alī. Lahore, 1898.

MUḤAMMAD IBRĀHĪM (ZAUQ), —See Muḥammad Husain (Āzād).

MUḤAMMAD RAFĪ, COMMONLY CALLED SAUDĀ, —*Intikhab-e Kulliyāt-e Saudā* (spelt *Intikabi Cooliyat Souda*), or *Selections from the poetical Works of Rufe'u oos Souda*, by Moulavee Muhammad Uslam and Kazim Ulee Juwan. Calcutta, 1810. Second Edition, revised and enlarged, by Moulowe Golam Hyder. Calcutta, 1847. *Muntakhab-i Musnawiyāt-i Saudā*. Revised Edition by Captain H. S. Jarrett. Calcutta, 1875. Another edition revised and edited by Lieut.-Col. G. S. A. Ranking, Calcutta, 1903. *Selections from the Kulliyat or complete Works of Mirza Rafi-oos-Sauda* . . . literally translated by Major Henry Court. Simla, 1872. Editions of his complete works, —*Kulliyāt-e Saudā*, Poetical Works of Mirzā Muḥammad Rafī, (Sandā). Delhi, 1853. Cawnpore, 1872, 1888.

MUḤAMMAD RAMAẒĀN, —See Nihāl Chand (Lāhōrī).

MUḤAMMAD TAQĪ KHĀN, CALLED HAWAS, —*Lailī Majnūn-e Hawas*. (The Story of the Loves of Lailī and Majnūn, in verse). Cawnpore, 1844; Calcutta, 1846; Lucknow, *ib.*, 1862; 1869; Cawnpore, 1874; *ib.*, 1882; *ib.*, 1885.

MUḤAMMAD TAQĪ, MIR, —*Kooliyat Meer Tuḡee*; *The poems of Meer Mohummud Tuḡee, comprising the Whole of his numerous and celebrated Compositions in the Oordoo, or polished Language of Hindoostan*, edited by [Kāẓim 'Alī Jawān and other] learned Moonshes attached to the College of Fort William. Calcutta, 1811. *Sho'ulu-e ishq (Sho'la-e 'Ishq): The Flame of Love: a Hindoostanee Poem, by Meer Mohummud Tuḡee*. Edited by William Carmichael Smyth. London, 1820. (This poem will also be found in Lallū Lāl's *Latāif-e Hindī*. See Section III). *Consiglio aux mauvais Poètes, Poème de Mir Taki, traduit de l'Hindoustani, par M. Garcin de Tassy. Journal Asiatique*, VII. (1825), pp. 300 and ff. Separate reprint, Paris, 1826. *Consigli ai cattivi poeti* (translation of foregoing into Italian by Pugliesi Pico), Palermo, 1891. The Hindōstānī text of this poem will be found on p. 124 of J. Vinson's *Manuel de la Langue Hindoustani*. Paris, 1899. See Section II. *Satire contre les Ignorants* (literal translation of original), by J. Vinson in *Revue de Linguistique*, XXIV (1891), pp. 101 and ff.

MUḤAMMAD TAQĪ, MIR, —See Lallū Lāl.

NAZIR, —See Walī Muḥammad.

NAZIR AḤMAD, KHĀN BAHĀDUR, —*Mir'ātu'l-'arūs*. (A Hindōstānī Novel, especially intended for women.) Cawnpore, 1869; Lucknow, 1869; Cawnpore, 1875; Bareilly, 1880; Allahabad,

1885; Delhi, 1889. *The Bride's Mirror or Mir'at-ul-'Arūs. Edited in the Roman Character with a Vocabulary and Notes by G. E. Ward.* London, 1899. *The Bride's Mirror, a Tale of Domestic Life in Delhi forty Years ago, translated from the Original Hindustani by G. E. Ward.* London, 1903.

Banātū'n-na'sh. (A Tale of Indian Life,—a sequel to the preceding.) Agra, 1868; *ib.*, 1872; Cawnpore, 1879; Agra, 1888; Cawnpore, 1882; *ib.*, 1888.

Taubatu'n-naṣūḥ. (A novel on the importance of education and religious training.) Agra, 1874; Cawnpore, 1879; Allahabad, 1885; Delhi, 1889; Lahore, 1895. *The Taubatu-n-Nasūh (Repentance of Nussooh) of Maulvī Hājī Hāfiz Nazir Ahmed of Delhi . . . Edited with Notes and Index, by M. Kempson.* London, 1886. Second Edition of the first five chapters, with annotations and vocabulary by the same. London, 1890.

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(Extract from the *Taubatu'n-naṣūḥ*, in J. Vinson's *Manuel de la Langue Hindoustani*, pp. 120 and ff. See Section II.)

NIHĀL CHAND (LĀHŌRĪ) AND SHĒR 'ALĪ AFSŌS,—(*Gul-e Bakāwalī*, also called *Mazhab-e 'Ishq*.) *Gooli Bukawulee, a Tale translated from the Persian into Hindoostanee, by Moonshee Nihal Chund*, under the superintendence of J. Gilchrist. Calcutta, 1804. *Muzhubi Ishq, or the Gooli Bukawulee, written in the Oordoo Dialect, by Moonshee Nihal Chund . . . and afterwards revised by Meer Sher Ulee Ufsos . . . Second Edition. Revised . . . by T. Roebuck.* Calcutta, 1815. Another Edition, edited by Muḥammad Faiẓ and Muḥammad Ramaẓān. Calcutta, 1827. Another Edition, Calcutta, 1832. *Muzubai Ask. A Translation into the Hindoostanee Tongue of the popular Persian Tales, entitled Goolai Bucawley, by Moonsey Neehalchund Lahoree, under the superintendent (sic) of John Gilchrist.* Sixth Edition. Bombay, 1843. Other editions, Calcutta, 1846; Lucknow, 1848; Bombay, 1850 (in one volume with Mahdī 'Alī Khān's *Yūsuf Zulaikha* and Mir Ḥasan's *Siḥru'l-bayān*); Cawnpore, 1851; Delhi, 1852; Cawnpore, 1859; *ib.*, 1869; Delhi, 1872 (in the Nāgarī character); *ib.*, 1873 (with illustrations); *ib.*, 1887 (Nāgarī character); Cawnpore, 1875; Lucknow, 1875; *ib.*, same year; Cawnpore, 1876; Delhi, 1876; Cawnpore, 1877 (illustrated); *ib.*, 1879; Delhi, 1879; Madras, 1879; Delhi, 1881 (illustrated); Benares, (?) 1887; Cawnpore, 1889.

Extracts from the *Gooli Bukawulee* are in Vol. II. of Price's *Hindee and Hindoostanee Selections*. See Section III.

A translation into English by Lieut. R. P. Anderson was published in Delhi in 1851. I have not seen it.

Abrégé du Roman hindoustani intitulé La Rose de Bakawali. Journal Asiatique, II., xvi. (1835), pp. 193 and 338. Separate reprint, par M. Garcin de Tassy. Paris, 1835. *La Doctrine de l'Amour ou Taj-ul-nu'us' et Bakawali, Roman de Philosophie religieuse, par Nihal Chand de Delhi (sic), traduit de l'Hindous'ani' par M. Garcin de Tassy.* Paris (in *Revue de l'Orient*), 1858.

OESTERLY, HERMANN,—See Mazhar 'Alī Khān Wilā.

PARAMĀNANDA, PAṆDIT,—See Bihārī Lāl.

PICO, PUGLIESE,—See Muḥammad Taqī, Mir.

PINCOTT, FREDERIC,—See Arabian Nights; Lakshman Singh, Rājā.

PLATTS, JOHN,—See Ikrām 'Alī; Mazhar 'Alī Khān Wilā.

POGSON, W. R.,—See Lāl Kavi.

PRICE, CAPT. WILLIAM,—See Amman, Mir; Bahādur 'Alī, Mir; Lāl Kavi; Mazhar 'Alī Khān Wilā; Nihāl Chand (Lāhōrī); Shēr 'Alī Afsōs.

PRYĀR LĀL PAṆDIT,—See Arabian Nights.

RAJAB 'ALĪ BEG, SURŪR, MIRZĀ,—See Arabian Nights.

RAṆG LĀL (CHAMAN),—See Kāẓim 'Alī Jawān.

RANKING, LIEUT.-COL. G. S. A.,—See Ḥasan, Mir; Muḥammad Rafī'.

RATAN NĀTH DAR, PAṆDIT, (SARSHĀR),—*Shamsu'z-zuhūr*. Cawnpore, 1879.

Fasāna-e Āzād. (A Story reprinted from the *Awadh Akhbār*). Part I. Lucknow, 1880. 2nd Edition, Pts. II.-IV., Lucknow, 1887. 3rd Edition (4 Pts.), Cawnpore, 1889-91.

Hushshū. 2nd Edition, Lucknow, 1895.

Sair-e Kuhsār. Lucknow, 1890.

Besides the above Novels, Ratan Nāth has written translations of (1) 'Don Quixote'; under the title of *Khudāi Faujdār*. 2 Pts. Lucknow, 1894. (2) 'Russia,' by Sir D. M. Wallace;

under the title of *Tārīkh-e Rūsīya*. Lucknow, 1887. And (3) 'Letters from High Latitudes,' by the Earl of Dufferin. Lucknow, 1888.

RIEU, DR. CHARLES,—See Ikrām 'Alī.

ROEDUCK, CAPT. THOMAS,—See Amman, Mir; Ḥafīzū'd-dīn Aḥmad; Nihāl Chand (Lāhōrī).

SADAL MIṢRA,—*Chandirīwatī*. Benares, 1901, Nāgarī Prachārīṇī Sabhā Granth-mālā, No. 2. [A translation of the Nāsikētōpakhyāna made in 1803. S. M. was a contemporary of Lallū Lāl at the College of Fort William. He wrote several Hindī works, but this appears to be the only one that has been printed. It is a translation of the Sanskrit *Nāsikētōpakhyāna*.]

SAIYID ḤUSAIN, MUNSHĪ,—See Ikrām 'Alī.

SARDĀR,—See Sūr Dās.

SARSHĀR,—See Ratan Nāth Dar, Paṇḍit.

SAUDĀ,—See Muḥammad Rafī'.

SHĀDĪ LĀL CHAMAN,—See Arabian Nights.

SHAKESPEAR, JOHN,—See Kāzīm 'Alī Jawān; Shēr 'Alī Afsōs.

SHAMSU'D-DIN AḤMAD, MUNSHĪ,—See Arabian Nights.

SHARAR,—See Muḥammad 'Abdu'l-ḥālim.

SHĒR 'ALĪ AFSŌS, MĪR,—*Bāgh-e Urdū, the Rose Garden of Hindoostan; translated from Shykh Sadee's original Nursery or Persian Goolistan of Sheeraz*, by Meer Sher Ulee Ufsos . . . under the direction and superintendence of John Gilchrist. Calcutta, 1802. Other Editions: Calcutta, 1808; Madras, 1844; Bombay, 1846; Delhi, 1848; Bombay, 1851 (without prefatory matter).

SHĒR 'ALĪ AFSŌS, MĪR,—*Araish-i mahfil, being a History in the Hindoostanee Language of the Hindoo Princes of Dihlee from Joodishtur to Pithoura. Compiled from the Khoolasut-col Hind [of Sujān Rāy] and other Authorities*, by Meer Sher Ulee Ufsos. Calcutta, 1808. [Other Editions: Calcutta, 1848; Lahore, 1867; Lucknow, 1870. The *Araish-i-mahfil*, printed for the use of the junior Members of Her Majesty's Indian Civil Services. Third Edition, revised and corrected by W. Nassau Lees. Calcutta, 1863.

Selections from this work will be found in Shakespear's *Muntakhabāt-i-Hindī* (1817) and in Price's *Hindee and Hindoostanee Selections* (1830). See Section III.

The Araish-i-mahfil, or the Ornament of the Assembly, literally translated from the Oordoo by M. H. Court. Allahabad, 1871; Second Edition, Calcutta, 1882.

Araish-e Mahfil or Assemblage of Ornament (sic). Ten Sections of a Description of India, being the most interesting Portion of J. Shakespear's Muntakhabāt-i-Hindī . . . Translated from the Hindoostanee and accompanied with Notes, explanatory and grammatical, by N. L. Benmohel. Dublin, 1847.

Quelque Lignes sur les Sciences des Indes, extraites de l'Araich-i-Mahfil, de Mir Cher Aly Afsos, et traduites de l'Hindoustani, par M. Garcin de Tassy. *Journal Asiatique*, IX. (1826), pp. 97 and ff.

Quelque Lignes sur les Fruits et les Fleurs de l'Hindostan, extraites de l'Araich-i-Mahfil, ou Statistique et Histoire de l'Hindostan, par Mir Cher-Aly-Afsos, et traduite de l'Hindoustani, par M. Garcin de Tassy. *Journal Asiatique*, XI. (1827), pp. 94 and ff.

Histoire du Règne des Pandavas dans l'Hindoustan, traduite du Texte hindoustani de l'Araich-i-Mahfil de Mir Cher-i-Alī Afsos. Par M. l'Abbé Bertrand. *Journal Asiatique*, III., xiv., 1842, pp. 71 and ff.

Histoire des Rois de l'Hindoustan après les Panāvas, traduite du Texte Hindoustani de Mir Cher-i Alī Afsos. By the same. *Ib.*, IV., iii., 1844, pp. 104 and ff.; 229 and ff.; 354 and ff.

Note.—There is another and altogether different *Araish-ē Mahfil* by Ḥaidar Bakhsh Ḥaidarī, which deals with the Story of Ḥātim Ṭāī. The two works have often been confounded.

SHĒR 'ALĪ AFSŌS, MĪR,—See Ḥaidar Bakhsh (Ḥaidarī); Nihāl Chand (Lāhōrī).

SLATER, REV. S.,—See Inshā Allāh Khān, called Inshā.

SMALL, G.,—See Ḥaidar Bakhsh (Ḥaidarī).

SMITH, L. F.,—See Amman, Mir.

SMYTH, WILLIAM CARMICHAEL,—See Muḥammad Taqī, Mir.

SUDĀN KAVI,—*Sujān-charitra* (an account of the wars of Sujān Singh of Bharatpur), edited by Rādhā-kṛishṇa Dās, in Nāgarī Prachārīṇī Granth-mālā, No. 3. Benares (printed Allahabad), 1902. [Sujān Singh, also known as Sūraj Mall, died in 1764.]

SŪR DĀS,—*Sūr-sāgar*; Lucknow, 1864; Agra, 1876; Lucknow, 1880.

Drishṭikūṭ; Lucknow, 1890 (with the commentary of Sardār, called *Sāhityalaharī*); Benares, 1869 (with a commentary by Giridhar Gōswāmī); Patna, 1869 (with a commentary by Hariś-chandra).

Many editions of portions of the *Sūr-sāgar* have appeared in India.

SYĀMAL DĀS, KAVIRĀJ,—See Chand Bardāi.

TAḤSINU'D-DĪN,—*Qiṣṣa-e Kāmṛūp o Kalā. Les Aventures de Kamrup, par Tahcin-uddin, publiées en Hindoustani*, par M. Garcin de Tassy . . . Paris, 1835.

Les Aventures de Kamrup, texte hindoustani romanisé, d'après l'Édition de M. Garcin de Tassy, par M. l'Abbé Bertrand. Paris, 1859.

Vocabulaire hindoustani-français pour le Texte des Aventures de Kamrup, par MM. Garcin de Tassy et l'Abbé Bertrand. Paris, 1857.

Les Aventures de Kamrup, par Tahcin-uddin; traduites de l'Hindoustani, par M. Garcin de Tassy . . . Paris, printed under the auspices of the Oriental Translation Committee of Great Britain and Ireland, 1834.

TOD, COL. JAMES,—See Chand Bardāi.

TOKEER, LIEUT.-COL. (GENERAL SIR) A. C.,—See Lallū Lāl.

TOLBORT, T. W. H.,—See Arabian Nights.

ṬŪTĀRĀM SHĀYĀN,—See Arabian Nights.

VINSON, J.,—See Amman, Mir; Kāzīm 'Alī Jawān; Muḥammad Taqī, Mir; Nazīr Ahmad.

WALĪ MUḤAMMAD, usually known as NAẒĪR,—*Kulliyāt, or Complete Works*. Lucknow, 1870; Delhi, 1877. *Banjāra Nāma* (contains two poems, viz., *Banjāra Nāma*, of the Story of the Grain merchant, and *Āchār chūhō-kā*, or Pickled Rats). Lucknow, (?) 1860. *Banjāra Nāma*, and *Mōṭī Nāma*, Lucknow, 1874. *Giri-band-e Nazīr* (a collection of short poems, of which the principal is the *Jōgī Nāma*). Agra, (?) 1860. *Lailī Majnūn-e Nazīr* (the Romance of Lailī and Majnūn in verse). Cawnpore, 1866; Delhi, 1873. *Muntakhab-e Nazīr* (selections from his poems). Cawnpore, 1863; Bombay, 1880.

WALIU'L-LĀH, SHĀH, usually known as WALĪ,—*Dīwān-i Walī. Les Oeuvres de Wali, publiées en hindoustani* par M. Garcin de Tassy, Paris, 1834. Another edition, Lucknow, 1878. *Les Oeuvres de Wali. Traduction et Notes*, par M. Garcin de Tassy. Paris, 1836.

WARD, G. E.,—See Altāf Husain and Nazīr Ahmad.

WILĀ,—See Maḥzar 'Alī Khān Wilā.

WILLIAMS, MONIER,—See Amman, Mir.

YŌGA-DHYĀN MISRA,—See Lallū Lāl.

ZĀUQ,—See Muḥammad Ibrāhīm.

SECTION IV.—APPENDIX.

Early Translations of the Scriptures.

SCHULTZE, BENJ., AND CALLENBERG, J.,—The first four Chapters of Genesis in Hindōstānī. Translated by Schultze and published by Callenberg. Halle, 1745-46. Daniel by the same, Halle, 1748.

SCHULTZE, BENJ., AND CALLENBERG, J.,—*Evangelium Lucae, in Linguam indostanicam translatum a viro plur. reverendo Benjam. Schultzio, evangelico in India Missionario, edidit D. Jo. Henr. Cullenbergius*. Halae Saxonum, 1749. The same, 1758.

Acta Apostolorum, in Linguam, etc. Halae Sax., 1849.

Epistola Jacobi, in Linguam, etc. Halae Sax., 1750.

Marci Evangelium, in Linguam, etc. Halae Sax., 1758.

Evangelium Johannis, in Linguam, etc. Halae Sax., 1758.

Johannis Apocalypsis, in Linguam, etc. Halae, 1758.

Novum Testamentum, in Linguam, etc. Halae, 1758.

HUNTER, WILL.,—*The New Testament of Jesus Christ, translated into the Hindoostanee Language, by Mirza Mohummud Fitrut and other learned Natives of the College of Fort William, revised and compared with the Original Greek by Will. Hunter*. Calcutta, 1805.

SERAMPORE MISSIONARIES (ANON.),—*The New Testament of Our Lord and Saviour Jesus Christ; translated into the Hindoostanee Language from the Original Greek*. By the Missionaries of Serampore. Serampore, 1811. [This is rather Hindi.]

Dharm-kī Pōthī (the whole Bible). Serampore, 1812, 1816, 1819, 5 Vols.

SERAMPORE MISSIONARIES (ANON.),—*The Gospels* . . . translated into Braj Bhākhā, Serampore, 1822. The New Testament, 1827.

- SERAMPORE MISSIONARIES (ANON.),—The New Testament translated into Kanaṇjī. Serampore, 1822.
- MARTYN, THE REV. H.,—*The New Testament of Our Lord and Saviour Jesus Christ, translated into the Hindoostanee Language from the original Greek, by the Rev. H. Martyn, and afterwards carefully revised with the assistance of Mirza Fitrit and other learned Natives.* For the British and Foreign Bible Society. Serampore, 1814. Persian character.
 The same. Nāgarī character. Calcutta, 1817.
 The same. Persian character. London, 1819.
- CHAMBERLAIN, J.,—The four Gospels, translated into the Hindui Language. Serampore, 1820. Acts to I. Corinthians, 1823. All these in Nāgarī type. The four Gospels in Kaithī type. Serampore, 1823.
- THOMPSON, REV. J. T.,—The four Gospels translated into Hindī; Serampore, 1826. Psalms, *ib.*, 1836. Both in Nāgarī.
- BOWLEY, THE REV. WILLIAM,—*The New Testament of Our Lord and Saviour Jesus Christ, altered from Martyn's Oordoo translation into the Hinduee language by the Rev. William Bowley, under the patronage of the Calcutta Auxiliary Bible Society.* Calcutta, First three Gospels, 1818-19; Fourth Gospel, 1820; Acts, 1822; Entire New Testament, 1826; an edition of the four Gospels, Calcutta, 1826, in the Kaithī character.

HINDŌSTĀNĪ.

‘It is sheer pedantry—nay, a misconception of the laws which govern language as a living organism—to despise pithy and apt colloquialisms, and even slang. In order to remain healthy and vigorous, a literary language must be rooted in the soil of a copious vernacular, from which it can extract and assimilate, by a chemistry peculiar to itself, whatever nourishment it requires. It must keep in touch with life in the broadest acceptation of the word; and life at certain levels, obeying a psychological law which must simply be accepted as one of the conditions of the problem, will always express itself in dialect, provincialism, slang.’—W. ARCHER in the *Pall Mall Magazine* for October 1899.

As a dialect of Western Hindī, Hindōstānī presents itself under several forms. These may first of all be considered under two heads, *viz.* Vernacular Hindōstānī, and the Literary Hindōstānī founded thereon. Vernacular Hindōstānī is the language of the Upper Gangetic Doab and of Western Rohilkhand. Literary Hindōstānī is the polite speech of India generally, and may be taken as the vernacular of educated Musalmāns throughout northern India, and of all Musalmāns south of the Narbada. Being derived from, and still having its roots in, vernacular Hindōstānī, it would be more logical to treat the latter first, but considerations of convenience lead us to reverse the process. Literary Hindōstānī is so widely known, and of such importance, that it must necessarily be taken as the standard dialect of Western Hindī. Its grammar and its various standards of literary style are fixed, and present a suitable form with which to compare the different vernaculars on which it is based, or to which it is related. I therefore commence by describing Literary Hindōstānī.

The following is the approximate number of speakers of the two main divisions of Hindōstānī,—the vernacular, and the literary form of speech—

Vernacular Hindōstānī	. . . . .	5,282,733
Literary Hindōstānī	. . . . .	11,350,436
TOTAL		16,633,169

Literary Hindōstānī,¹ Urdū, and Hindī.

The word ‘Hindōstān’ is Persian by origin, and means literally ‘the country of the Hindōs or Hindūs.’ By it Indian writers connote the country between the Punjab on the west, Bengal on the east, the Himalayas on the north, and the Vindhya on the south. It includes the

¹ The name is ‘Hindōstānī’, not ‘Hindūstānī’ as commonly written. All the early European writers spelt it correctly with *o*, not *u*. The word rhymes in Persian and Urdū poetry with *dōstān* and *bōstān* and the vowel of the second syllable is consequently *ō*, not *ū*; even the word now more generally pronounced *Hindū* should correctly be *Hindō* and is often to be heard so pronounced in India (where the distinction between *ū* and *ō*, lost in Erān, still survives) by accurate reciters of Persian poetry. *Hindō* represents an earlier *Hindau*, being the modern Persian for the ancient *Hendava*, *i.e.*, a dweller in the country of the *hapta hindu* (Sanskrit, *sapta sindhu*) or ‘seven rivers’ now called, with the omission of two (probably the Sarasvatī and Drishadvatī or Ghaggar), the ‘Panj-āb.’ See Lyall. *Sketch of the Hindustani Language*, p. 1. Sir Charles Lyall has drawn my attention to the following verse by Sa’dī, *Bōstān* (ed. Graf, *Muqaddimah* 127):—

گل آرد سعدی سري بوستان
 بشوخی و فلفل بهندوستان

‘Sa’dī has shamelessly brought a rose to the garden and pepper to India,’ *i.e.*, he has brought coals to Newcastle.

ancient *Madhyadēśa* or Midland of Sanskrit geography, but extends far beyond it to the east.¹

The word 'Hindōstānī' was coined under European influence, and means the language of Hindōstān. It thus connotes much more than it literally signifies, for, besides Hindōstānī, three other languages, Bihārī, Eastern Hindī, and Rājasthānī, are spoken in Hindōstān, a tract inhabited by about ninety millions of people, and as large as Germany, France, and Spain combined. Even in the tract in which Western Hindī is a vernacular, and of which Hindōstānī may be considered as the standard literary dialect, it is only spoken as a general vernacular in a comparatively small area in the north-western corner.

The earliest writers on India (such as Terry and Fryer) called the current language of India 'Indostan.' In the early part of the eighteenth century writers alluded in Latin to the *Lingua Indostanica*, *Hindustanica*, or *Hindostanica*. The earliest English writers in India called the language 'Moors,' and it appears to be Gilchrist who about 1787 first coined the word 'Hindōstānī' or, as he spelt it, 'Hindoostanee.'²

Literary Hindōstānī, as distinct from vernacular Hindōstānī, is current, in various forms, as the language of polite society, and as a *lingua franca* over the whole of India proper. It is also a language of literature, both poetical and prose.

As most of those who possess the power of speaking it use it as a second language, in addition to their own vernaculars, it is impossible to give more than an approximate number of the speakers amongst whom it is current. It is true that, especially in the larger cities, the Urdū form of Hindōstānī is the only vernacular of educated Musalmāns, but no figures are available for distinguishing these from the large number of people who are bilingual. Only for the Dakhinī form of Hindōstānī are approximately correct figures available.

The following table shows, province by province, the best estimate which I can put together of the number of people who speak Literary Hindōstānī, in some form, or other, by preference. I exclude from it the speakers of Vernacular Hindōstānī who inhabit the Upper Doab and West Rohilkhand, and also all speakers of other dialects of Western Hindī such as Bundēlī, Kanaujī, Braj, or Bāngarū. The figures for Dakhinī are given as a total, the details being given later on, province by province, when we come to consider that form of speech more particularly. The figures for Assam, Bengal, the United Provinces, Rajputana, Central India, Ajmere-Merwara and Kashmir, are estimates based on returns supplied for the Survey. The others are based on the Census figures for 1891, after making the necessary adjustments.

In Bombay, I have taken the Hindōstānī of Gujarat and Sindh as Literary Hindōstānī, and that of the rest of the presidency as Dakhinī.

¹ The eastern limit of the *Madhyadēśa* was what is now Allahabad.

² Fergusson in 1773 published a *Dictionary of the Hindostan Language*. For further particulars on this subject see the Bibliography, *ante*.

Table showing the estimated number of speakers of Literary Hindōstānī in the various Provinces of India.

Province.	Estimated number of speakers.
Assam	32,290
Bengal	1,828,372
Berar	4,000
Bombay—	
Gujarat	101,191
Sindh	18,009
	119,200
Burma	83,694 ¹
Central Provinces	80,256
Panjab	1,329,801
United Provinces	3,859,291
Baroda	11,026
Mysore	25,534
Rajputana, Central India, and Ajmere-Merwara	322,000
Kashmir	800
Add figures for Dakhinī	3,654,172
TOTAL	11,350,436

As already stated, Literary Hindōstānī is based on the vernacular Hindōstānī spoken in the Upper Doab and in Western Rohilkhand. It grew up as a *lingua franca* in the polyglot bazaar attached to the Delhi court, and was carried everywhere in India by the lieutenants of the Mughul Empire. Since then its seat has been secure. It has been adopted as the language which every follower of Islām (the religion of the Emperors) speaks if he can, and its simple grammar and enormous vocabulary have rendered it able to fill the need which has always been felt in such a polyglot tract as India for a *lingua franca*. It has also received, in at least two of its forms, considerable literary cultivation.²

It has several recognised varieties, amongst which may be mentioned Urdū, Rēkhṭa, Dakhinī, and Hindī. Urdū is that form of Hindōstānī which is written in the Persian character, and which makes

Urdū.

¹ Most of these are probably speakers of Dakhinī, but no certain information is available.

² It will be noticed that this account of Hindōstānī and its origin differs widely from that which has been given hitherto by most authors (including the present writer), which was based on Mir Amman's preface to the 'Bagh o Bahār.' According to him Urdū was a mongrel mixture of the languages of the various tribes who flocked to the Delhi bazaar. The explanation given above was first put forward by Sir Charles Lyall in the year 1880, and the Linguistic Survey has shown the entire correctness of his view. Hindōstānī is simply the vernacular of the Upper Doab and Western Rohilkhand, on which a certain amount of literary polish has been bestowed, and from which a few rustic idioms have been excluded.

a free use of Persian (including Arabic) words in its vocabulary. The name is said to be derived from the *Urdū-e mu'alla* or royal military bazaar outside the Delhi palace. It is spoken chiefly in the towns of Western Hindostan, by Musalmāns and by Hindūs who have fallen under the influence of Persian culture. Persian vocables are, it is true, employed in every form of Hindōstānī. Such have been admitted to full citizenship even in the rustic dialects, or in the elegant Hindī of modern writers like Harishchandra of Benares. To object to their use would be affected purism, just as would be the avoidance of the use of all words of Latin derivation in English. But in what is known as High Urdū the use of Persian words is carried to almost incredible extremes. In writings of this class we find whole sentences in which the only Indian thing is the grammar, and with nothing but Persian words from beginning to end. It is curious, however, that this extreme Persianisation of Hindōstānī is not, as Sir Charles Lyall rightly points out, the work of conquerors ignorant of the tongue of the people. On the contrary, the Urdū language took its rise in the efforts of the ever pliable Hindū to assimilate the language of his rulers. Its authors were Kāyasths and Khatris employed in the administration and acquainted with Persian, not Persians or Persianised Turks, who for many centuries used only their own language for literary purposes.¹ To these is due the idea of employing the Persian character for their vernacular speech, and the consequent preference for words to which that character is native. 'Persian is now no foreign idiom in India, and though its excessive use is repugnant to good taste, it would be a foolish purism and a political mistake to attempt (as some have attempted) to eliminate it from the Hindū literature of the day.' I have made this quotation from Sir Charles Lyall's work, in order to show what an accomplished scholar has to say on one side of a much debated question. That the general principle which he has enunciated is the correct one I think no one will dispute. Once a word has become domesticated in Hindōstānī no one has any right to object to its use whatever its origin may be, and opinions will only differ as to what words have received the right of citizenship and what have not. This, after all, is a question of style, and in Hindōstānī, as in English, there are styles and styles. For myself, I far prefer the Hindōstānī from which words whose citizenship is in any way doubtful are excluded, but that, I freely admit, is a matter of taste.

Rēkhṭa (*i.e.* 'scattered' or 'crumbled') is the form which Urdū takes when used for poetry. The name is derived from the manner in which Persian words are 'scattered' through it. When poems are written in the special dialect used by women, which has a vocabulary of its own, it is known as **Rēkhṭī**.²

Dakhinī³ is the form of Hindōstānī used by Musalmāns in the Deccan. Like Urdū it is written in the Persian character, but is much more free from Persianisation. It uses grammatical forms (such as

¹ English is being introduced into Bengali in the same way by English-knowing Babus. When these gentlemen talk amongst themselves in Bengali, sometimes every second word is English. Once in Monghyr I overheard one Babu say to another 'ā dēśīr climate constitutionēr jānya ati healthy.' A native horse-doctor once said to me about a dog licking his wound, 'Kutta-ka-saliva bahut antiseptic hai', and Mr. Grahame Bailey has heard one Panjābī dentist say to another 'continually excavate na karō.'

² It is hardly necessary to point out that much of the preceding account of Urdū is based on Sir Charles Lyall's '*Sketch of the Hindustani Language*.'

³ Dakhinī is separately described on pp. 58 and ff.

mērē-kō for *mujh-kō*) which are common in rustic parts of Northern India, but which are not found in the literary dialect, and in the Southern Deccan it does not use the agent case with *nē* before transitive verbs in the past tense, which is a characteristic feature of all the dialects of Western Hindostan.

The word 'Hindī' is used in several different meanings. It is a Persian, not an Indian word, and properly signifies a native of India, as distinguished from a 'Hindū' or non-Musalmān Indian.

Hindī.

Thus Amīr Khusrau says, 'whatever live Hindū fell into the King's hands was pounded to death under the feet of elephants. The Musalmāns who were Hindīs had their lives spared.' In this sense (and in this way it is still used by natives) Bengali and Marāṭhi are as much Hindī as the language of the Doab. On the other hand, Europeans use the word in two mutually contradictory senses, *viz.* sometimes to indicate the Sanskritised, or at least the non-Persianised, form of Hindōstānī, which is employed as a literary form of speech by Hindūs, and which is usually written in the Nāgarī character: and sometimes, loosely, to indicate all the rural dialects spoken between Bengal proper and the Panjab. In the present pages, I use it only in the former sense. This Hindī, therefore, or, as it is sometimes called, 'High Hindī', is the prose literary language of those Hindūs of Upper India who do not employ Urdū. It is of modern origin, having been introduced under English influence at the commencement of the last century. Up till then, when a Hindū wrote prose and did not use Urdū, he wrote in his own local dialect, Awadhī, Bundēli, Braj Bhākhā, or what not. Lallū Lāl, under the inspiration of Dr. Gilchrist, changed all this by writing the well-known *Prēm Sāgar*, a work which was, so far as the prose portions went, practically written in Urdū, with Indo-Aryan words substituted wherever a writer in that form of speech would use Persian ones. It was thus an automatic reversion to the actual vernacular of the Upper Doab. The course of this novel experiment was successful from the start. The subject of the first book written in it attracted the attention of all good Hindūs, and the author's style, musical and rhythmical as the Arabic *saj'*, pleased their ears. Then, the language fulfilled a want. It gave a *lingua franca* to the Hindūs. It enabled men of widely different provinces to converse with each other without having recourse to the (to them) unclean words of the Musalmāns. It was easily intelligible everywhere, for its grammar was that of the language which every Hindū had to use in his business relations with Government officials, and its vocabulary was the common property of all the Sanskritic languages of Northern India. Moreover, very little prose, excepting commentaries and the like, had been written in any modern Indian vernacular before. Literature had almost entirely confined itself to verse. Hence the language of the *Prēm Sāgar* became, naturally enough, the standard of Hindū prose all over Hindostan, from Bengal to the Panjab, and has held its place as such to the present day. Now-a-days no Hindū of Upper India dreams of writing in any language but Hindī or Urdū when he is writing prose; but when he takes to verse, he at once adopts one of the old national dialects, such as the Awadhī of Tulsī Dās or the Braj Bhākhā of the blind bard of Agra. Only of very late years have attempts been made to write poems in Hindī, with, in the opinion of the present writer, but moderate success. Since Lallū Lāl's time Hindī has developed for itself certain rules of style which differentiate it from Urdū, the principal ones relating to the order of words, which is much less free than in that form of Hindōstānī. It has also, of late

years, fallen under the fatal spell of Sanskrit, and is showing signs of becoming in the hands of Pandits and under the encouragement of some European writers who have learned Hindī through Sanskrit, as debased as literary Bengali, without the same excuse. Hindī has so copious a vocabulary of its own, a vocabulary rooted in the very beings of the sturdy peasantry upon whose language it is based, that nine-tenths of the Sanskrit words which one meets in most modern Hindi books are useless and unintelligible excrescences. The employment of Sanskrit words is supposed to add dignity to the style. One might as well say that a graceful girl of eighteen gained in dignity by masquerading in the furbelows of her great-grandmother. Some enlightened native scholars are struggling hard, without displaying an affected purism, against this too easily acquired infection, and we may hope that their efforts will meet with the encouragement which they deserve.

We may now define the three main varieties of Hindōstānī as follows :—Hindōstānī is primarily the language of the Upper Gangetic Doab, and is also the *lingua franca* of India, capable of being written in both Persian and Dēva-nāgarī characters, and without purism, avoiding alike the excessive use of either Persian or Sanskrit words when employed for literature. The name ‘Urdū’ can then be confined to that special variety of Hindōstānī in which Persian words are of frequent occurrence, and which hence can only be written in the Persian character, and, similarly, ‘Hindī’ can be confined to the form of Hindōstānī in which Sanskrit words abound, and which hence can only be written in the Dēva-nāgarī character. These are the definitions which were proposed by the late Mr. Growse, and they have the advantage of being intelligible, while at the same time they do not overlap. Hitherto, all the three words have been very loosely employed. Finally, I use ‘Eastern Hindī’ to connote the group of intermediate dialects of which Awadhī is the chief, and ‘Western Hindī’ to connote the group of dialects of which Braj Bhākhā and Hindōstānī (in its different phases) are the best known.

As a literary language, the earliest specimens of Hindōstānī are in Urdū, or rather Rēkh̥ta, for they were poetical works. Its cultivation began in the Deccan at the end of the 16th century, and it received a definite standard of form a hundred years later, principally at the hand of Walī of Aurangabad, commonly called ‘the Father of Rēkh̥ta.’ The example of Walī was quickly followed at Delhi, where a school of poets took its rise, of which the most brilliant members were Saudā (d. 1780, the author of the famous satires) and Mīr Taqī (d. 1810). Another school (almost equally celebrated) arose in Lucknow during the troubled time at Delhi in the middle of the 18th century. The great difference between the poetry of Urdū and that written in the various dialects of Eastern or Western Hindī lies in the system of prosody. In the former the prosody is that of the Persian language, while in the latter it is the altogether opposed indigenous system of India. Moreover, the former is entirely based on Persian models of composition, which are quite different from the older works from which the native literature took its origin. Urdū prose came into existence, as a literary medium, at the beginning of the last century in Calcutta. Like Hindī prose it was due to English influence, and to the need of text-books in both forms of Hindōstānī for the College of Fort William. The Bāgh o Bahār of Mīr Amman

and the *Khīrad Afrōz* of Ḥafīẓu'd-dīn Aḥmad are familiar examples of the earlier of these works in Urdū, as the already mentioned *Prēm Sāgar* written by Lallū Lāl is an example of those in Hindī. Since then both Urdū and Hindī prose have had a prosperous course, and it is unnecessary to dwell upon the copious literature which has poured from the press during the past century. The late Sir Sayyid Aḥmad Bahādur is probably the most eminent among deceased writers of Urdū prose, while in Hindī the late Harishchandra of Benares, by universal consent, holds the first place. Hindī, of course, has no poetical literature. Urdū poetry continues to flourish.

Urdū and Hindī, as representing, each, one of the two great religious systems of India, have their headquarters wide apart. Two rival cities claim to be the true headquarters of Urdū, *viz.* Delhi and Lucknow. The styles of the writers of these two cities, and of their respective followers, show considerable points of difference. Putting a few matters of idiom, such as the use of the Infinitive as a Gerundive, or of certain verbs as transitive or intransitive, to one side, the main point of difference is that Lucknow Urdū is much more Persianised than the Urdū of Delhi. Lucknow writers delight in concocting sentences which, except for an auxiliary verb at the end, are throughout Persian in construction and vocabulary. Delhi Urdū, on the other hand, is more genuinely Indian. Writers are not afraid to employ a word because it is of home growth. This avoidance of pedantry had been strongly advocated by the new school of Delhi writers which has come to the front in the last twenty years of the nineteenth century, and of whom, Naẓīr Aḥmad, the author of several excellent novels, is the most illustrious example. The Urdū of his earlier works is remarkably clear and simple, and his writings exhibit both sturdy common-sense and a fine appreciation of humour. Other authors of this school who may be mentioned are Ḥālī, Muḥammad Ḥusain Āzād (said by some to compose the purest Urdū prose that ever was written), Ratan Nāth Sarshār, and 'Abdu'l-Ḥalīm Sharar. All these writers, whether in prose or verse, are apostles of naturalness as opposed to the artificial thought and diction of the Lucknow school.

Hindī, also, has two schools of writers—that of Agra, and that of Benares. The Hindī prose of Benares is as artificial as literary Bengali. It stands as a literary parallel to Lucknow Urdū, in avoiding the use of simple language as much as possible and in confining its vocabulary almost entirely to words borrowed directly from Sanskrit. Native Indian words are eschewed as strictly as those of Persian origin. The school of Agra, on the other hand, is not only much more free from Sanskritisms, but admits with comparative liberality foreign words which have achieved citizenship in the general vocabulary of India.

In connexion with this, it may here again be mentioned that Literary Hindōstānī is not only founded on a vernacular dialect of Western Hindī, but is still in living connexion with it. Different writers have not hesitated to employ in their works idioms borrowed from their own vernaculars, and many of these have won their way into what is the standard form of speech. Hence the literary Hindōstānī of the time of Gilchrist is very different from that employed at the present day. Idioms have fallen into disuse, and new idioms have been introduced, so that works like the *Tītā Kahānī* or the *Bāgh o Bahār* are very

unsafe guides as to what is elegant modern Urdū. Many European writers have fought against this change, and have not hesitated to condemn new idioms as 'ungrammatical' or as solecisms. They forget that the works which they consider to be classics were really first attempts at writing Hindōstānī prose, and that a hundred years of practice, with an inexhaustible well of racy native idiom at hand from which to draw at will, has greatly improved a form of speech originally possessed of great capabilities. Mr. Platts was, I believe, the first to attack this too conservative method of teaching a language,—not as it is, but as the teacher thinks it ought to be. He rightly insisted that grammars written by Europeans, however scholarly, cannot be considered as the ultimate court of appeal. The *jus et norma loquendi* of the best writers of the time is the only criterion. The language cannot be made to fit the grammars, but the grammars must be made to fit the language.¹ It is a false purism which condemns the use of an apt expression because, although born of the soil, it has not been used by former writers.²

The particular alphabet in which Hindōstānī is written is usually a matter of religion. Musalmāns commonly employ the Persian alphabet with a few additional signs, and most Hindūs the Dēva-nāgarī or the Kaithī. Simple Hindōstānī which is neither highly Persianised nor highly Sanskritised can be, and often is, written in both alphabets. It is quite common to find a book which appeals to a large circle of readers issued in two editions, one in the Persian character for Musalmāns, and one in the Dēva-nāgarī character for Hindūs. In this respect it should be noted that many educated Hindūs, and especially Kāyasths, are equally familiar with both alphabets.

When Hindōstānī is highly Persianised, and takes the form of Urdū, the words are often so foreign in sound that they cannot be conveniently represented in the Dēva-nāgarī character. Hence Urdū is always written in the Persian character. Similarly highly Sanskritised Hindī does not lend itself to the Persian character and always appears in Dēva-nāgarī. Amongst fanatics who ought to know better, but do not wish to do so, this question of characters has unfortunately become a sort of religious shibboleth. True Hindōstānī can be written with ease in either character, and Musalmāns find it easiest to read it in the Persian and most Hindūs in the Dēva-nāgarī. But, owing to the fact that the extreme varieties of Hindōstānī on each side can only each be written in one character, these fanatics have confused alphabet with language. They say, *because* a thing is written in Dēva-nāgarī *therefore* it is Hindī, the language of Hindūs, and *because* a thing is written in the Persian character *therefore* it is Urdū, the language of Musalmāns. Nothing could be further from the truth. The written character does not make a language. If it did, when we write Hindōstānī in English characters, we should have to say it was the English language, and not Hindōstānī; but not even

¹ As examples of this borrowing from the vernacular dialects, I may cite the use of *un-nē*, instead of *us-nē*, to mean 'by him.' Several grammarians have exercised their ingenuity over it, and some have condemned it as wrong. It is simply the very common vernacular *unē* or *unī*, which is still retained in Dakhinī. In the literary language the *n* has been doubled under the influence of false analogy. Another example is the employment of *kē* in the sense of the dative instead of *kō*. All over northern India *kē* is frequently used for the dative, and quite properly so. As we go east it is the rule, and we never hear *kō*. All grammarians except Mr. Platts have tried to explain this *kē* as an oblique form of *kō*. In phrases like *us-kē sakht chōt lagī hai*, it is, as Mr. Platts points out, a dative pure and simple.

² Compare the remarks of W. Archer quoted at the head of this section.

our fanatics would go so far as that, although that is where their arguments would logically lead them. It is necessary to mention this because the policy regarding the alphabets which are officially recognised by some of the Indian Governments has been much misrepresented. When orders were issued enjoining or permitting in certain cases the use of the Dēva-nāgarī character for official documents, a cry was raised, which misled many well-meaning Muhammadans, that the Hindī language was being introduced into our courts. Government was quite aware that Sanskritised Hindī was just as unintelligible to the masses as Persianised Urdū, and took no steps towards introducing either. All that it directed was that, without changing the language, official documents should be written in characters which would be most decipherable to those who had to read them.¹

It is unnecessary to describe the Dēva-nāgarī and Kaithī alphabets. A full account of them will be found on pp. 7 and ff. of Vol. V, Pt. II of this Survey. Nor is it required to describe the Persian Alphabet. The student will find all that he needs on this point in any Hindōstānī grammar. Suffice it to say that the signs employed for sounds peculiar to Indian languages, and not found in Persian, are ت *t*, ٹ *ṭh*, ڈ *ḍ*, ڈھ *ḍh*, ڑ *r* and ڑھ *rḥ*. Instead of the four dots written over each of these letters we often find a small *ḥōē*. Thus ٹہ , ٹھ , ڈہ , ڈھ , ڑہ , ڑھ .

Hindōstānī is so well-known a language that it would be waste of space to give more than the merest sketch of its grammar. I shall, however, deal at some length with what are known to Indian grammarians as the *prayōgas*, or 'constructions' of a verb with its subject and its object.

Hindōstānī, like every Aryan language of India, is derived from an ancient Indian dialect not unlike the old Sanskrit which we meet in the Vedic hymns. This ancient dialect became changed in the course of centuries, and we have specimens of it in various stages from about 250 B.C. down to, say, 1000 A.D. The modern vernaculars may be said to have become established on their present basis at about the latter date.

We may take Sanskrit grammar as illustrating in its main features the grammar of the ancient Indian dialect from which Hindōstānī is sprung. When we examine this grammar we find that the verb is supplied with a very complete and somewhat complicated array of tenses. The present and one form of the future tense were fairly simple. They have survived, in an abraded form, down to the present day, although the representative of the future is now-a-days excluded from literary Hindōstānī. With the past tenses it was different. Besides an Imperfect the ancient Indian dialect had three tenses which expressed past time, a perfect, and two aorists. It had also a past parti-

¹ The average native makes a business of deciphering any written document. He has first to read it,—that is the first stage,—and then he has to grasp its meaning,—that is the second, and subsequent stage. The two stages are, with the uneducated, seldom concurrent. This is illustrated by the oft repeated phrase, 'when he had read and understood' such and such a communication. Similarly the word for reading a letter to oneself is not *parhṇā*, but *parh-lēnā*, to read and take. It may be added that in some parts of India, the local character is employed for writing Urdū. For instance the Musalmāns of Orissa use the Oṛiā character for it.

ciple, which was always intransitive, that is to say, in the case of transitive verbs. it took a passive meaning. Thus, the past participle of the intransitive verb 'to go' was 'gone,' but that of the transitive verb 'kill,' was not 'having killed,' but was, passively, 'killed.' In the old Indian dialect, as in Sanskrit, this past participle was often used as a past tense, without employing any auxiliary verb. When its speakers wished to say 'he went,' they often said 'he gone,' and when they wished to say 'I killed him,' they often said 'he killed by me,' in which it will be seen that the participle still retains its passive sense. But there is another way of using the past participle of a neuter verb, — *i.e.*, impersonally. When a speaker of the old Indian dialect wished to say 'he went,' he as often as not (instead of saying 'he gone') said 'it (is) gone by him.'¹

Now the true past tenses of the ancient Indian dialect had a very complicated conjugation. There were two ways of forming the perfect, and regarding the more commonly used form, even Sanskrit grammarians were not agreed as to its rules. The two aorists were still more difficult to conjugate correctly. The formation of the past participle is on the other hand simple enough. As the language developed from the ancient Indian dialect it, according to a well-known law, proceeded along the line of least resistance, and gradually abandoned the whole complicated array of past tenses and adhered solely to the employment of the past participle to express the idea connoted by a past tense. In doing so it retained all the methods of employing the past participle which existed in the old Indian vernacular, and also extended them by adding one of its own. When Hindöstānī, therefore, wishes to express the idea of 'he went,' it says either, —

1. (Actively), 'he gone,' *woh chalā* (Sanskrit, *sa chalitah*)

or

2. (Impersonally) 'by him it (is) gone,' *us-nē chalā*²
(Sanskrit, *tēna chalitam*)

Similarly, if it wishes to express the idea of 'I killed him,' it says either, —

3. (Passively), 'by me he (was) killed,' *maĩ-nē woh mārā*³
(Sanskrit, *mayā sa mārītaḥ*)

or

4. (Impersonally) 'by me with reference to him it was killed (or killing was done),' *maĩ-nē us-kō mārā*. (The Sanskrit would be *mayā tasya-kritē mārītam*, but the impersonal construction with transitive verbs was not employed in Sanskrit).

The fourth is apparently a development of the modern vernacular, based on the analogy of the second—at least there is no evidence that it existed in the ancient Indian vernacular from which Hindöstānī is descended.

We thus see that there are three methods of employment of the past participle to express the past tense. Of these, one, the active one, is confined in Hindöstānī to intransitive verbs, one, the passive one, is confined to transitive verbs, and one, the impersonal one, is employed with both intransitive and transitive verbs, although *literary* Hindöstānī prohibits its employment with the former.

¹ It will be remembered that intransitive verbs in Latin can also be similarly employed in two ways. For 'I play,' we may say either, actively, *ludo*, I play, or, impersonally, *luditur a me*, it is played by me.

² This second impersonal form of a neuter verb is excluded from literary Hindöstānī, but it occurs in vernacular dialects.

³ I do not pretend that this particular sentence is idiomatic Hindöstānī, but it illustrates what I want to say, and the construction would, in certain circumstances, be correct.

These three constructions (or *prayōgas*) are named as follows by Indian grammarians—

- (1) The active construction is called the *Kartari prayōga*.
- (2) The passive „ „ „ *Karmanī* „
- (3) The impersonal „ „ „ *Bhāvē* „

One word more. The past participle is an adjective, and is therefore liable to change for gender.

In the Active construction it naturally agrees with the subject. If a man is gone, we say *mard chalā*, but if a woman is gone, we say *aurat chalī*.

In the Passive construction the participle must agree in gender with what would be, in English, the object. For instance, the phrase 'the woman struck a horse' must be expressed passively by 'by the woman a horse (was) struck,' in which it is evident that the participle 'struck' must agree with 'horse,' and not with 'the woman,'—thus *aurat-nē ghōṛā mārā*. But, 'the woman struck a mare' would be *aurat-nē ghōṛī mārī*, in which *mārī*, struck, is put in the feminine to agree with 'mare.'

In the impersonal construction, the participle should, properly speaking, be in the neuter, but that distinction of gender no longer exists in literary Hindōstānī, the masculine being at the present day always substituted for it. Hence the participle is always in the masculine. Thus 'the woman struck the horse' is 'by the woman with reference to the horse it was struck (or striking was done),' *aurat-nē ghōṛē-kō mārā*; and 'the woman struck the mare' is 'by the woman with reference to the mare striking was done,' *aurat-nē ghōṛī-kō mārā*.

It is of great importance that this system of construction should be thoroughly mastered. Otherwise it will not be easy to understand the interlinear translations of the specimens which follow, in which all three constructions are literally translated whenever they occur.

There is no difference of importance between the declensions and conjugations used in Urdū and Hindī, respectively. Urdū often borrows Persian constructions, such as the *izāfat*, but these are borrowings and nothing more. Besides the difference of vocabulary, there is, however, an important point of difference in the idiom of the two forms of Hindōstānī. This consists in the order of words. In Hindī prose, which follows the almost universal rule of all Indo-Aryan dialects, the order of words is fixed, and can only be altered for the sake of emphasis. Except when the order is deliberately changed to lay stress on any particular word, it is invariably,—first, the introductory words of the sentence, such as conjunctions and the like; next, the subject; next, the indirect object with its appurtenances; then, the direct object with its appurtenances; and, last of all, the verb. Adjectives and genitives precede the words they qualify. For instance, the sentence which in English would run,—'I give John's good book to you' would run in Hindī prose,—'I you-to John's good book give.' In Urdū, on the contrary, the influence of Persian and of Semitic languages has greatly relaxed this rule. The Persian rule of order, or even the Semitic one (in which the verb precedes the subject), is often followed, and, especially, the verb is frequently moved from the end to the middle of the sentence. So important is this point of the order of words in a sentence that Hindī scholars make it a test as to whether the language of a book is Hindī or Urdū, and in one notable case—the

Urdū and Hindī Grammar
compared.

Khānī thēṭh Hindī-mē, a work written by Inshā (see p. 35) in the last century—a book which does not contain a single Persian word from cover to cover is classed as Urdū because the writer ordered his sentences in the Persian fashion. He was a Musalmān, and could not release himself from the habit of using idioms which had been taught him by Maulavīs in his school-days.

Hindōstānī Vocabulary. The Vocabulary of Hindōstānī falls under four heads, *viz.* :—

- (1) pure Hindōstānī words;
- (2) words borrowed from Sanskrit;
- (3) words borrowed from Persian (including Arabic); and
- (4) words borrowed from other sources.

The last group may be dismissed without notice, such words exist in every language.

As regards the Persian (and Arabic) borrowings, they do not come from the old

Erastian language of pre-Musalmān times (though that has also contributed a small quota), but from the Arabicised

Perso-Arabic element.

Persian of the Mughul conquerors. Thus, through Persian, the Indo-Aryan vernaculars have also received an important contribution of Arabic, and even some few Turkī, words. The influence of the Musalmān religion has opened another door for the entry of Arabic, and a few words have also been imported on the west coast from Arab traders. In the main, however, the Arabic element in all the Indian vernaculars, whether Aryan or not, came in with Persian, and as a part of that language. The pronunciation of the Persian words so imported is that of the Mughul times, and not the effeminate articulation of the land of the Lion and the Sun at the present day. The extent to which Persian has been assimilated varies greatly according to locality and to the religion of the speakers. Everywhere there are some few Persian words which have achieved full citizenship and are used by the most ignorant rustic, and we find every variation between this and the Urdū of a highly educated Muhammadan writer of Lucknow, who uses scarcely a single Indo-Aryan word except the verb at the end of his sentence. In all circumstances, however, it is the vocabulary and but rarely the syntax which is affected. Only in the Urdū of the Musalmāns do we find the Persian order of words in a sentence. There has been no other introduction of Persian construction, nor are the Arabic words inflected (except by purists) according to their own rules, but they have to conform to the grammatical system of their host.

The words borrowed from Sanskrit take two forms, according to whether they

Sanskrit element.

Tatsamas.

are lifted straight out of the Sanskrit dictionary, spelling and all, or whether they are more or less mispronounced, and spelt according to the mispronunciation. Words of both classes are named *Tatsamas* or 'the same as "that" (*i.e.*, Sanskrit), and European scholars have named the corrupted *Tatsamas* of the second class semi-*Tatsamas*. This borrowing has been going on for centuries, but has been carried to excess during the last hundred years.

The pure Hindōstānī words form the backbone of the language. They are derived

Tadbhavas.

from the ancient Indian dialect which I have already mentioned as akin to classical Sanskrit. This ancient language passed through various stages and ultimately became Hindōstānī, just as Latin passed through various stages and became Italian, French, etc. After the ancient Indian dialect had lost its pristine form, and before it finally became Hindōstānī, it passed

through what is known as the Prakrit stage. If we borrow the terms of blood relationship, we may say that the ancient Indian dialect and classical Sanskrit were brothers; that Prakrit was the son of the ancient Indian dialect, and the nephew of Sanskrit; and that Hindōstānī is the grandson of the ancient Indian dialect, and the grand-nephew of Sanskrit. Words borrowed by Hindōstānī direct from Sanskrit are therefore grand-uncles of the genuine Hindōstānī words, descended through Prakrit from the ancient Indian dialect, although we often meet them side by side in the same sentence. Nay, we sometimes find a grand-uncle and his own grand-nephew on the same page.¹ These genuine Hindōstānī words are called, by native scholars, *tadbhavas* or 'Having "that" (i.e., Sanskrit, or, rather, its brother the ancient Indian dialect) for their origin.' We thus find that the Indian element of the vocabulary of Hindōstānī is made up of *tadbhavas* with a mixture, varying in amount, of *tatsamas*.

To take examples, the modern vernacular word *ājñā*, a command, is a Tatsama loan-word borrowed direct from classical Sanskrit. Its semi-Tatsama form, which we meet in some languages, is *āgyā*, and one of its Tadbhava forms is the Hindī *ān*, derived immediately from the Prakrit *ānā*. So also, *rājā*, a king, is a Tatsama, but *rāy* or *rāo* is a Tadbhava. Of course complete triplets or pairs of every word are not in use. Frequently only a Tatsama or a Tadbhava occurs by itself. Sometimes we even find the Tatsama and the Tadbhava forms of a word both in use, but each with a different meaning. Thus, there is a classical Sanskrit word *vaṃśa*, which means both 'family' and 'bamboo,' and connected with it we find in Hindī the semi-Tatsama *baṃs*, meaning 'family,' and the Tadbhava *bāṣ*, meaning 'a bamboo.'²

We thus see that for many hundred years classical Sanskrit has been exercising, and is still exercising, a potent influence on the vocabularies of Hindōstānī. It is only upon the vocabulary that its influence has been directly felt. The grammar shows little (if any) traces of it. This has continued steadily in the course of its development since the earliest times. The influence of Sanskrit may have retarded this development, and probably did so in some cases, but it never stopped it, and not one single Sanskrit grammatical form has been added to the living grammar of Hindōstānī in the way that Sanskrit words have been added to its vocabulary. Nay, more, all these borrowed Tatsamas are treated by Hindōstānī exactly as other borrowed foreign words are treated, and very rarely change their forms in the processes of grammatical accidence. For instance, *ghōṛā*, a horse, has an oblique form *ghōṛē*, because it is a Tadbhava, but *rājā*, a king, never changes in the oblique cases, because, and only because, it is a Tatsama. Now in all the modern Indo-Aryan vernaculars the verb must change its form in the processes of conjugation, while nouns are not necessarily changed in the course of declension. Hence Tatsamas are as a rule never treated as verbs. If it is found necessary to do so, it must be done with the help of another Tadbhava verb. For instance, the word *darśan*, seeing, is a Tatsama, and if we wish to use it in the phrase 'he sees,'

¹ In Bengali, in which the state of affairs is exactly similar, I have seen in the narrative part of a novel the *tatsama* word *dīpa-salākā*, and in the very next line, in which one of the characters uses colloquial language, the corresponding *tadbhava*, *dīyā-salāī*, a match.

² Tatsamas and Tadbhavas occur also in European languages. Thus, 'lapsus' in 'lapsus calami' is a Tatsama, and 'lapse' is a semi-Tatsama, both meaning 'a falling,' while 'lap' is the Tadbhava form of the word, with the different meaning of 'the hanging part of a garment.' Similarly 'fragile' and 'redemption' are semi-Tatsamas, while 'frail' and 'ransom' are the corresponding Tadbhavas.

we cannot say *darśanē*, but must employ the periphrasis *darśan karē*, he does seeing. On the other hand, in all the modern vernaculars nouns need not be declined synthetically. Borrowed nouns can always be declined analytically. Hence Tatsama nouns (which are necessarily declined analytically) are common, and, in the high literary styles of all the vernaculars, very common. Thus, although there are sporadic exceptions to the broad rule, it may be laid down as a universal law that Indo-Aryan vernacular nouns may be either Tatsamas (including semi-Tatsamas) or Tadbhavas, but that Indo-Aryan vernacular verbs *must* be Tadbhavas.

During the last century, the introduction of printing and the spread of education has, in the case of some modern Indo-Aryan languages, introduced a fashion of using Tatsamas in comparison with which the wildest Johnsonese may almost be considered to be a specimen of pure Saxon English. It has been proved, for instance, by actual counting that in a modern Bengali work 88 per cent. of the words used were pure Sanskrit, every one of which was unnecessary and could have been represented by a vocable of true home growth. In such cases the result has been most lamentable. The vernacular has been split into two sections—the tongue which is understood of the people, and the literary dialect, known only through the press, and not intelligible to those who do not know Sanskrit.¹ Literature has thus been divorced from the great mass of the population, and to the literary classes this is a matter of small moment, for ‘this people, who knoweth not the law, are cursed.’

Although Bengali displays the greatest weakness in this respect, and has lost all power of ever developing a vigorous literature, racy of the soil, until some great genius rises and sweeps away the enchantment under which it labours, other Indian vernaculars, especially Hindī, show signs of falling under the same malignant spell. The centre of Hindī literature is naturally Benares, and Benares is in the hands of the Sanskritists. There is no necessity, as may have existed in the case of Bengali, for Hindī to have recourse to the classical tongue. In themselves, without any extraneous help whatever, the dialects from which it is sprung are, and for five hundred years have been, capable of expressing with crystal clearness any idea which the mind of man can conceive. It has an enormous native vocabulary, and a complete apparatus for the expression of abstract terms. Its old literature contains some of the highest flights of poetry and some of the most eloquent expressions of religious devotion which have found their birth in Asia. Treatises on philosophy and on rhetoric are found in it, in which the subject is handled with all the subtilty of the great Sanskrit writers, and this with hardly the use of a Sanskrit word. Yet in spite of Hindī possessing such a vocabulary and a power of expression scarcely inferior to that of English, it has become the fashion of late years to write books, not to be read by the millions of Upper India, but to display the author’s learning to a comparatively small circle of Sanskrit-knowing scholars. Unfortunately, the most powerful English influence has during this period been on the side of the Sanskritists. This Sanskritised Hindī has been largely used by missionaries, and the translations of the Bible have been made into it. The few native writers who

¹ The newly appointed minister to a Scotch parish had made a round of visits to his people. “He’s a rare fine edicated man, the new meenister,” said an enthusiastic wife. “Ay, he’s a’ that,” returned the husband. “Ye dinna ken the meaning o’ the hauf o’ the words he uses.”—*St. James’s Gazette*.

have stood up for the use of Hindī undefiled have had small success in the face of so potent an example of misguided efforts. Arguments may be brought forward in favour of using classical Sanskrit words for expressing technical terms in science and art, and I am willing to admit their truth. I am not one of those who (to quote a well-known example) prefer 'the unthoroughness of stuff' to 'the impenetrability of matter,' but there the borrowing from the parent language should stop. There is still time to save Hindī from the fate of Bengali, if only a lead is taken by writers of acknowledged repute, and much can be done in this direction by the use of a wise discretion on the part of the educational authorities of the provinces immediately concerned.

Very similar remarks apply, *mutatis mutandis*, to that form of Urdū which is overloaded with Persian words. The Hindōstānī of Musalmāns will always differ in its vocabulary from that of Hindūs, but this is no reason for overloading a naturally facile and elegant form of speech with hundreds of exotic expressions which are unintelligible to nine-tenths of the author's co-religionists. Urdū can be simple and Urdū can be pedantic. The simple belongs to India, the pedantic is an imitation of the language of a foreign country. There should be no hesitation in the choice made by a patriotic Indian Musalmān.

After the foregoing general remarks it will suffice to give the annexed brief summary of the main heads of Hindōstānī grammar. It will be remarked that in Urdū the so-called imperfect, which has been carefully recorded in all the vernacular specimens in the Dēva-nāgarī character, is omitted. This is the usual method of writing Urdū. For instance, the word meaning 'to see' would be देखना *dēkh'nā* in Hindī, but دیکھنا *dēkh'nā* in Urdū. This principle is followed in all the specimens of literary Hindōstānī. The imperfect letter is also omitted in the skeleton grammar.

Evil results of excessive
Persianization.

Urdū and Hindī spelling.

DAKHINĪ HINDŌSTĀNĪ OR MUSALMĀNĪ.

The Musalmān armies imposed their language on their co-religionists in the Deccan from the first. At the present day, whether the language of the country is Marāṭhī, Tamil, Telugu, or some other Dravidian form of speech, the Musalmāns of southern India all employ that form of Hindōstānī, commonly known as Dakhinī, the language of the Deccan, or as Musalmānī, the language of Musalmāns. It was in the Deccan that Hindōstānī, under the form of Urdū, first received cultivation, and it was at the hands of Walī of Aurangabad (*cir.* 1700), the 'Father of Rēkhta,' that a standard of literary form was given to it. Walī's example was followed at Delhi, and from thence the poetical literature of Urdū spread over northern India. One result of its Deccan origin is that, even at the present day, we find, in Urdū poetry written in the north, idioms peculiar to Dakhinī that do not appear in standard prose.

It is commonly said that Dakhinī is a corrupt Hindōstānī. Historically speaking it would almost be truer to say that literary Hindōstānī is a corrupt Dakhinī, for we have seen that Hindōstānī literature took its origin in the Deccan. Without, however, going so far as that, it is not correct to look upon Dakhinī as a corrupt form of speech. The Musalmān armies carried vernacular Hindōstānī to the south before it had been standardised, and it then contained many idioms which are now excluded from literary prose. Some of these have survived in the Deccan. Such are, for instance, the employment of the oblique genitive as a base for declension in phrases like *mērē-kū*, to me, where the standard would have *mujh-kō*. Again, the oblique plural in *ā* survives to the present day in the Vernacular Hindōstānī and in Dakhinī, but is excluded from Urdū prose. So also the nasalization of the infinitive, as in *mārṇā̃*, to strike, is only a survival of the old neuter gender, which has disappeared in the modern literary languages, but is still common in the dialects. Other similar examples will be noted as they occur in the following pages.

Only in one respect can Dakhinī be called a corrupt language. In Madras and the south of the Bombay Presidency, no doubt under the influence of the surrounding Dravidian languages, the passive construction of the past tense of transitive verbs has been abandoned. Transitive and intransitive verbs are now treated in exactly the same way, and though the subject is occasionally put into the agent case with *nē*, the *nē* is altogether neglected as a factor in the idiom, and the verb agrees in number and gender with the subject (although in the agent case), and not with the object. In Central Bombay, on the other hand, the presence of Marāṭhī has prevented the proper employment of the agent case from disappearing.

We may roughly take the Satpura Hills, south of the Narbadā valley, as the boundary between Dakhinī Hindōstānī, as a recognised literary form of speech, and the standard Hindōstānī of Delhi and Lucknow. Taking the figures of the Census of 1891 as our basis, we may consider the following to be the approximate number of those who speak it.

Locality where spoken.

Table showing the approximate number of speakers of Dakhinī Hindōstānī.

Berar	274,192
Bombay—	
Bombay City	94,431
Thana	24,821
Kolaba	5,932
Ratuagiri	25,867
Kanara	18,627
Khandesh	117,844
Nasik	47,977
Ahmednagar	48,847
Poona	57,669
Sholapur	56,669
Satara	40,781
Belgaum	76,950
Dharwar	101,216
Bijapur	79,999
Feudatories	254,282 ¹
	1,051,912
Central Provinces—	
Nagpur	41,616
Wardha	14,836
Chanda	10,939
Bhandāra	11,685
	79,076
Madras—	
British Territory	817,146
Native States	17,707
	834,853
Nizam's Dominions	1,198,382
Mysore	208,928
Coorg	6,919
	3,654,172
	TOTAL

The Authorities which deal with Dakhinī are included in the General Bibliography of Western Hindī. I here give a brief account of the main points in which the dialect differs from standard Hindōstānī.

Authorities, Grammar.

DECLENSION.

Nouns.—The oblique form singular is formed as in standard Urdū. The nominative and oblique plural are often formed differently. The common rule is that the nominative plural usually ends in *ē* or *ā*, and the oblique plural in *ō* or *yaū*. Sometimes *ō* is used for the nominative plural, and *ā* for the oblique plural.

The following are examples:—

Nom. Sing.	Obl. Sing.	Nom. Plur.	Obl. Plur.
<i>piyāla</i> , a cup	<i>piyālē</i>	<i>piyālē</i>	<i>piyālō</i>
<i>andēsha</i> , thought	<i>andēshē</i>	<i>andēshē</i>	<i>andēshyaū</i>
<i>ghōrā</i> , a horse	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrō</i>
<i>kauwā</i> , a crow	<i>kauwē</i>	<i>kauwē</i>	<i>kauwyaū</i>
<i>baniyā</i> , a trader	<i>baniyē</i>	<i>baniyē</i>	<i>baniyō</i>
<i>āshnā</i> , an acquaintance	<i>āshnā</i>	<i>āshnāō</i>	<i>āshnāō</i>
<i>dānā</i> , a sage	<i>dānā</i>	<i>dānāyā</i>	<i>dānāyō</i>

¹ Many of these speak the standard form of Hindōstānī, but it is impossible to separate them out.

Nom. Sing.	Obl. Sing.	Nom. Plur.	Obl. Plur.
<i>mahīnā</i> , a month	<i>mahīnā</i>	<i>mahīnyā</i>	<i>mahīnyā</i> or <i>-yō</i>
<i>māo</i> , a mother	<i>māo</i>	<i>māwā</i> or <i>māō</i>	<i>māwā</i> or <i>māō</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharā</i>	<i>gharā</i>
<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmīyā</i>	<i>ādmīyā</i>
<i>sū</i> , an oath	<i>sū</i>	<i>suwā</i>	<i>suwā</i> or <i>suwō</i>
<i>naddī</i> , a river	<i>naddī</i>	<i>naddyā</i>	<i>naddyā</i>

The usual **postpositions** are:—

Agent	<i>nē, nī.</i>
Dative-Accusative	<i>kū, kū, kō, kē-tāi, katai, kanē</i> , to or for.
Ablative	<i>sū, sū, sō, sō, sē, sē, satī</i> , from, by.
Genitive	<i>kā, (kē, kī)</i> (as in the Standard).
Locative	<i>mē, mō, in; pō, pa, par</i> , on.

Pronouns.—The following are the first two personal pronouns:—

	First Person.	Second Person.
Sing. Nom.	<i>maī</i>	<i>tū, tū, taī.</i>
Gen.	<i>mērā (-rē, -rī), mujh, muj</i>	<i>tērā (-rē, -rī), tujh, tuj.</i>
Acc. Dat.	<i>mujhē, mujē, munjē, mujh-kū, mērē-kanē</i> , etc.	<i>tujhē, tujē, tujh-kū, tērē-kanē</i> , etc.
Obl.	<i>mujh, muj, mērē</i>	<i>tujh, tuj, tērē.</i>
Plur. Nom.	<i>ham, hamē, hamō, hamārā</i>	<i>tum, tumē, tumē, tumhē, tumhō.</i>
Gen.	<i>hamārā (-rē, -rī), hamārā (-rē, -rī), haman.</i>	<i>tumārā (-rē, -rī), tumārā (-rē, -rī), tuman, tum.</i>
Acc. Dat.	<i>hamē, hamnā, ham-kū, haman-kū, hamō-kū, hamārē-kanē</i> , etc.	<i>tumhē, tumnā, tum-kū, tuman-kū, tumhō-kū, tumārē-kanē</i> , etc.
Obl.	<i>ham, haman, hamnā, hamō, hamārē.</i>	<i>tum, tuman, tumnā, tumhō, tumārē.</i>

The forms which differ from the standard should not be considered corruptions. They all occur in various dialects of Western Hindī and were brought down to the Deccan before Urdū was standardised. Special attention may be drawn to the employment of the oblique form of the genitive as a general oblique base. Although this is almost totally excluded from standard Urdū, it is common in all the vernacular dialects of northern Hindostan. The forms *hamnā* and *tumnā* are oblique forms of *haman* and *tuman*, respectively, and point to Rājasthānī influence.

The **Demonstrative Pronouns**, including the **Pronoun of the third person**, are,—

Sing.	This.	That, he, she, it.
Nom.	<i>ē, yē, yō, yeh, inē, ī</i>	<i>ō, wō, woh, unē, ū</i>
Acc. Dat.	<i>isē, is, is-kū</i> , etc.	<i>usē, us, us-kū</i>
Obl.	<i>is</i> , (as an adjective, also) <i>yē</i>	<i>us.</i>
Plur.		
Nom.	<i>in, inū, inū, inō, inhē</i>	<i>un, unū, unū, unō, unhē, wē, ō, woh,</i>
Acc. Dat.	<i>in-kū</i> , etc.	<i>un-kū</i> , etc.
Obl.	<i>in, inū, inū, inō, inhō, inhē, inan</i>	<i>un, unū, unū, unō, unhō, unhē, unan.</i>

The singular is often used for the plural, and *vice versa*.

The Agent Singular is often *inē* or *inī*, and *unē* or *unī*.

The **Reflexive Pronoun** is,—

SINGULAR AND PLURAL.

Nom. *āp*, *ap*, *āpē*, *āpē̃*, *apē*, *apē̃*, *apasē̃*, *apan*, self or selves.

Gen. *āp-kā* (*-kē*, *-kī*), *apnā* (*-nē*, *-nī*), *āpnā* (*-nē*, *-nī*), *apan*, *apas*, etc.

Obl. *āp*, *apnē*, *āpnē*, *apan*, *apas*, *apasē̃*.

The **Relative, Correlative, and Interrogative Pronouns** are,—

Sing.	Who.	That.	Who?
Nom.	<i>jō</i> , <i>jō̃</i> , <i>jinē</i> , <i>jin</i>	<i>sō</i>	<i>kō</i> , <i>kō̃</i> , <i>kōn</i> , <i>kinē</i> , <i>kin</i>
Obl.	<i>jis</i>	<i>tis</i>	<i>kis</i>
Plur.			
Nom.	<i>jō</i> , <i>jō̃</i> , <i>jinē</i> , <i>jin</i>	<i>sō</i>	<i>kō</i> , <i>kō̃</i> , <i>kōn</i> , <i>kinē</i> , <i>kin</i>
Obl.	<i>jin</i>	<i>tin</i>	<i>kin</i>

The Hindōstānī Dative-Accusatives *jisē*, plur. *jinhē̃*, and so on are also employed.

The **Neuter Interrogative Pronoun** is *kyā* or *kā*, what?, oblique form *kāhē*, *kāhī*, or *kī*.

The Indefinite Pronouns are *kōī*, obl. form *kōī*, *kisī* or *kisū*; and *kuchh*, obl. form *kuchh*. These are used for both persons and things, but *kōī* is more often applied to the former, and *kuchh* to the latter. There are also *jō-kōī*, *jin-kōī*, *jē-kōī*, or *jakōī*, whoever, and *jō-kuchh*, *jē-kuchh*, or *jakuchh*, whatever.

CONJUGATION.

The **Infinitive** usually ends in *nā*, as in Standard Hindōstānī. Sometimes we have instead *an*, *n*, or *nā̃*. Thus, *mārnā*, *māran*, or *mārnā̃*; obl. masc. *mārnē* or *mārnē̃*; fem. sing. *mārnī*; plur. *mārniyā̃* or *mārnyā̃*, to strike; *jān*, to go; *dēn-kā*, of giving.

The **Present Participle** ends in *tā*, or, sometimes, in *at* or *t*, as in *mārtā* or *mārat*, striking; *dēt*, giving. The feminine plural ends in *tiyā̃* or *tyā̃*. Thus, *mārtiyā̃* or *mārtiyā̃*.

The **Past Participle** ends in *ā*, or sometimes in *yā*. Thus, *mārā* or *māryā*, struck. The feminine plural ends in *yā̃*. Thus, *māryā̃*, they (fem.) struck. The irregular forms are as in Standard Hindōstānī. We have, however, also such forms as *karā* or *karyā*, done; *muāyā* (for *muā*), dead. This participle is sometimes used with the genitive of the subject, as in *woh mērā mārā hai*, he is killed of me, *i.e.*, I killed him.

The **Conjunctive Participle** has many forms, such as *mār-kō* or *mārē-kō*. Other forms of the postposition, attached to either *mār* or *mārē*, are *kē*, *kar*, *kar-kē*, *kar-kō*, *kar-kar*, *kō̃*, *ka*. Examples of other verbs are *hō-kō* or *hōē-kō*, having been; *ā-kar* or *āē-kar*, having come.

The **Verb Substantive** is thus conjugated,—

Present, I am.

Sing.	Plur.
1. <i>hā̃</i>	<i>hā̃</i> or <i>hē̃</i> , <i>hai</i>
2. <i>hai</i>	<i>hā̃</i> or <i>hē̃</i> (Madras), <i>hō</i> (Bombay)
3. <i>hai</i>	<i>hā̃</i> or <i>hē̃</i> , <i>hai</i> .

The plural is often used for the singular.

The Past Tense is *thā*, etc., as in the Standard. Sometimes we have *athā*, etc., instead of *thā*.

The conjugation of the **Active Verb** closely agrees with that of Standard Hindōstānī. The following are the main points of difference.

In Madras the second person plural is the same as the first and third persons, as in *tum mārē*, you may strike. In Bombay it ends in *ō* as in the Standard. Thus, *tum mārō*. The present subjunctive (old present) is often employed as a present or even as a future. The singular is commonly used instead of the plural.

The second plural imperative ends in *ō*, *ō* or *au*, as *mārō*, *mārō* or *mārau*, strike ye.

The future is, as usual, formed by adding *gā* (masc. plur. *gē*; fem. sing. *gī*, plur. *gyā*) to the present subjunctive or old present; thus, *maĩ mārē-gā*, I shall strike. In Madras, the 2nd plur. masc. is *mārēgē*, not *mārōgē*. The singular is commonly used for the plural, as *ham mārēgā* or *mārēgē*, we shall strike.

The conjugation of the past tense of intransitive verbs is as the standard. Thus, *maĩ chalā*, I went. In the case of transitive verbs custom differs. In Bombay, the standard idiom is followed, as in *maĩ-nē mārū*, I struck; *maĩ-nē yeh bāt sunī*, I heard this affair. In Madras, on the contrary, *nē* is usually omitted, and the verb is treated as if it were intransitive agreeing with the subject in gender and number. Thus, *maĩ mārā*, I (who am a man) struck; *maĩ mārī*, I (who am a woman) struck. Sometimes *nē* is used, but here it is pleonastic, and the construction is the same as when it is not used, the verb still agreeing in gender and number with the subject, and not with the object. Thus, *ō mārī* or *ō-nē mārī*, she struck. The same idioms are employed, according to locality, for all the past tenses of transitive verbs. In Bombay, the passive construction is employed, while in Madras it is not. In Bombay, even, the use of *nē* is by no means regular. It is often employed with intransitive verbs,—e.g., *us-nē chalā*, he went; and even with the present tense of transitive verbs as in *maĩ-nē mārīā-hū*, I am striking.

VERNACULAR HINDŌSTĀNĪ.

The dialect of Western Hindī spoken in Western Rohilkhand, in the Upper Gangetic Doab, and in the Panjab district of Ambala is what I call Vernacular Hindōstānī, that is to say, it is the form of speech on which the Literary Hindōstānī that took its rise in Delhi is based. Its grammar differs from that of the standard dialect in only a few minor points, and most of these are cases of surplusage, in which two or more expressions can be optionally employed to connote the same idea. In such cases, Literary Hindōstānī has usually selected one form as the standard, and rejected the other.

In its vocabulary, even amongst rustics, Vernacular Hindōstānī rather affects the use of Persian and Arabic words, which it often distorts in the borrowing. Thus, instead of using *mā* for mother, a Muzaffarnagar villager says *maldah*, which is a corruption of the Arabic *wālida*. Other examples of these corruptions are :—

Mahaujat for *muhāfazat*, watching, guarding.

Kāl for *intiqāl*, death (confused with the Sanskrit *kāla*, time, death).

Tamakkus for *tamassuk*, a bond.

Matbal for *maṭlab*, intention.

Ugāhī for *guvāhī*, testimony.

The language of the State of Rampur and of the districts of Moradabad and Bijnaur east of the Ganges and in Western Rohilkhand, possesses the strongest resemblance to Literary Hindōstānī. This is no doubt due to the influence of Islām, which has always been strong in these parts. Crossing the Ganges we come into the Upper Doab between the Ganges and the Jamna. For our present purposes we may take this as including (going from south to north) the districts of Meerut, Muzaffarnagar, Saharanpur, and the plains portion of Dehra Dun. In the hill country of Dehra Dun the language is Jaunsāri, which belongs to the Pahārī group of Indo-Aryan vernaculars. The language of the Upper Dōāb also agrees with Literary Hindōstānī, but the agreement is not quite so strong, as several optional forms are employed, which do not occur in the standard dialect or in that of Western Rohilkhand. Crossing the Jamna from the Upper Doab we enter the Panjab. The Districts bordering on the west bank of that river, going from south to north, are Delhi, Karnal, and Ambala. The language of Delhi district (as distinct from that of the famous city of the same name) and of Karnal is not Hindōstānī. It is a distinct dialect of Western Hindī, strongly influenced by Pañjābī and Rājasthānī, called ‘Bāngarū’ or ‘Jātū.’ The influence of Rājasthānī has disappeared in Ambala, and we may say that the language of the eastern part of that district including the adjacent parts of the States of Kalsia and Patiala is Vernacular Hindōstānī, more or less affected by Pañjābī. In Western Ambala the language is actually Pañjābī. In this part of the country the boundary between the two languages, Pañjābī and Western Hindī as represented by Vernacular Hindōstānī, may be taken to be the river Ghaggar, anciently known as the Drishadvatī. Within these limits we can estimate that Vernacular Hindōstānī is employed by the following number of speakers.

Table showing the estimated number of speakers of Vernacular Hindōstānī.

WEST ROHILKHAND—													
Rampur State	.	.	.	.	.	.	.	.	.	.	.	.	394,000
Moradabad	.	.	.	.	.	.	.	.	.	.	.	.	909,400
Bijnaur	.	.	.	.	.	.	.	.	.	.	.	.	600,000
UPPER DOAB—													
Meerut	.	.	.	.	.	.	.	.	.	.	.	.	1,017,765
Muzaffarnagar	.	.	.	.	.	.	.	.	.	.	.	.	599,402
Saharanpur	.	.	.	.	.	.	.	.	.	.	.	.	970,000
Dehra Dun	.	.	.	.	.	.	.	.	.	.	.	.	90,000
PANJAB—													
Ambala, Kalsia, and Patiala (Panjaur Nizāmat)	.	.	.	.	.	.	.	.	.	.	.	.	702,166
TOTAL												.	5,282,733

These figures do not include the number of people in these localities who are estimated to be speakers of Literary Hindōstānī under the form of Urdū. These last figures have been included in those for Literary Hindōstānī, and have, in each case, been estimated by taking the whole of the Urban Musalmān population, half the rural population, and half the Christian population. The figures so arrived at are as follows :—

Table showing the estimated number of speakers of Literary Hindōstānī in the area in which the general language is Vernacular Hindōstānī.

WEST ROHILKHAND—													
Rampur State	.	.	.	.	.	.	.	.	.	.	.	.	156,000
Moradabad	.	.	.	.	.	.	.	.	.	.	.	.	269,000
Bijnaur	.	.	.	.	.	.	.	.	.	.	.	.	189,000
UPPER DOAB—													
Meerut	.	.	.	.	.	.	.	.	.	.	.	.	368,461
Muzaffarnagar	.	.	.	.	.	.	.	.	.	.	.	.	172,000
Saharanpur	.	.	.	.	.	.	.	.	.	.	.	.	...
Dehra Dun	.	.	.	.	.	.	.	.	.	.	.	.	...
PANJAB—													
Ambala, etc.	.	.	.	.	.	.	.	.	.	.	.	.	...
TOTAL												1,154,461	

In the last three districts the number of speakers of Literary Hindōstānī is small, and has not been estimated separately.

It will have been seen that Vernacular Hindōstānī is spoken in the north-western corner of the area occupied by Western Hindī. To its west it has either Pañjābī or the half-Rājasthānī of Delhi and Karnal. To its north are hill languages belonging to the Pahārī group of Indo-Aryan vernaculars (which are all closely connected with Rājasthānī), and to its south and east the Braj Bhākhā dialect of Western Hindī.

We are therefore entitled to assume that Vernacular Hindōstānī (and consequently Literary Hindōstānī) is that form of Western Hindī which shows the Braj Bhākhā dialect shading off into Pañjābī and Rājasthānī, and such indeed is the fact.

In all the other dialects of Western Hindī, the typical ending of strong *tadbhava* participles, adjectives, and substantives is the letter *ō* or *au*. For instance the word for 'good' is *bhalō* or *bhalau*, that for 'struck' is *mārō* or *māryau*, and that for horse is *ghōrō* or *ghōrau*. So the termination of the genitive masculine is *kō* or *kau*; thus, *ghōrē-kau*, of a horse. In Pañjābī, the corresponding termination is *ā*, not *au* or *ō*. So we find in both Vernacular and Literary Hindōstānī the Pañjābī termination *ā*. Thus, *bhalā*, good; *mārā*, struck; *ghōrā*, a horse; *ghōrē-kā*, of a horse. The last example would be, in Pañjābī, *ghōrē-dā*, so that we see that Hindōstānī, while preserving *kau*, the suffix of Western Hindī, has given it the Pañjābī termination *ā*. It has not taken the Pañjābī suffix *dā*, as a whole.

In its consonantal system Vernacular (but not Literary) Hindōstānī uses the cerebral *ṇ* and *ḷ* very freely. These do not occur in the other Western Hindī dialects, but are common in Eastern Pañjābī and in Rājasthānī.

The oblique plural of nouns often ends in *ā̃*, as in Pañjābī and Rājasthānī. This is excluded from ordinary Literary Hindōstānī, but is common in Dakhinī. It does not occur in other dialects of Western Hindī.

The present tense of the Active verb is often formed by conjugating the old present, commonly called the present subjunctive, with the present tense of the verb substantive. Thus, beside the standard form *mārtā-hū̃*, we have also *mārū̃-hū̃*, I am striking. The Imperfect is usually formed by conjugating the past tense of the verb substantive with an oblique verbal noun in *ē*. Thus, *maĩ māre-thā*, I was striking, literally, I was on striking. These two forms are frequently met in Rājasthānī. They are also heard in that part of the Braj Bhākhā area which lies between the Upper Doab and Rajputana.

The above is sufficient to show the place occupied by Vernacular (and Literary) Hindōstānī in relation to the surrounding dialects. There are other similar occurrences, which, together with those points which are peculiar to Vernacular Hindōstānī itself, will be dealt with in detail when we come to the specimens.

BĀNGARŪ, JĀṬU, AND HARIĀNĪ.

We have just seen that in the district of Ambala the Vernacular Hindōstānī of the Upper Doab merges into Pañjābī. South of Ambala, in the country along the west bank of the Jamna, we find a disturbing element in the proximity, not only of the Pañjābī to the west as in Ambala, but also of Rājasthānī, under the form of Mēwātī, to the south. This tract consists of the districts of Karnal, Rohtak, and Delhi. It also includes the south-east corner of the State of Patiala, the east of the district of Hissar, and detached portions of the States of Nabha and Jind which lie between Rohtak and Hissar. On the east it is separated from the Upper Doab by the river Jamna. On the north it has the district of Ambala, and on the south the district of Gurgaon. On the west it is bounded by the State of Patiala and, further south, the rest of the district of Hissar. That portion of the tract which consists of the east of the district of Hissar and of the country immediately adjoining is known to natives as Hariānā. The rest is known either as Bāngar or Khādir. The bulk of the population of the whole tract consists of persons of the Jāt tribe.

As regards the Bāngar and the Khādir, the latter is the land immediately on the west bank of the river Jamna in the districts of Karnal and Delhi. In Karnal, it is only a few miles wide, and is bounded on the west by a ridge which is the commencement of the Bāngar, or high, dry, land. The Bāngar extends right across the district into the State of Patiala where the country round Nirwana is also known as Bāngar. South of Nirwana, in the Jind Nizāmat of the State of Jind the Bāngar is continued, and goes on, over the whole of the district of Rohtak, into the eastern half of the Dadri Nizāmat of Jind, and into the northern half of that portion of the State of Nabha which lies to the west of Rewari in Gurgaon. To the west of this lies the Hariānā tract of Hissar, and that name is also applied to the two Nizāmats of the Jind State which have just been mentioned. The district of Delhi falls geographically into two parts, the southern (and smaller), and the northern (and larger). The northern part is, like Karnal, divided into Khādir and Bāngar, the boundary between them being approximately the Grand Trunk Road. The southern portion consists mainly of hills, inhabited by Gūjars, who like others of that tribe speak a form of Rājasthānī. The Khādir, however, still continues between the hills and the Jamna, and is here rather wider. On the west of the hills, round Najafgarh, there is a low, marshy, tract, known as the Dābar, which is not a part of the Bāngar, but is a continuation of the Gurgaon country, which is inhabited by Ahīrs who speak Ahīrwātī, the dialect of the west of Gurgaon. Moreover, Ahīrwātī has extended into Jhajjar, the southern Tahsīl of Rohtak, although this country is properly a part of the Bāngar.

With the exception of this Jhajjar Tahsīl, the language of Hariānā, the Bāngar, and the Khādir, is everywhere the same. It is a form of Western Hindī influenced in its vocabulary by Pañjābī, and strongly affected in its grammar by the Ahīrwātī of Gurgaon which itself is a mixed dialect partly Western Hindī and partly Rājasthānī, and which might almost be classed under either language. In the present survey it is classed as a form of the Mēwātī dialect of Rājasthānī. Ahīrwātī has to its south the pure Mēwātī spoken in Gurgaon and Alwar, and to its west the Bāgrī and Shēkhāwātī of Bikanir and the Shēkhāwātī country.

The dialect with which we are dealing at present has various names according to locality and to the castes of its speakers. In Hariānā and the neighbourhood it is called

Hariānī, Dēs-wālī, or Dēsari; in Rohtak and Delhi it is usually called Jāṭū, or the language of the Jāṭs who form the bulk of the population; in Delhi, which also has many Chamārs in its population, it is sometimes called Chamarwā. Elsewhere it is called Bāngarū, or the language of the Bāngar (as well as of the Khādir). Everywhere, by whatever name it is called, it is the same dialect. The best general name for it is Bāngarū. With the exception of the Khādir, this Hariānā-Bāngar tract does not drain into the Jamna, although so close to that river. The Bāngar forms the watershed between the river system flowing into the Bay of Bengal and that flowing into the Indian Ocean. All the drainage of Hariānā and the Bāngar runs to the west, not to the east.

The following account of the linguistic character of the district of Hissar is based on the information given in the local Gazetteer :—

Hariānā is the name of an important tract in the south-east of the district of Hissar. It stretches from the confines of the tract watered by the Ghaggar to the south-east corner of the district and beyond. On the north it stretches across a considerable portion of the Fatahabad Taḥṣil, but gradually narrows in width towards the south, being encroached upon by the Bāgar sand. It comprises within its limits the eastern portions of Taḥṣils Fatahabad and Hissar, the whole of Taḥṣil Hansi, and a small portion of the eastern half of the Bhiwani Taḥṣil. Hissar is the meeting ground of three distinct languages, Western Hindi, Pañjābī, and Rājasthānī. Western Hindi appears under the form of Hariānī; Pañjābī, in the Mālvi dialect, and in the Rāṭhī or Pachhāḍī, the speech of the Pachhāḍā Musalmāns of the Ghaggar valley, and Rājasthānī in the form of Bāgrī. The boundaries of the tract in which a more or less pure Hariānī is spoken may be defined as all that portion of the district south of a line drawn from Fatahabad to Tohana and east of a line through Fatahabad, Hissar, and Kairu. This includes more than half the area of the four southern Taḥṣils of the district. Across the northern boundary of this tract we come to the Pañjābī-speaking Pachhāḍās of the Ghaggar valley, and to the north-west of Fatahabad lies the Sirsa Taḥṣil in which Western Hindi is practically unknown. Across the western boundary of the Hariānī-speaking tract we come to what may be regarded as the debateable ground between Hariānī and Bāgrī. There is no hard-and-fast line at which Hariānī ends and Bāgrī begins. The change takes the form of an even broader pronunciation of the vowels than in Hariānī and then a gradual change in vocabulary and grammar, but within the limits of Taḥṣils Fatahabad, Hissar, and Bhiwani the change is so slight that it is doubtful whether it can be said that true Bāgrī is spoken anywhere in these Taḥṣils. A considerable part of the debateable tract is held by Bāgrī immigrants, and the effect of the immigration has been to introduce a decidedly Hariānī element into their Bāgrī rather than the reverse. True Bāgrī as distinguished from Hariānī is spoken in the south-west of Sirsa Taḥṣil.

On crossing the northern boundary of the tract defined above we first meet with Pañjābī among the Pachhāḍās of the Ghaggar valley. The same language is found all the way down the length of the valley into the Sirsa Taḥṣil, and nearly to the point where it crosses the Bikanir border. In the portion of the Sirsa Taḥṣil south of the Ghaggar valley, Bāgrī is the ordinary speech which changes to Pañjābī on the north of the Ghaggar. Thus the Pañjābī-speaking tract embraces the valley of the Ghaggar and the portion of the district north of it. The Pañjābī of the district may be divided into two dialects; Mālvi Pañjābī, the natural tongue of the Sikh Jāṭ, and the speech of the Musalmān Pachhāḍā of the west, known as Pachhāḍī or Rāṭhī. Rāṭh (ruthless) is only another name for Pachhāḍā and Pachhāḍī and Rāṭhī are identical. Pachhāḍī is distinguished from Mālvi by the greater prevalence of nasal sounds and by a slight admixture of Hindōstānī and Bāgrī words. Mālvi is spoken by the Sikh Jāṭs in the Sirsa Taḥṣil north of the Ghaggar, in Budhlada, and by the colonies of Patiala Sikh Jāṭs found here and there along the Ghaggar in the Fatahabad Taḥṣil. Pachhāḍī is, however, the common form of speech on the Ghaggar along the whole of its course in this district, and is found in villages at considerable distances to the south of that stream.

To return to Hariānī. Hariānā is also locally known as the Dēs, the country, *par excellence*, and hence Hariānī is also often called Dēsari or Dēs-wālī. The north-eastern portion of the Dadri Nizāmat of the Jind State and the adjoining portions of the State of Dujana are also parts of Hariānā, and the Bāngarū spoken here is also called Hariānī. In the rest of Dadri and in the adjoining state of Loharu the language is Bāgrī.¹ In

¹ It is hardly necessary to point out that the word *Bāngar* has no connexion with *Bāgar*. *Bāngar* means 'high ground.' It connotes a hard barren soil watered neither from well nor from river, but (where there are no canals) depending on the rainfall. There are two popular explanations of the name *Bāgar*. One is, that it refers to the *bagar* or coarse grass, used for making ropes, which grows in that tract. Another is, that it means the country of goats, from the Pañjābī *bakaṛ* or *bakkār*, a goat.

the Jind, Nizāmat of Jind, although this is certainly true Bāngar country, the local form of speech is also known as Hariānī. Natives profess to distinguish between Hariānī and Bāngarū, and say that the former, and not Bāngarū, is heard in the Jāt and Rōr villages of Karnāl, but, except that the Hariānā vocabulary now and then borrows a word or two from Bāgrī, the specimens show no difference between the two forms of speech.¹

In giving the following estimated numbers of speakers of Bāngarū under its various names, it is necessary to explain that those given for Delhi are not the same as those originally published in the Rough List of Languages of that district. That list wrongly reported the Ahirwātī of the Dābar under the name of Mēwātī, and also gave separate figures for Jātū and Chamarwā, which are one and the same form of speech. The Delhi figures for Jātū now given are therefore the sum of the original figures for Jātū and Chamarwā.

Bāngarū, returned as Bāngarū.

Karnal	791,000
Patiala (Nirwana)	80,000
South Nabha	4,535

Returned as Jātū.

Rohtak (excluding Jhajjar)	495,972
Delhi (including Chamarwā)	236,324

Returned as Hariānī or Dēswālī.

Hissar	315,864
Dujana	36,450
Jind (Jind and north-east Dadri)	205,639

TOTAL . 2,165,784

Bāngarū, being a mixed dialect, is not described in detail here. Its peculiarities will be discussed when we come to deal with the specimens.

¹ In Appendix II of the Sirsa Settlement Report, Mr. J. Wilson states that the genitive postposition of 'Dēswālī' is *gā* (masc. obl. *gā*; fem. *gī*). This really belongs to Bāgrī. I have not found this in any of the specimens received from Hariānā, and under any circumstances, Sirsā is well outside the true Hariānā country.

BRAJ BHĀKHĀ OR ANTARBĒDĪ.

The dialect is called Braj Bhākhā (also spelt Braj Bhāshā), *i.e.*, the language of the Braj Maṇḍal. It is also called Antarbēdī, the language of the Antarbēd (Sanskrit *Antarvēdī*, literally the country within the sacrificial ground, *i.e.*, the holy land, *par excellence*, of India) or the Doab between the Ganges and the Jamna. Neither name completely describes the language, for it is spoken far beyond the Braj Maṇḍal and the Doab, although it does not by any means cover the whole of the latter tract. The Braj Maṇḍal almost exactly coincides with the modern district of Muttra, if we exclude the eastern corner comprising Sadabad and a portion of Mahāban, which were added to the district in the year 1832. The Braj Maṇḍal (Sanskrit *Vraja-maṇḍala*), or Region of the Cowpens, is the country round Gōkula and Vṛindāvana, the abode of Kṛishṇa's foster-father Nanda, and the scene of that demi-god's juvenile adventures.

Instead of 'Braj Bhākhā,' the name of the country 'Braj' is often loosely applied to mean the language. The name Antarbēdī is frequently applied to the dialects spoken in the central Doab, *i.e.*, in the districts of Agra, Etah, Mainpuri, Farukhabad, and Etawah. The language of Farukhabad and Etawah is Kanaujī, and that of the others Braj Bhākhā.

Taking Muttra as the centre, Braj Bhākhā is spoken to the south in the district of Agra, in the greater part of the State of Bharatpur, in the States of Dholpur and Karauli, in the western part of Gwalior, and in the east of Jaipur. To the north it is spoken in the eastern part of Gurgaon. To the north-east, in the Dōāb, in Bulandshahr, Aligarh, Etah, and Mainpurī, and, across the Ganges, in Budaon, Bareilly, and the Tarai parganas of Naini Tal. It thus occupies an irregularly shaped tract running from south-west to north-east, and measuring on an average 90 miles wide by 300 miles in length. It covers, roughly speaking, an area of 27,000 square miles. It is spoken at home by, in round numbers, 7,850,000 people.

Over this area Braj Bhākhā exhibits a few variations. The standard form of the dialect is best illustrated by the language of Muttra, Aligarh, and West Agra. To the north of Aligarh lies the district of Bulandshahr, where the language is much mixed with Vernacular Hindōstānī. So far as the Braj Bhākhā portion of its grammar is concerned, the only important difference is the change of the typical Braj termination *au* to *ō*. Thus, *chalyō*, not *chalyau*, gone. In the east of Agra, Dholpur, the plains portion of Karaulī, and the neighbouring portion of Gwalior, the language is very nearly the standard, the only important difference being the omission of the letter *y* from the past participles of verbs, thus, *chalan*, not *chalyau*. In the Doab we find a similar omission of *y* in the districts of Etah and Mainpurī, the most eastern of the Braj Bhākhā area, and here we have in addition the Bulandshahr change of *au* to *ō*, as in *chalō*, not *chalyau*. The same peculiarities are observable across the Ganges in the districts of Budaun and Bareilly. In each case we see Braj Bhākhā fading off into Kanaujī, in which *chalō* is the regular form. Again, in the north-west of Gwalior, we also observe the change of *au* to *ō* and the omission of *y*, the language in this case fading off into the Bhadaurī form of Bundēlī.

	Brought forward	6,437,490
Braj Bhākhā merging into Rājasthānī—		
Gurgaon	149,700	
Bharatpur	502,303	
Dāng Dialects	774,781	
	<hr/>	1,426,784
	GRAND TOTAL	<hr/> 7,864,274 <hr/>

No information is available as to the number of speakers who employ Braj Bhākhā outside its own area.

Braj Bhākhā is more typically Western Hindī than is literary Hindōstānī, and is also more archaic. The latter dialect, based on the form of speech employed in the north-west corner of the Western Hindī area, is strongly influenced by Pañjābī. It follows the latter language, more especially, in the preference for the termination *ā* for strong masculine tadbhava nouns, adjectives, and participles, and in employing only one form of the future tense, that made by suffixing *gā*. In Braj Bhākhā *au* is generally preferred to *ā*, and, though *gau* is also employed to express the future, a form of which the characteristic letter is *h* is more commonly met with. The future made with *gā* or *gau* extends over all the north of India from the Panjab to Bihar. In the west it is the only form, but its use becomes more and more rare as we go eastwards, so that in Bihar it is only met in sporadic instances.

The archaic nature of Braj Bhākhā is well illustrated by the occasional retention of a neuter gender. In most of the dialects of northern India this gender has nearly altogether disappeared,—nouns, which in former days were neuter, having as a rule become masculine. In Braj Bhākhā, however, it is occasionally preserved. For instance, the infinitive was originally a neuter, hence, in Braj Bhākhā we have not only the usual masculine form, e.g., *mār^anaū* (Hindōstānī, *mār^anā*), to strike, but also, and more usually, the neuter form *mār^anaũ*. In the rural dialects this retention of the neuter is more widely spread than in the Braj Bhākhā of literature; for instance, we have the neuter word *sōnaũ* or *sōnō̃*, gold; and even a neuter adjective in phrases like *ap^anaũ* (or *ap^anō̃*) *dhan*, his own wealth.

I have said above that Braj Bhākhā generally prefers the termination *au* to the *ā* of Hindōstānī. Towards the east of the area in which the dialect is spoken, there is a tendency to pronounce this *au* as *ō*, after the Kanauji fashion. I shall, henceforth, treat these terminations *au* and *ō* as convertible terms. The standard Braj of Muttra, the Doab, and Rohilkhand, does not use this *au* termination for nouns substantives. In the case of these it takes the termination *ā*, not *au*. Thus, *ghōrā*, not *ghōraū*, a horse. The oblique form singular and the nominative plural of these nouns ends in *ē*, also as in Hindōstānī. As we go south of Muttra, however, we find these nouns ending in *au* or *ō*, and, moreover, the oblique form singular and the nominative plural ends in *ā*, not *ē*,—an idiom which is borrowed from Rājasthānī. Adjectives (including genitives and participles), on the other hand, universally end in *au* or *ō*. Thus, standard Braj, *ghōrē-kau*, southern Braj, *ghōrā-kau*, of a horse; *bhalau*, good; *chalyau*, gone. Besides *aũ*, corresponding to the Hindōstānī *ō̃*, nouns have an oblique plural in *ni* or *n*, as in *ghōran-kau*, or *ghōrani-kau*, of horses.

The pronouns show many divergencies from standard Hindōstānī. These will be described later on, when dealing with the grammar. Here it will suffice to draw attention to the frequent use of the word *haũ*, meaning 'I.'

As regards verbs, the present tense of the auxiliary does not differ materially from Hindōstānī, but this is not the case with the past tense which is *hau* or *hatau*, not *was* (I) was.

In the active verb, the present participle ends in *tu* or *t* (e.g., *māratu*, or *mār* striking), not in *tā*, as in the Hindōstānī *mār-tā*. The past participle of standard B is very characteristic. It ends in *yau*, as in *māryau*, struck. As we go eastwards, there is a tendency to drop the *y*, so that we have forms like *chalaui*, *chalō*. On the other hand, to the south, the *y* is inserted in adjectives which are not participles, so that we have words like *āchhyau*, good; *tihāryau*, your. The *y*, which properly belongs only to the past participle, is a survival of an old Sanskrit *i*. The stages may be represented as follows:—Sanskrit, *māritakah*; Prakrit, *māridaō*, *māriaō*, *māriau*; Braj, *māryau*.

The tense which in Hindōstānī is often called the aorist and is usually employed as present subjunctive, is in reality an old present indicative, the meaning of which has been specialised. In Braj Bhākhā it is quite common to find it used in its original meaning of a present indicative. When it is desired to define the meaning of this tense so as to make it a present definite, this is done by adding to it the present tense of the verb substantive. Thus, *haũ māraũ-haũ*, I am striking; *tũ mārai-hai*, thou art striking. Another form of the present definite is made with the present participle, as in ordinary Hindōstānī. Similarly the imperfect tense is made with the present participle but in some parts of the Braj Bhākhā area we find another set of forms of the imperfect made by adding the past tense of the verb substantive to what is usually identified¹ as the third person singular of the simple present for all persons and numbers. Thus, *mārai-hau*, I, thou, or he was striking; *mārai-hē*, we, you, they were striking.

The future tense of Braj Bhākhā may be formed by adding *gau* to the simple present, thus, *māraũ-gau*, thus following Hindōstānī. The more usual method is, however, to add *ih* or *aih* to the root, and then to suffix the same terminations as those of the simple present. Thus, *mārihaũ*, I shall strike. This tense is derived directly from the ancient Sanskrit. The steps are Sanskrit, *māriśhyāmi*; Prakrit, *mārissāmi*, *mārihāmi*, *mārihaũ*; Braj Bhākhā, *mārihaũ*. It is thus seen that the Braj Bhākhā future is identical with the latest form of the Prakrit future.

Braj Bhākhā has a long and illustrious roll of authors. The earliest work with which I am acquainted is the Prithirāj Rāsau of Chand Bardāi. Chand states himself that he was born at Lahore and he was the most famous of the Rajput bards. Nevertheless he wrote neither in Pañjābī nor in Rājasthānī, but in an old form of Braj Bhākhā. He was the court poet of Prithirāj Chauhān of Delhi, the last of the great Hindū monarchs, who was conquered and slain by the Muhammadan invaders under Shahābū'd-dīn in the year 1192 A.D. In the Prithirāj Rāsau, Chand celebrates his master's exploits. These took place mainly in the middle Doab and the north of Rajputana and Bundelkhand, so that the employment

¹ I say 'usually identified,' but the identification is not, in my opinion, correct. I look upon *mārai* as an old locative of a verbal noun, 'on striking.' Thus, *mārai-hau* means 'I, thou, or he was on striking' (cf. English *a-striking*). An exactly similar idiom is found in the Magahi dialect of Bihār.

of Braj Bhākhā is not surprising. The language is so old that parts of it are actually pure Prakrit. Unfortunately the value of the work either as a historical document or for linguistic study is discounted by the fact that grave doubts exist as to its genuineness. It is, in any case, certain that it contains copious interpolations. The poem has not yet been critically edited in its entirety, but the Nāgarī Prachārīnī Sabhā of Benares has undertaken the task, and a good edition is now (1812) becoming available to students.

During the fifteenth century there was current in northern India a system of Vishṇu-worship, founded by a learned Brāhmaṇ, whose date is uncertain, named Vishṇu-swāmī. The incarnation of the deity which was principally adored was that of Kṛishṇa, conjointly with that of his spouse Rādhā. Vishṇu-swāmī preached to Brāhmaṇs only, and his teaching was not promulgated as a popular religion,—his followers were a select few. At the end of the fifteenth century, a Tailiṅga Brāhmaṇ named Vallabhāchārya changed all this, by popularising the cult of Rādhā-Kṛishṇa, and introducing it to the mass of the people. The faith centred round Mathurā,—in other words, the Braj Maṇḍal,—the scene of the sports of the youthful Kṛishṇa, and of his amours with Rādhā and the other herdmaidens of Gōkula. Here Vallabhāchārya finally settled. He left eight famous pupils, who are collectively known as the Ashta Chhāp. The most conspicuous of them were Viṭṭhalnāth and Sūr-dās. These eight old master-singers settled in the country hallowed by their traditions, and became founders of the illustrious colony of Gōkulastha Gosāīs, filling all the Doab with the music of their songs. They employed the Braj Bhākhā dialect as the medium of their verse, and since their time, just as Awadhī has become the language, first of the Gestes of Rāma, and, secondly, of all north Indian Epic poetry, so Braj Bhākhā has ever since remained the one suitable vehicle for the praise of Kṛishṇa and his divine mistress. The Ashta Chhāp had many pupils and many imitators, several of whom have displayed signal command over language, and have succeeded admirably in composing the *padas* which are characteristic of their style,—short mystic love songs, in which the love of Kṛishṇa for Rādhā is compared to the love of the Supreme Deity for the human soul. The graceful diction, and at the same time the passionate yearning of some of these hymns have not often been surpassed.

The greatest of all this group was undoubtedly Sūr-dās (flourished 1550). He was a son of a court singer to the Emperor Akbar, and was blind,—the youngest of seven brothers, of whom six had been killed in battle fighting for the independence of Hindostan. He was a voluminous writer, and his fame chiefly rests upon his well-known Sūr-sāgar, a collection of stanzas extending to something like 60,000 lines. He justly holds a high place in the ranks of Indian literature. He excelled in all styles. He could, if occasion required, be more obscure than the Sphinx, and in the next verse be as clear as a ray of light. Other writers may have equalled him in some particular quality, but (in his special line) he combined the best qualities of all. To European taste there is too much sameness in his narrative style, —a sweet evenness, it is true,—to allow him to claim all that Indian devotees would render to him. The blind bard of Mathurā was a great poet, but nowhere does he reach to that high nobility of thought which illumines all that his great rival, Tulsī-dās of Audh, has written.

To give a list of Sūr-dās's successors and imitators would be unprofitable, and describe their work at any length would occupy too much space. I content myself with referring to Nābhā-dās (fl. 1600), originally a Dōm by caste, the author of the *Bhāmāl*, a collection of legends about the great Vaishṇava reformers, from which so much historical matter may be extracted. Other famous writers in Braj Bhākhā are Dēva L (early 17th century) of Mainpurī, who has a great reputation amongst Indian scholars and Bihārī Lāl (fl. 1660), the author of the incomparable *Sat-saī*, or seven hundred couplets in what is some of the daintiest and most ingenious verse that was ever written. The *Sat-saī* has aptly been described as the despair of translators and the mine of commentators. The ease with which its author inevitably uses the right word in the right place makes translation almost impossible, and the compressed nature of his style, each couplet being in itself a completely finished miniature,—gives rise to difficulties that afford an irresistible temptation to scholars who are learned men without being poets, and who love to hide what is obscure in the still deeper darkness of paraphrase and commentary.

AUTHORITIES.

The first recognition of Braj Bhākhā as a distinct dialect with which I am acquainted is Lallū Lāl's grammar mentioned below, which was published in 1811. The early Jesuit Missionaries do not seem to have been acquainted with it, nor is it mentioned in old collections of language-specimens such as the *Sprachmeister*. In the following list I mention only those grammars and other aids to the student which deal directly with the dialect. Full information regarding other works in Braj Bhākhā will be found in the general bibliography of Western Hindī.

The only translation of the Scriptures into Braj Bhākhā with which I am acquainted is the 'Bruj' version of the New Testament by the Serampore Missionaries (Carey and Chamberlain, 1818—1833).

GRAMMARS, DICTIONARIES, AND READING-BOOKS.

- LALLŪ LĀL,—*General principles of Inflection and Conjugation in the Bruj Bhākha, or the Language spoken in the country of Bruj, in the District of Goalpur, in the Dominions of the Raja of Bhurtpoor, and also in the extensive countries of Bueswara, Bhudawur, Unter Bed, and Boondelkhund. Composed by Shree Lulloo Lal Kub, Bhākha Moonshee in the College of Fort William. Calcutta, 1811.*
- GARCIN DE TASSY,—*Anecdote relative au Braj Bhākha, traduite de l'Hindoustani. Journal Asiatique*, 1 (1827), p. 298.
- GARCIN DE TASSY,—*Rudiments de la langue Hindoui. Paris, 1847.*
- GARCIN DE TASSY,—*Hindī Hindui Muntakhabat. Chrestomathie Hindie et Hindoue à l'usage des Élèves de l'École spéciale des Langues Orientales Vivantes près la Bibliothèque Nationale. Paris, 1849.*
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A skeleton grammar of the Braj Bhākhā dialect is given below. In writing it, I have presumed that the reader is acquainted with the principles of standard Hindōstānī. The following additional information will be found of use. For the sake of completeness much is a repetition of matter in the preceding pages.

Grammar.

In many parts of the Braj Bhākhā area, especially to the east and south-east, near the Bhadaurī country, the letter *r* when it precedes a consonant is often elided, and the following consonant is then doubled. Examples are *maddu* for *mard*, a man; *majjāu*, for *mar-jāu*, die (imperative); *mattū*, for *marat-hū*, I am dying; *naukannu-sū*, for *nauk^rranu-sū*, to the servants (after a verb of saying). In Aligarh we meet a similar elision of *j* in *bhēd dayau*, for *bhēj dayau*, he sent.

The sound of the letter *w* is very indefinite. It is often pronounced as *b*. Thus, the word for 'he' is as often *bō* as *wō*. The true sound is really something between the two letters. The letter *w* often becomes *m*, especially after a long vowel. Examples are *mahā* (or *bhā*) for *wahā*, there; *charāmatu-ai*, is grazing; *āmatu-ai*, is coming; *manāman*, to celebrate; *jāmē*, they may go; *rōmati*, she (was) weeping; *bāman*, fifty-two.

Aspirates are very loosely dealt with. They are quite frequently dropped in the verb substantive. Thus, in Aligarh, we have, *ū*, I am; *ē*, thou art, *hē* is; *ē*, we are, they are; *au*, you are; *ō*, he was. So, we have *hāt* for *hāth*, a hand. *H* is moved in its position in *bhā*, for *wahā*, there; *bhaut*, for *bahut*, much; and *kulaph*, for *quft*, a bolt.

In Aligarh, we have *ky* changed to *ch* in *chō*, for *kyō*, why.

Except in the Braj Maṇḍal and the adjacent country, the diphthong *au*, which is so characteristic of Braj Bhākhā, is very commonly changed to *ō*. In fact, over the whole area these two letters may be looked upon as mutually convertible. Thus, *chalyau* or *chalyō*, he went.

Attention has already been drawn to the fact that in Braj Bhākhā, strong masculine adjectives (including genitives and participles) of *a*-bases, end in *au*, as in *bhalau*, good; *ghar-kau*, of the house; *chalyau*, gone. In the Braj of the Braj Maṇḍal, and of the country to its north and east, this is not the case with substantives. These end in *ā*, as in Hindōstānī. Substantives end in *au* or *ō* only in the south country bordering on Rajputana. In the same part of the country, these substantives form their oblique singulars in *ā*, and their oblique plurals in *ā*, and we meet sporadic instances of this further north. Thus, even in Muttra, we find *thōrē dinā pāchhē*, after a few days, in which *dinā* is used instead of the regular Braj Bhākhā form *dinan*. These oblique forms in *ā* and *ā* are no doubt due to the influence of Rājasthānī. Generally these nouns have their singular oblique form and their nominative plural in *ai* or *ē*, and their oblique plurals in *au* or *ani*. Thus, *ghōṛā*, a horse; *ghōṛai-kau* or *ghōṛē-kau*, of a horse; *ghōṛai* or *ghōṛē*, horses; *ghōṛan-kau* or *ghōṛani-kau*, of horses. There is one important group of exceptions. Nouns of relationship, even when their nominatives end in *ā*, have the Rājasthānī oblique forms everywhere. Thus in Muttra we have *dō chhōṛā* (not *chhōṛē*), two sons; again, *lōh^rrē bētā-nē*, by the younger son.

The letter *ē* added to a noun gives the force of the indefinite article (compare the Persian idiom). Thus, *janē-kau*, of a certain man; *nauk^rrē* (Muttra), a servant.

There is the usual locative in *ē*, which is found all over northern India, as in *gh* in a house. There is also an instrumental in *ō* or *ō̃*, as in *bhūkhō* or *bhūkhō̃*, (I die hunger).

The postposition of the case of the agent is usually *nē̃* or *nã*. Occasionally we find the form *nu*, as in *tum-nu mah-mānī karī-ē* (Aligarh), you have given a feast. This postposition is the origin of another instrumental case in *n*, *nī*, or *nu*, according to locality. Thus, *bhūkhan*, *bhūkhanī*, or *bhūkhanu*, by hunger. This instrumental in *an* becomes confused with the oblique plural in *an*, which has an altogether different derivation, and hence an *i* or a *u* is often suffixed to this oblique plural form which has business to be there. Thus, besides *ghōran*, we have *ghōrani*, and besides *gharan*, we have *gharanu*. Similarly we meet *majūranu-kau*, of servants; *kamērenu-kū̃*, to work and many other such forms.

Now and then we meet with instances of other old case forms, such are *rāj* (Aligarh), the accusative-dative of *rājā*, a king. So we have the termination *u* added to the nominative of weak *a*-bases, as in *gharu* for *ghar*, a house. Indeed, this termination is often used in the oblique cases as well, where, however, its derivation is different.

There are several instances of the survival of the neuter gender. These have been dealt with *ante* on p. 72, and need not be again discussed.

Adjectives which end in *au* often follow, in the south, the example of the past participle, and insert a *y*. Thus, *āchhyau*, good; *mēryau*, my; *tihāryau*, your.

The accusative-dative of the personal pronouns often takes the forms *mōē*, *tōē*, and *wāē*, in different varieties of spelling. The final *ē* of these forms is very loosely attached to the base, so that, when emphatic particles are added they are inserted between the two. Thus, *mō-ū-ē*, me also. In Aligarh and East Agra there is a peculiar form of the personal pronoun of the third person, viz., *gu* or *gwa*, he, that; oblique singular *gwa*. Nominative plural *gwē*; oblique plural *guni*. Connected with it is *gwā̃* or *ngwā̃*, there. Another demonstrative pronoun which we meet is nearly the same in form as the relative pronoun. In Aligarh and the east it takes the form *jī*, and means 'this.' To the south it takes the form *jē*, and means 'that.' Similarly we have words like *jhā̃* meaning 'here' or 'there,' according to locality, and *jab*, the equivalent of *tab*, then, besides meaning 'when.'

I have already mentioned the way in which, in some localities, the initial *h* of the auxiliary verb is dropped. Here I may also draw attention to the following form found in the Doab. *Ni-ū̃*=I am not. *Hai* is used for *hwai*, having been, and *hatu-ē*, nearly pure Kanaujī form, for 'he is.' In the definite present, when the *h* of the verb substantive is elided, the latter is sometimes combined with the present participle as in *marat-tū̃*, for *marat-hū̃*, I am dying. This may be further contracted in the east to *mattū̃*.

The tense which in ordinary Hindōstānī is commonly used in the sense of a present conjunctive is, in Braj Bhākhā, quite commonly employed in its original meaning as simple present. Thus, *māraū̃*, I strike, as well as 'I may strike.' When the verb substantive is appended to this tense, we get another form of the definite present, as in *māraū̃-haū̃*, I am striking.

Another method of making a definite present and an imperfect is to take a verbal noun in *ai* or *ē*, and to append to it the appropriate auxiliary. Thus, *mārai-haũ* or *mārē-haũ*, I am striking : *mārai-hau*, or *mārē-hau*, I was striking. The *mārai* remains unchanged through all numbers and persons.

Attention has been drawn, on pp. 69 and ff., to the fact that the *y* of the past participle is commonly dropped in the east, as we approach Kanaujī.

As regards idiom we have to note that the agent case is often used with the past tenses of intransitive verbs. Thus (Muttra), *lōh^{re} bēṭā-nē chalyau*, the younger son went away. This is, of course, quite contrary to the use of standard Hindōstānī, but is justified by the practice of Sanskrit. The verb is to be considered as impersonal, and the above sentence is literally, 'it was gone by the younger son.' In Sanskrit it would be *laghunā putrēṇa chalitam*.

Note also how the past tense of verbs of saying and the like is put in the feminine, to agree with *bāt* understood. Thus, *kahī*, he said, literally 'the word (*bāt*) was said by him.'

BRAJ BHĀKHĀ SKELETON GRAMMAR.

KANAUJĪ.

Kanaujī takes its name from the city of Kanauj, which is situated on the bank of the river Ganges in the modern district of Farukhabad.

Name of the Dialect. That city is one of the most ancient in India: under the name of Kanyā-kubja (the Canogyza of classical geography) it is celebrated in Sanskrit literature as early as the Rāmāyana and the earlier Arab geographers describe it as the chief city of India. In the middle of the 5th century A.D. it fell into the hands of the Rāṭhōr Rajputs. The fifth monarch of this dynasty was Jaichand, who is a prominent figure in the Rājput epic of Chand Bardāi, and in the Alhā-Ūdal cycle described under the head of Bundēli. In 1193-94 Jaichand was defeated and slain by the Musalmāns, and Kanauj became a portion of the Muhammadan Empire of India. Throughout its history, the city also gave its name to its dependencies and to the surrounding district, and Kanaujī therefore means, literally, the dialect of the old kingdom of Kanauj.

At the present day, Kanaujī is spoken in its greatest purity in the Doab districts of Etawah and Farukhabad, and, north of the Ganges, in Shah-jahanpur. It is also found in Cawnpore and Hardoi, but in the latter district it is more or less mixed (according to locality) with the Awadhī dialect of Eastern Hindī spoken to its east, and in the former it shows signs of the influence not only of Awadhī, but of Bundēli. North of Shahjahanpur, in Pilibhit we also find Kanaujī, but here it is mixed with Braj Bhākhā.

Kanaujī is bounded on the west and north-west by Braj Bhākhā and on the south by Bundēli. Both of these are, like Kanaujī, dialects of Western Hindī. On its east and north-east it has the Awadhī dialect of Eastern Hindī.

Language Boundaries. The area over which Kanaujī is spoken is not a large one, and near the borders it is influenced by neighbouring dialects. In the tract in which pure Kanaujī is spoken there are few variations. The only important one is that, north of the Ganges and in Cawnpore, there is a tendency to add a short *i* to a word ending in a consonant. Thus, *dēti* (masc.), not *dēt*, giving; *bādi*, not *bād*, after. I have already said that in Cawnpore and Hardoi the dialect is mixed. This is specially the case in Eastern Hardoi (in the Tahsil of Sandila), where it is difficult to say whether the language is Awadhī or Kanaujī. The same is the case in Cawnpore, and in that district, in the tract on the bank of the Jamna opposite the district of Hamirpur, the language is so influenced by the Bundēli of the latter district that it has a special name of its own, Tirhārī, or the language of the river bank. There is also a Tirhārī spoken on the opposite (southern) bank of the Jamna, which has been described under the head of Awadhī.

Number of Speakers.

The number of speakers of Kanaujī is reported to be as follows:—

Name of District.	Number of speakers.
Farukhabad	712,500
Etawah ¹	351,000
Carried over	1,063,500

¹ Number given for Etawah is probably too small.

Name of District.	Brought forward	Number of speakers.
Hardoi (except Sandila)	.	1,063,500
Shahjahanpur	.	880,500
Pilibhit	.	825,000
		432,500
		<hr/> 3,201,500
Mixed dialects—		
Cawnpore Kanaujī	.	1,090,000
Cawnpore Tirhārī	.	40,000
Hardoi (Sandila)	.	150,000
		<hr/> 1,280,000
	TOTAL	<hr/> 4,481,500

As a literary language Kanaujī has been overshadowed by its more powerful neighbour Braj Bhākhā. The district in the Kanaujī area which has produced the most famous authors is Hardoi, where the towns of Pihānī and Bilgrām, especially the latter, were the homes of many distinguished writers. Most of these were Musalmāns, and wrote in Arabic and Persian, but Hindū and Muhammadan writers in the vernacular were not wanting.

The town of Tikmapur or Tikwānpur is in the district of Cawnpore. Here, in the middle of the 17th century, flourished four celebrated brothers, Chintāmaṇi Tripāṭhī, Matirām Tripāṭhī, Bhūkhaṇ Tripāṭhī, and Nilkaṇṭh Tripāṭhī. They were voluminous authors, and the reputation of their learning and poetic powers has survived to the present day.

The only work dealing with Kanaujī, which I have seen is Mr. Kellogg's Hindī grammar. The Serampore Missionaries published a version of the New Testament in Kanaujī in the year 1821. The dialect employed differs considerably from that illustrated in the following pages.

As elsewhere stated, Kanaujī differs but slightly from Braj Bhākhā. It prefers the termination *ō* to the *au* of that dialect. *Ō*, however, also occurs in some forms of Braj Bhākhā. Both dialects are fond of adding *u* to the end of nouns which in ordinary Hindōstānī terminate in a consonant. This is, perhaps, more common in Kanaujī, which also, north of the Ganges, sometimes puts *i* instead of *u*.

With reference to the accompanying skeleton grammar of Kanaujī the following additional facts may be noted:—

As in other dialects there is a tendency to drop *h* between two vowels. Thus, 'I will say' is *kaihaũ* for *kahihaũ*.

Strong masculine tadbhava adjectives (including the genitive case and participles), which in Standard Hindī end in *ā*, in Kanaujī end in *ō*. Thus, Hindī *chhōṭā*, Kanaujī *chhōṭō*, small. Strong masculine substantives, however, end in *ā*, and this *ā* is in some cases (mostly nouns of relationship) not changed to *ē* in the oblique singular. Thus, *larikā*, a son; *larikā-kō* (not *larikē-kō*), of a son.

Weak masculine tadbhavas, which in Hindī end in a silent consonant, in Kanaujī optionally end in *u*. Thus, Hindī *ghar*, Kanaujī *ghar* or *gharu*, a house. This termination *u* is optionally retained in the oblique singular, as, *ghar-kō* or *gharu-kō*, of a house.

As regards Demonstrative Pronouns, these are, in Standard Hindī, *wah* and *yah*, and in Bundēli, *bō* and *jō*. Kanaujī fluctuates between the two forms. We have *wahu* as well as *bau*, he, that, and *yahu* as well as *jau*, this.

We sometimes find the past tense of a *neuter* verb used impersonally with the subject in the agent case. Thus, *larikā-nē chalō-gaō*, by the son it was gone away, *i.e.*, the son went away. This is, of course, opposed to the rules of Standard Hindī. Note how verbs of saying, asking, etc., are used in the *feminine* of the past tense, agreeing with *bāt* understood. Thus, *us-nē kahī*, he said; *us-nē pūchhī*, he asked.

The past tenses of *dēnā*, *lēnā* and *jānā* are, as in Bundēli, *daō*, *laō*, *gaō*. The past tense of the verb substantive is *rahō*, *hatō*, or *thō*. In Bundēli it is *rahō*, *hatō*, or *tō*, and in Braj Bhākhā, *rahaū*, *hutaū*, or *hau*.

BUNDĒLĪ OR BUNDĒLKHANDĪ.

As its name implies, Bundēlkhandī is the language of Bundelkhand. 'Bundēlī' signifies the language spoken by the Bundēlās, who are the principal inhabitants of that country. According to the

Area in which spoken.

Gazetteer of India, Bundelkhand is the tract 'lying between the river Jamna on the north, the Chambal on the north and west, the Jabalpur and Saugor Divisions of the Central Provinces on the south, and Rewa or Baghelkhand and the Mirzapur Hills on the south and east.' Politically this area includes the British districts of Banda, Hamirpur, Jalaun, and Jhansi; so much of the Gwalior Agency of Central India as consists of the home districts of the State of Gwalior, the whole of the Bundelkhand Agency, and a small portion on the west side of the Baghelkhand Agency. The area in which Bundēlī is spoken does not altogether coincide with this definition. In the first place the dialects spoken in the district of Banda are not Bundēlī. They are broken forms of the Baghēlī dialect of Eastern Hindi, and have been described under that language.¹ The River Chambal forms the northern and western boundary of the State of Gwalior. On the north, Bundēlī not only extends to that river but crosses it into the districts of Agra, Mainpuri, and Etawah, being spoken in the southern portions of each. On the west, it does not extend to the Chambal, the languages spoken in the western portion of Gwalior being Braj Bhākhā, and various forms of Rājasthānī. On the south it extends far beyond the nominal boundaries of Bundelkhand. It is spoken not only in the districts of Saugor and Damoh and in the eastern portions of Bhopal, all of which, like the south of the Bundelkhand Agency, lie on the Vindhyan plateau, but is the vernacular of the districts of Narsinghpur and Hoshangabad which lie in the Narbada Valley, and, still further south, on the Satpura plateau, of the district of Seoni. On the same plateau it is spoken in a broken form by the Lōdhīs of Balaghat and over the centre of the district of Chhindwara, and a large number of its speakers have even found their way into the great Nagpur plain and are heard speaking a mongrel *patois* in the district of Nagpur, the proper vernacular of which is Marāṭhī. We may say roughly that it is spoken by nearly seven millions of people, and over an area of nineteen thousand square miles.

Bundēlī is bounded on the east by the Baghēlī dialect of Eastern Hindi; on the north and north-west by the closely related Kanaujī and Braj Bhākhā dialects of Western Hindi, and, in Hamirpur, by the Tīrhārī form of Baghēlī spoken on the south bank of the Jamna; on the south-west by various dialects of Rājasthānī, the most important of which is Mālwi; and on the south by Marāṭhī. It merges gradually, without any distinct boundary line, through some mixed dialects into Eastern Hindi, Kanaujī, Braj Bhākhā and Rājasthānī, but there is no merging into Marāṭhī, although there are some broken dialects which are mechanical mixtures of the two languages.

Language Boundaries.

Bundēlī is, on the whole, a very homogeneous form of speech. There is one uniform type current over the greater part of the area in which it is heard. Natives, who are very quick to notice

Varieties.

¹ See Vol. VI, pp. 142 and ff.

slight variations of dialect, maintain that there are two or three sub-dialects to which they have given special names, but the differences are only very unimportant local peculiarities. There are, however, towards the north of the Bundēlī tract some intermediate forms of speech which deserve notice, and there are also the broken dialects of the south. The varieties of the standard Bundēlī which are recognised by natives are called Pāwārī, Lodhāntī or Rāthōrā, and Khaṭōlā. Pāwārī is the dialect used in the north-east of the State of Gwalior, and in Datia and its neighbourhood, where the Pāwār Rājputs are numerous. Lodhāntī or Rāthōrā is the dialect spoken in the Rāth Pargana of Hamirpur, and the neighbouring portion of Jalaun, where the Lōdhis are in a majority. In the heart of the Hamirpur district, and adjoining the Rāth Pargana, lie the Bāwan Chaurāsī Pargana of the Charkhari State, the Sarila State, and the Jigni Jagir, all falling politically under the Bundelkhand Agency. The same dialect is also spoken in them. Khaṭōlā is the form of Bundēlī spoken in the south-east of the Bundelkhand Agency and in the neighbouring part of Baghelkhand, *i.e.*, in the Panna State and its neighbourhood. The same form of speech is also found in the adjoining district of Damoh in the Central Provinces.

The mixed dialects are Banāpharī, Kundrī, Nibhaṭṭā, on the east, shading off into Eastern Hindī, and Bhadaurī, on the west, shading off into Braj Bhākhā. Of these Banāpharī is the most important. It is spoken in the south-east of the Hamirpur district, and in the north-centre and east of the Bundelkhand Agency. Here the Banāphar Rājputs are strong, and an epic cycle celebrating their deeds, and composed in their language, is famous all over northern India. The Banāpharī sub-dialect varies somewhat from place to place, that of Hamirpur being so full of Baghelī idioms that I have been compelled to describe it under that language (*ante*, Vol. VI, pp. 155 and ff.). That of the Bundelkhand Agency though borrowing freely from Baghelī is in the main Bundēlī, and is dealt with here.¹ Kundrī is spoken on both banks of the river Ken, which separates the district of Banda from Hamirpur. The Kundrī on the Banda side of the river is based on Baghelī, and has been described under that language (*ante*, Vol. VI, pp. 152 and ff.). That on the Hamirpur side is a mixed language, but its basis is Bundēlī, and therefore it is described in the following pages. Along the north side of the Hamirpur district, on the south bank of the Jamna, there is a narrow strip of country in which Tirhārī, a mixed dialect based on Baghelī, is spoken. It has been described *ante*, Vol. VI, pp. 132 and ff. This Tirhārī goes on into the district of Jalaun, where it gradually merges into the standard Bundēlī of the district through a form of Bundēlī known as Nibhaṭṭā. Bhadaurī or Tōwargarhī is properly speaking the dialect spoken in Bhadāwar and Tōwargarh, on the banks of the Chambal where it separates the Gwalior State from Etawah and Agra. On the north side of the river we find it in the country near the Chambal belonging to these two districts and to Mainpuri. In Gwalior it extends right down the whole centre of the home districts of the State, having Braj Bhākhā and Rājasthānī to its west, and on its east, to the north Pāwārī (already described) and further south ordinary standard Bundēlī. Standard Bundēlī itself, which is recognised by natives as not being Pāwārī, Lodhāntī, or Khaṭōlā, is spoken in the rest of the districts of Jalaun and Hamirpur and of the Bundelkhand Agency, in Jhansi and Saugor, together with the portions of Gwalior and Bhopal immediately to their east, and in Seoni, Narsingpur, and Hoshangabad.

¹ A full account of Banāpharī will be found on pp. 481 and ff., *post*.

The broken dialects of the south are not like the mixed ones of the north, as they are not intermediate links each between two neighbouring languages. The two languages in each case are there, but as the members of each pair are not closely connected, they do not merge into each other. There is, instead, a broken *patois* which is a purely mechanical mixture of the two forms of speech. The speakers, who are familiar with both, sometimes use the idioms of one and sometimes of the other, and usually show so strict impartiality that in one sentence they will use the one for expressing a particular idea, and in the next will employ the other for expressing it over again. These broken dialects are Lōdhī, Kōshṭī, Kumbhārī and Nagpurī 'Hindī,' which are Bundēlī mainly mixed with Marāṭhī, and the Bundēlī of central Chhindwara which is mixed with ordinary Hindōstānī. Lōdhī is spoken by the members of the Lōdhi tribe who have settled in Balaghat (compare the Lodhāntī Bundēlī of the north), and Kōshṭī by Kōshṭīs in Chhindwara, Chanda, and Bhandara. Kumbhārī is spoken by the Kumbhārs of Chhindwara and Buldana. Nāgpurī 'Hindī' is the so-called 'Hindī' of the district of Nagpur.

The following figures show the estimated number of speakers of the various forms of Bundēlī. They are based on the census of 1891:—

Number of Speakers.

Name of Dialect.	Where spoken.	Number of speakers.
Standard	Jhansi	679,700
	Jalaun	360,129
	Hamirpur	384,000
	South-east Gwalior	200,000
	East Bhopal	67,000
	Orchha, etc.	388,400
	Saugor	582,500
	Narsinghpur	363,000
	Seoni	195,000
	Hoshangabad	300,000
	Total Standard	3,519,729
Pāwārī	North-east Gwalior	150,000
	Datia, etc.	203,500
	Total Pāwārī	353,500
Lodhāntī or Rāṭhōrā	Hamirpur	98,000
	Charkhari, etc., in Hamirpur	39,500
	Jalaun	8,000
	Total Lodhāntī or Rāṭhōrā	145,500
Khaṭolā	Panna, etc.	569,200
	Damoh	322,000
	Total for Khaṭolā	891,200
Total for all varieties of Standard Bundēlī		4,909,929

Name of Dialect.	Where spoken.	Number of speakers.	
		Brought forward	4,909,929
Mixed dialects of the North-east—			
Banāphari	North-east Bundelkhand	245,400	
	West Baghelkhand	90,000	
	(Hamirpur, not included in the total)	5,000	
	Total Banāphari	335,400	
Kundri	Hamirpur	11,000	
Nibhaṭṭā	Jalaun	10,200	
	Total mixed dialects of the North	356,600	
Mixed dialect of the North-west—			
Bhadauri or Tōwargarhi .	Gwalior	1,000,000	
	Agra	250,000	
	Mainpuri	8,000	
	Etawah	55,000	
	Total Bhadauri	1,313,000	
Broken dialects of the South—			
Lōdhi	Balaghat	18,600	
Chhindwara Bundēli . .	Chhindwara	145,500	
Koshṭi Dialects . . . .	. . . .	14,692	
Kumbhār Dialects . . . .	. . . .	4,980	
Nāgpuri 'Hindī'	Nāgpur	105,900	
	Total broken dialects of the South	289,672	
	Total of all forms of Bundēli	6,869,201	

Bundēli has a large literature. There is in the first place the well-known epic cycle about Ālhā and Ūdal, still sung all over northern India, and preserved by bards in the Banāphari dialect. These heroes lived in the latter half of the twelfth century A.D. and their exploits have been the subject of verse ever since. The poet Chand Bardāi, who according to tradition was their contemporāry, devoted a whole canto of his famous epic to Prithirāj's wars with the State of Mahobā, whose champions they were. Formal Bundēli literature, of the kind which the learned of India delight in, dates from at least the time of the Emperor Akbar. Kēsab Dās, the founder of vernacular rhetoric, was a native of the State of Orchha, and served as an ambassador from Indrajit Singh, its king, to that monarch. He flourished at the end of the sixteenth century, and his works are to the present day the acknowledged standard of poetical criticism for the whole of Hindōstān. From his time Bundelkhand has produced a long series of writers on poetics. From it have sprung many masters whose works are admitted authorities on the art of criticism. Perhaps the two best known are Padmākar Bhaṭṭ of Banda and Pajānēs of Panna, both of whom flourished in the early part of the nineteenth century. All these could tell how poetry should be written, but none of them were great original poets themselves. The school of Bundelkhand shone in analysis rather than in composition. The only original writers of importance were Prān-nāth and Lāl Kabi, both of whom attended the court of Chhattarsāl of Panna in the first quarter of the eighteenth century. Prān-nāth was a religious reformer who attempted to combine Hinduism with Muhammadanism. He was a

voluminous author, and wrote in a curious language, which, like his doctrine, was a compound of India and Islām. While the grammatical structure of his language is purely vernacular, the vocabulary is mainly supplied from Persian and Arabic. Lāl Kabi wrote the *Chhatra Prakāś*, an account of the life of his patron Chhattarsāl and of his father Champati Rāy. It is noteworthy as one of the few original historical works written by an Indian for Indians.

AUTHORITIES

LEECH, MAJOR R., C.B.,—*Notes on, and a short Vocabulary of the Hinduvēe Dialect of Bundelkhand.* *Journal of the Asiatic Society of Bengal*, Vol. xii, 1843, pp. 1086 and ff. Contains a short grammar and a full vocabulary.

SMITH, V. A.,—*Popular Songs of the Hamīrpur District in Bundelkhand*, N. W. P. *Journal of the Asiatic Society of Bengal*, Vol. xlv, 1875, Pt. I, pp. 389 and ff.

SMITH, V. A.,—*Popular Songs of the Hamīrpur District in Bundelkhand*, N. W. P. No. II. ib., Vol. xlv, 1876, Pt. I, pp. 279 and ff.

Besides the above, Mr. Vincent Smith has most kindly placed at my disposal a manuscript collection of Bundēlī popular songs and a series of notes on the grammar of the dialect which have been freely utilised in the following pages.

As elsewhere in Hindostan, both the Nāgarī character and its congener, the
Written Character. Kaithī character, are used in writing Bundēlī.

Bundēlī has several words in its vocabulary which are not met with in ordinary
Vocabulary. dictionaries. Some of these will be found in the specimens
and in the standard List of Words and Sentences. In addition I give the following from the Bundelkhand Gazetteer :—

Bābā, *baṛē bābā*, a paternal grandfather.

Dāi, a grandmother.

Dādā, *bhāū*, *bhaiyā*, *bāpū*, a father.

Didi, *aiyā*, *māi*, a mother.

Dudā, a paternal uncle.

Kakihī, an aunt, the wife of a *dudā*.

Bhaiyā, *dāū*, *dādā*, *nānā*, an elder brother.

Bhōbhī, *bhaujī*, an elder brother's wife.

Lahurī, *gutūi*, a younger brother's wife.

Dul^han, *lagāi*, *mahariyā*, *basahī*, *jurūā*, *gotānī*, a wife.

Didi, a sister.

Biṭiyā, *buiyā*, *chhaunī*, a daughter.

Lālā, *dādū*, *chhaunā*, *būā*, a son.

Phuvā, *buwā*, a mother's sister.

Jijā, a sister's husband.

Pāhun, *nāt*, a son-in-law.

Sār, *sārō*, a wife's brother.

Sahō, *rāut*, *mahtaū*, a father-in-law.

Bhānij, *bhainē*, a sister's son.

Garai, *loṭiyā*, a *lōṭā*.

Genduwā, *jhāri*, *karōrā*, a *lōṭā* with a spout.

Thariyā, *thār*, *tāthī*, a salver.

Baṭuwā, a brass vessel for holding water. (Hindī *baṭ^olōhā*.)

Khōrā, *khōr^awā*, *khoriyā*, *beliyā*, a cup. (H. *kaṭōrā*.)

Kop^arī, a large brass plate. (H. *parāt*.)

Chambū, a brass cup. (H. *bēlā*.)

Kal^asā, a brass water-pot. (H. *gagarī*.)

Tameh^arā, a copper water-pot.

Karahiyā, an iron pan.

Gaṅgal, an earthen vessel. (H. *kārādār gag^arā*.)

Pāṇḍabbā, a betel-box.

Sanarsī, tongs. (H. *sāṇ^asī*.)

Grammar.—It is hoped that the following sketch of Bundēli grammar will be found sufficient for understanding the specimens.

Pronunciation.—When the vowels *ē* and *ō* are shortened, they become *i* and *u*, respectively. Thus from *bēṭī*, a daughter, we have *biṭiyā*, and from *ghōrō*, a horse, *ghur^awā*, not *bēṭiyā* and *ghor^awā* as in the more eastern languages. I have no proof of the existence of the short vowels *e* and *o* in Bundēli, but it is probable that the short *e* occurs in words like *katek*, how many? The diphthong *ai* is commonly confused with *ē*, and *au* with *ō*. Judging from the specimens *ē* and *ō* seem to be the most common pronunciations. Thus we find *kēhō*, for *kaihaū*, I will say; *jēhē* and also *jaihē*, thou wilt go; and *ōr*, for *aur*, and. In the following grammatical notes, when there are authorities for both pronunciations, I shall write *ē* and *ō* respectively, it being understood that when these letters form parts of terminations they can be also written *ai* and *au* respectively. The value of other vowels is also fluctuating. Thus we find *i* substituted for *a* in *birōbar*, equal to, and the vowel *a* lengthened in *rāyī*, it, fem., remained. So also the word for the conjunction 'that' is indifferently written *ki*, *kī* and *kē*.

As regards consonants the letter *r* is often substituted for *ṛ*, as in *parō*, he fell, *daur-kē*, having run, and *ghur^awā*, a horse. In the word *hakīgat*, truth, a *g* has been substituted for a *k*. The most prominent feature, however, is the constant elision of a medial *h*. Thus, we have *kaī* or *kayī*, for *kahī*, he said; *ran*, for *rahan*, to remain; *kuābē-kē lāk*, for *kahābē-kē lāik*, fit to be called; *pairā dēō*, for *pahirā dēō*, clothe. When a long *ā* precedes the *h*, a following *a* is changed to *u*, as in *chāut*, for *chāhat*, wishing. *Rahi-kē*, having remained, becomes *rēi-kē*. Other forms of the same verb are *ratī-haī*, they, fem., remain, and *raō-tō*, he had remained. In this connexion, note the form *bhaūt*, for *bahut*, much. The letter *y*, as an initial, is unknown, its place being supplied by *j*. So, also, *b* is substituted for initial *w*. Thus, *jō*, for *yah*, this, and *bō* for *wah*, that.

Declension.—The use of long forms of nouns, usually in a diminutive or non-honorific sense, is very common. Masculine long forms mostly end in *wā*, and feminine ones in *yā*. Thus, we have both *ghōrō* and also, more commonly, *ghur^awā*, a horse; *bēṭī*, and also *biṭiyā*, a daughter. We also often meet redundant forms in *āva*, as in *bilāīvā*, a cat, and *chirāīvā*, a bird.¹

¹ Theoretically, every Indo-Aryan noun can have three forms, a short, a long, and a redundant. The short form may be either weak or strong. In eastern languages such as Bihārī, all four forms of one and the same noun are commonly found, but, so far as information is available, in the more western dialects such instances have not been recorded, although they probably occur in the mouths of villagers. As an example of these different forms, I may quote from Bihārī,—weak short form, *ghōr*, a horse; strong short form, *ghōrā*, a horse; long form *ghor^awā*, a horse; redundant form, *ghorāwā*, a horse.

Masculine *tadbhava* words,¹ which in Hindōstānī end in *ā*, in Bundēlī usually end in *ō*. Thus, Hindōstānī, *ghōṛā*, but Bundēlī, *ghōrō*, a horse. The only exceptions which I have noted are some nouns of relationship, such as *daddā*, a father; *mōṛā*, a son; *kakkā*, an uncle; and long forms like *ghurwā*.

The feminine often has *nī* where standard Hindōstānī has *in*, as in *tēlⁿnī*, an oilman's wife, but Hindōstānī *tēlin*. So *hur^akinī*, a harlot.

The declension of nouns closely follows that of Hindōstānī. Masculine *tadbhavas* in *ō* form their oblique form singular, and usually their nominative plural, in *ē*. The oblique plural ends in *an*. We thus get the following forms of *ghōrō*, a horse.

Singular.		Plural.
Direct,	<i>ghōrō</i>	<i>ghōrē</i> .
Oblique,	<i>ghōrē</i>	<i>ghōran</i> .

Other masculine nouns remain unchanged in the singular, and in the nominative plural, but form the oblique plural by adding *an*. This is the general rule, but some nouns in *ā* form the nominative plural in *ā*, or even in *an*. Thus, *hinnā*, a deer, nom. plur., *hinnā*; *kuttā*, a dog, nom. and obl. plural, *kuttan*. Feminine long forms in *iyā* form the nominative plural in *iyā*, and the oblique plural in *īyan*. Other feminine nouns form the nominative plural in *ē*, or, if they end in *ī*, in *ī*, and the oblique plural in *an* or *in*. All feminine nouns remain unchanged in the singular. Examples of these forms taken from the specimens are :—

Singular.		Plural.	
Direct.	Oblique.	Direct.	Oblique.
<i>Lōrō</i> , younger	<i>lōrē</i>	<i>lōrē</i>	<i>lōran</i> .
<i>Daddā</i> , a father	<i>daddā</i>	<i>daddā</i>	<i>daddan</i> .
<i>Ku-karm</i> , a bad action	<i>ku-karm</i>	<i>ku-karm</i>	<i>ku-karman</i> .
<i>Chākar</i> , a servant	<i>chākar</i>	<i>chākar</i>	<i>chāk^aran</i> .
<i>Sāṛ</i> , a bull	<i>sāṛ</i>	<i>sāṛan</i>	<i>sāṛan</i> .
<i>Rahāiyā</i> , a dweller	<i>rahāiyā</i>	<i>rahāiyā</i>	<i>rahāīyan</i> .
<i>Nugariā</i> , a finger	<i>nugariā</i>	<i>nugariā</i>	<i>nugarian</i> .
<i>Hur^akinī</i> , a harlot	<i>hur^akinī</i>	<i>hur^akinī</i>	<i>hur^akinin</i> .
<i>Gat^akī</i> , a thump	<i>gat^akī</i>	<i>gat^akī</i>	<i>gat^akin</i> .

Sometimes we meet ordinary Hindōstānī forms, as *bātē*, words; *hētiō-kē saṅg*, with friends; *pāō-mē*, on feet. Note also the forms *gharē*, in a house; *bhūkhan-kē mārē*, through hunger.

Cases are made as usual by postpositions. The following are the principal. The sign of the agent case is *nē* or *nē*. That of the accusative and dative is *kō* or *khō*; of the ablative *sē*, *sē*, or *sō*; and of the locative *mai* or *mē*. *Lai* or *lānē* is 'for.' The usual suffix of the genitive is *kō*; obl. masc., *kē*; fem. dir. and obl., *kī*. The termination *khō* is also apparently sometimes used to form an oblique genitive, as in *tā-khō pīchhē*, after that. Unless the words are mistake of the writer, as they probably are, we have

¹ A *tadbhava* word is one which has come down from the ancient Sanskrit, by a regular process of development, through Prakrit, into the modern Indo-Aryan languages. A *tatsama* is one which has been borrowed in later times direct from Sanskrit to make up some real or fancied deficiency in the vocabulary.

in one case, *nāch-kē bōl sunō*, I heard the sound of dancing, an oblique genitive used instead of a direct one. Either *kē* or *sunō* must be wrong.

Tadbhava adjectives in *ō* change in the same way as the suffixes of the genitive. The oblique masculine ends in *ē*, and their feminine, direct and oblique, in *ī*. Thus, *sab^rō*, all; obl. masc. *sab^rē*; fem. *sab^rī*.

The following are the forms of the two first personal pronouns :—

Singular.

Nom.	<i>mē, mē̃, maĩ, I</i>	<i>tũ, taĩ, thou</i>
Agent	<i>maĩ-nē</i>	<i>taĩ-nē</i>
Gen.	<i>mō-kō, mērō, mōrō, mōnō</i>	<i>tō-kō, tērō, tōrō, tōnō</i>
Obl.	<i>mōy, mōē, mō</i>	<i>tōy, tōē, tō</i>

Plural.

Nom.	<i>ham</i>	<i>tum</i>
Gen.	<i>ham-kō, hamārō, hamāō</i>	<i>tum-kō, tumārō, tumāō</i>
Obl.	<i>ham</i>	<i>tum</i>

‘He’ or ‘that’ is *bō* or *ũ*, ‘she’ is *bā*. The obl. sing. of both is *bā, ū, ũ* or *tā*. ‘To him’ is *bāy* or *bāē*. The nom. plur. is *bē*, and the obl. plur. is *bin* or *un*. These are all the forms which are vouched for by the specimens. Others probably occur.

‘This’ and ‘who’ are both *jō* (fem. *jā*), obl. sing. *jā*, nom. plur. *jē*. No forms of the oblique plural occur in the specimens. ‘This’ is also *ē*, with an oblique plural *in*.

‘Your Honour’ is *āp*, with a dative *apañ-khō*. ‘Own’ is *apⁿō*. All these genitives undergo the usual modifications. Thus, the feminine of *mērō* is *mērī* and of *apⁿō*, *apⁿī*.

Kā, obl. *kāyē*, is ‘what?’ *Kōū*, obl. *kāū*, anyone; *kachhū*, anything; *katek*, *kitek* or *kai*, how many?

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

Present, I am.

Past, I was.

SING.	PLUR.				
		Masc.	Fem.	Masc.	Fem.
1. <i>hō, āũ, or āw</i>	<i>hē, āy</i>	<i>hatō, or tō</i>	<i>hatī, tī</i>	<i>hatē, tē</i>	<i>hatī, tī</i>
2. <i>hē, āy</i>	<i>hō, āw</i>	<i>hatō, tō</i>	<i>hatī, tī</i>	<i>hatē, tē</i>	<i>hatī, tī</i>
3. <i>hē, āy</i>	<i>hē, āy</i>	<i>hatō, tō</i>	<i>hatī, tī</i>	<i>hatē, tē</i>	<i>hatī, tī</i>

Other forms are *hukō*, or *hōũ-gō*, I will be; *huē*, it may be; *bhaō*, fem. *bhayī*, masc. plur. *bhayē*, he became; *naīyā*, I am not; *naīyā*, he is not, and so on; *bhaē nā chahiyē*, ought not to become.

B. Active Verbs.—*Māran*, to strike. Infinitive and Verbal Noun *māran* and *mārⁿbō*; obl. *mārⁿbē*; also *mārē*. Present Participle, *mārat*. Past Participle, *mārō*.

Present Subjunctive, I may strike.

Future, I shall strike.

Sing.	Plur.	Sing.	Plur.
1. <i>mārũ</i>	<i>mārē</i>	<i>mārihō</i>	<i>mārihē</i>
2. <i>mārē</i>	<i>mārō</i>	<i>mārihē</i>	<i>mārihō</i>
3. <i>mārē</i>	<i>mārē</i>	<i>mārihē</i>	<i>mārihē</i>

In the future the vowel *a* is often substituted throughout for *i*, thus, *mār^hhō*. Another form of the future is made by adding *gō* to the present subjunctive. The *gō* is liable to change for gender and number. Thus—

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
First Person, <i>mārũ-gō</i>	<i>mārũ-gĩ</i>	<i>mārẽ-gē</i>	<i>mārẽ-gĩ</i>

and so on for the other persons.

Present Definite, *mārat-hō* or *mārat-āw*, I am striking. The auxiliary verb is commonly omitted, so that the present participle alone serves for all persons and both numbers.

Imperfect, *mārat-hatō*, or *mārat-tō*, etc., I was striking. The auxiliary changes according to the gender and number of the subject.

Imperative.—This is the same as the Present Subjunctive, except that the second person singular is *mār*.

Tenses formed from the Past Participle.—In the case of transitive verbs, these tenses are construed passively, exactly as in Hindōstānī, the subject being put in the case of the agent with *nē*. Thus, *maĩ-nē mārō*, I struck; *maĩ-nē mārō-tō*, I had struck.

Irregularities.—Verbs whose roots end in *ā* generally form the present participle in *āt*. Thus, *jāt*, going. Some, however, insert a *u*. Thus, *chāut*, wishing, *āut*, coming. So also *raūt*, remaining. *Dēn*, to give, and *lēn*, to take, make *dēt* and *lēt*.

The verb *karan*, to do, makes its past participle regularly. Thus, *karō*. The past participle of *dēn*, to give, is *daō*; of *lēn*, to take, *laō*; and of *jān*, to go, *gaō*. In forming the feminine and the plural these generally insert *y*. Thus, *dayĩ*, *dayē*. Note that in the past tense, the verb *kan*, to say, is always put in the feminine to agree with *bāt* understood. Thus, *kayĩ*, or *kaĩ*, he said. Note in this connexion the phrase *rāyĩ kã*, literally, what remained?, which is used as a kind of expletive meaning ‘thereupon.’

An example of a desiderative form is *bharō chāut-tō*, he was wishing to fill. An example of an inceptive compound is *ran lagō*, he began to remain.

The conjunctive participle ends in *kē* or *kẽ*. Thus, *mār-kē*, or *mār-kẽ*, having struck.

The case of the agent is used with some laxity in the specimens. Thus, we have it used with intransitive verbs in *bā-nē baiṭhō*, he sat; *bā-nē lagō*, he began. In *bā-nē chāut-tō*, he was wishing, we even have it used before a tense formed from the present participle.

LITERARY HINDŌSTĀNĪ.

The first specimen is a version of the Parable of the Prodigal Son in pure Thēṭh Hindōstānī by the late Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivēdī, F.A.U. It is capable of being written in, and is perfectly legible in, both the Dēva-nāgarī and the Persian characters. In order to show this, it is printed in both characters.

Although in Thēṭh Hindī it will be observed that it contains one or two foreign words, such as the Persian *baḵhara*, a share, and the Sanskrit *pāpa*, sin. Such words are included because, although foreign, they are in daily use in everybody's mouths. They have attained to full right of citizenship.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (Thēṭh VARIETY).

(Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivēdī, F.A.U., 1898.)

DĒVA-NĀGARĪ CHARACTER.

किसी मानुस के दो बेटे थे । उन में से लहुरे बेटे ने बाप से कहा हे बाप आप के धन में जो मेरा बखरा हो उसको मुझे दे दीजिये । तब उसने अपना धन उनमें बाँट दिया । बहुत दिन नहीं बीते, कि लहुरा बेटा सब कुछ बटोर दूर देस चला गया और वहाँ लुचपन में दिन बितावते अपना धन उड़ा दिया । जब वह सब कुछ उड़ा चुका तब उस देस में अकाल पड़ा और वह कंगाल हो गया । तब वह उस देस के किसी भले मानुस के यहाँ जाकर रहने लगा जिसने उसको अपने खेत में सूअर चराने को भेजा । और वह चाहता था, कि मैं अपना पेट उन छीमियों से भरूँ जिन्हें सूअर खाते हैं पर कोई उसको कुछ नहीं देता था । तब उसको चेत हुआ और कहने लगा, कि मेरे बाप के यहाँ इतनी अल्लेल्ह रोट्टी होती है कि कितने मजूर पेट भर खाते हैं और बचाय भी रखते हैं और मैं भूखा मरता हूँ । मैं उठता हूँ और बाप के पास जाकर यही कहूँगा कि हे बाप मैं ने भगवान के बिमुख और आप के सामने पाप किया । मैं फिर आप का बेटा कहे जाने जोग नहीं । मुझको अपने मजूरों में से एक की नाई रखिये । तब वह उठ

कर अपने बाप के पास चला । पर वह दूर ही था, कि उसके बाप ने उसको देख कर दाया की, और दौड़ कर उसके गले में लिपट गया और उसको चूमने लगा । बेटे ने कहा हे बाप मैं ने भगवान के विमुख और आप के सामने पाप किया और आप का बेटा कहे जाने जोग नहीं । पर बाप ने अपने चाकरोँ में से एक से कहा, कि सब से अच्छा कपड़ा इसको पहिनावो और हाथ में अँगूठी और पावों में जूते । और चलो हम लोग खायँ और बेलसेँ । क्योंकि यह बेटा मरा ऐसा था फिर से जीया है हेराय गया था फिर मिला है । तब वे सुख से बेलसने लगे ॥

उसका जेठरा बेटा खेत में था । जब वह आते हुए घर के निअर पहुँचा तब नाँचने बजाने का सुर सुना । उसने अपने चाकरोँ में से एक को बुला कर पूँछा, कि यह क्या है । उसने उस से कहा, कि आप का भाई आया है और आप के बाप ने जेवनार किया है क्योंकि उसको हरा भरा पाया है । इस पर उसने रिस किया और घर के भीतर जाना न चाहा । पर उसका बाप बाहर आकर उसको मनावने लगा । उसने बाप को जवाब दिया कि देखिये मैं इतने बरसों से आप की टहल करता हूँ और आप के अदेस का टालना न किया और आपने मुझको कभी एक मेमना भी न दिया कि मैं अपने मेलियोँ के संग विहरता । पर आप का यह बेटा जो पतुरियोँ के संग आप के धन को खा गया है जैसे ही आया तैसे ही आप ने उसके लिये बढियाँ जेवनार किया है । बापने उससे कहा हे बेटा तूँ सदा मेरे संग है और जो कुछ मेरा है सो सब तेरा है । पर हुलसना और हरखना पद है क्योंकि यह तेरा भाई मरा ऐसा था फिर जीआ है हेराय गया था फिर मिला है ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Thēḥ* VARIETY).(*Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivedī, F.A.U., 1898.*)

PERSIAN CHARACTER.

کسی مائس ے دو ٹیے تھے * اُن میں سے لہرے ٹیے نے باپ سے
 کہا ہے باپ آپ ے دھن میں جو میرا بخرہ ہو اُسکو مَچھے دے دیجیے *
 تب اسنے اپنا دھن اُن میں بانٹ دیا * بہت دن نہیں بیتے کہ لہرا
 بیٹا سب گچھے بٹور دُور دیس چلا گیا اور وہاں لچپن میں دن بتاوتے
 اپنا دھن اڑا دیا * جب وہ سب گچھے اڑا چکا تب اُس دیس میں آکاں
 پڑا اور وہ کنگال ہو گیا * تب وہ اُس دیس ے کسی بھلے مائس ے
 یہاں جا کر رہنے لگا جسنے اُسکو اپنے کھیت میں سوار چرانے کو بھیجا *
 اور وہ چاہتا تھا کہ میں اپنا پیٹ ان چھیمپوں سے بھرون جنہیں
 سوار کھاتے ہیں * پر کوی اُسکو گچھے نہیں دیتا تھا * تب اُسکو
 چیت ہوا اور کہنے لگا کہ میرے باپ ے یہاں اتنی ایلہہ روٹی
 ہوتی ہیں کہ کتنے مَجُورے پیٹ بھر کھاتے ہیں اور بچای بھی
 رکھتے ہیں اور میں بھوکھا مرتا ہوں * میں اُٹھتا ہوں اور باپ ے
 پاس جا کر یہی کہوں گا کہ ہے باپ میں نے بھگوان ے بُکھے اور آپ

ے سامنے پاپ کیا * مین پھر آپ کا بیٹا بے جانے جوگ نہیں *
 مَچھہ کو اپنے مَجُورون مین سے ایک کی ناپن رکھیے * تب وہ اٹھہ
 کر اپنے باپ ے پاس چلا * پر وہ دُور ہی تھا کہ اُسکے باپ نے اُسکو
 دیکھہ کر دایا کی اور دُور کر اُسکے گلے مین لپٹ گیا اور اُسکو چومنے
 لگا * بیٹے نے کہا ہ باپ مین نے بھگوان ے بکھہ اور آپ ے سامنے
 پاپ کیا اور آپ کا بیٹا بے جانے جوگ نہیں * پر باپ نے اپنے
 چاکرون مین سے ایک سے کہا کہ سب سے اچھا کپڑا اُسکو پہناو اور
 ہاتھ مین انگوٹھی اور پاؤن مین جوتے * اور چلو ہم لوگ کھاین
 اور بلسین * کیونکہ یہہ بیٹا مَرا آسا تھا پھر سے جیا ہے * ہرہی گیا
 تھا پھر ملا ہے * تب وہ سکہہ سے بلسنے لگے *

اُسکا چٹھرا بیٹا کھیت مین تھا * جب وہ آتے ہوئے گھر ے نیر
 پہنچا تب ناچنے بجانے کا سُر سنا * اُسنے اپنے چاکرون مین سے ایک
 کو بلا کر پونچا کہ یہ کیا ہے * اُسنے اُس سے کہا کہ آپ کا بھائی آیا
 ہے اور آپ ے باپ نے جیونار کیا ہے کیونکہ اُسکو ہرا بھرا پایا ہے *
 اِسپر اُسنے رس کیا اور گھر ے بہتر جانا نہ چاہا * پر اُسکا باپ باہر
 آکر اُسکو مناوے لگا * اُسنے باپ کو جواب دیا کہ دیکھیے مین اتنے
 برسوں سے آپ کی ٹہل کرتا ہوں اور آپ ے آدیس کا ٹالنا نہ کیا اور
 اپنے مَچھکو کبھین ایک میمنا بھی نہ دیا کہ مین اپنے میلیوں ے سنگ

بھرتا * پر آپ کا یہ بیٹا جو پتھریوں ے سنگ آپ ے دھن کو کھا
 گیا ہے جیسے ہی آیا تیسے ہی آپ نے اُسکے لیے بڑھیاں جیونار کیا
 ہے * باپ نے اُس سے کہا ہے بیٹا تون سدا میرے سنگ ہے اور جو
 کچھ میرا ہے سو سب تیرا ہے * پر ہلَسنا اور ہرکھنا پد ہے کیونکہ
 یہ تیرا بھائی مرا ایسا تھا پھر جیا ہے ہرا گیا تھا پھر ملا ہے *

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Thēṭh* VARIETY).(*Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivēdi, F.A.U., 1898.*)

TRANSLITERATION AND TRANSLATION.

Kisī mānus-kē dō bēṭē thē. Un-mē-sē lahurē bēṭē-nē
A-certain man-of two sons were. Them-in-from the-younger son-by
 bāp-sē kahā, 'hē bāp, āp-kē dhan-mē jō mērā
the-father-to it-was-said, 'O father, your-Honour-of property-in what my
 bakh^arā hō, us-kō mujhē dē-dījiyē.' Tab us-nē ap^anā dhan
share may-be, that to-me give-away.' Then him-by his-own property
 un-mē bāt-diyā. Bahut din nahī bītē, ki lahurā bēṭā
them-among was-divided. Many days not passed, that the-younger son
 sab kuchh baṭōr dūr dēs chalā-gayā, aur wahā luch^apan-mē
all things collecting distant country went-away, and there debauchery-in
 din bitāw^atē ap^anā dhan urā-diyā. Jab wah sab-kuchh
days passing his-own fortune was-wasted-away. When he all-things
 urā-chukā, tab us dēs-mē akāl parā, aur wah kaṅgāl
wasted-completely, then that country-in famine fell, and he indigent
 hō-gayā. Tab wah us dēs-kē kisī bhalē-mānus-kē yahā
became. Then he that country-of a-certain well-to-do-man-of near
 jā-kar rah^anē lagā; jis-nē us-kō ap^anē khēt-mē sūar
gone-having to-live began; whom-by him-for his-own fields-in swine
 charānē-kō bhējā. Aur wah chāh^atā-thā ki, 'maī ap^anā pēt un
to-feed it-was-sent. And he wishing-was that, 'I my-own belly those
 chhīmiyō-sē bharū, jinhē sūar khātē-haī,' par kōī us-kō kuchh
husks-with I-may-fill, which swine eating-are,' but anyone him-to anything
 nahī dētā-thā. Tab us-kō chēt huā, aur kah^anē lagā ki,
not giving-was. Then him-to senses became, and to-say he-began that,
 'mērē bāp-kē yahā it^anī alēlah rōṭī hōtī-haī, ki
'my father-of near so-many thoughtlessly loaves prepared-are, that
 kit^anē majūrē pēt-bhar khātē-haī aur bachāy bhī rakh^atē-haī
how-many labourers belly-full eating-are and putting-by also keeping-are,
 aur maī bhūkhā mar^atā-hū. Maī uṭh^atā-hū aur bāp-kē pās
and I hungry dying-am. I arising-am and the-father-of near

jā-kar yahī kahūgā ki, “hē bāp, maĩ-nē Bhag^awān-kē
 gone-having this-very will-say that, “O father, me-by God-of
 bimukh aur āp-kē sām^anē pāp kiyā. Maĩ phir
 against and your-Honour-of in-presence sin was-done. I again
 āp-kā bētā kahē-jānē jōg nahī. Mujh-kō ap^anē
 your-Honour-of son to-be-called worthy not. Me your-own
 majūrō-mē-sē ēk-kī naĩ rakhiyē.” Tab wah uṭh-kar ap^anē
 labourers-among-from one-of like keep.” Then he risen-having his-own
 bāp-kē pās chalā; par wah dūr-hī thā ki us-kē bāp-nē
 father-of near went; but he far-off-even was that his father-by
 us-kō dēkh-kar dāyā kī, aur daur-kar us-kē galē-mē
 him-to seen-having pity was-done, and run-having his neck-in
 lipaṭ-gayā, aur us-kō chūm^anē lagā. Bētē-nē kahā, ‘hē bāp,
 threw-himself, and him to-kiss began. The-son-by it-was-said, ‘O father,
 maĩ-nē Bhag^awān-kē bimukh aur āp-kē sām^anē pāp kiyā;
 me-by God-of against and your-Honour-of in-presence sin was-done;
 aur āp-kā bētā kahē-jānē jōg nahī.’ Par bāp-nē ap^anē
 and your-Honour-of son to-be-called worthy not.’ But the-father-by his-own
 chāk^arō-mē-sē ēk-sē kahā ki, ‘sab-sē achchhā kap^arā is-kō
 servants-in-from one-to it-was-said that, ‘all-than good clothes this-one-to
 pahināwō, aur hāth-mē āgūthī aur pāwō-mē jūtē. Aur chalō, ham-lōg
 put-on, and hand-on a-ring and feet-on shoes. And come, we-people
 khāy aur bel^asē, kyō-kī yah bētā marā aisā thā, phir-sē
 may-eat and may-rejoice, because this son dead like was, again
 jīyā-hai; herāy gayā thā, phir milā-hai.’ Tab wē sukh-sē
 alive-is; lost gone was, again found-is.’ Then they pleasure-with
 belas^anē lagē.
 to-make-merry began.

Us-kā jēth^arā bētā khēt-mē thā. Jab wah ātē-huē ghar-kē niar
 His elder son field-in was. When he coming house-of near
 pahūchā, tab nāch^anē bajānē-kā sur sunā. Us-nē ap^anē
 arrived, then dancing music-of sound was-heard. Him-by his-own
 chāk^arō-mē-sē ēk-kō bulā-kar pūchhā ki, ‘yah kyā hai?’
 servants-in-from one called-having it-was-asked that, ‘this what is?’
 Us-nē us-sē kahā ki, ‘āp-kā bhāī āyā hai, aur
 Him-by him-to it-was-said that, ‘your-Honour-of brother come is, and
 āp-kē bāp-nē jew^anār kiyā-hai, kyō-kī us-kō harā-bharā
 your-Honour-of father-by feast made-is, because him-to flourishing
 payā-hai.’ Is-par us-nē ris kiyā aur ghar-kē bhitar
 it-has-been-found.’ Hereupon him-by anger was-made and house-of inside

jānā na chāhā. Par us-kā bāp bāhar ā-kar us-kō manāw^{nē}
to-go not wished. But him-of father outside come-having him to-appease
 lagā. Us-nē bāp-kō jābāb diyā ki, 'dēkhiyē, maĩ it^{nē}
began. Him-by the-father-to answer was-given that, 'see, I so-many
 bar^{sō}-sē āp-kī ṭahal kar^{tā}-hū, aur āp-kē ādēs-kā
years-since your-Honour-of service doing-am, and your-Honour-of order-of
 tāl^{nā} na kiyā, aur āp-nē mujh-kō kabhī ēk
transgression not was-done, and your-Honour-by me-to ever-even one
 mēm^{nā} na diyā ki maĩ ap^{nē} mēliyō-kē saṅg
kid not was-given that I my-own friends-of with
 bihar^{tā}. Par āp-kā yah bēṭā jō paturiyō-kē
might-have-made-merry. But your-Honour-of this son who harlots-of
 saṅg āp-kē dhan-kō khā-gayā-hai, jaisē-hī āyā taisē-hī
in-company your-Honour-of fortune eaten-up-has, as-even he-came so-even
 āp-nē us-kē liyē barhiyā^ā jew^{nār} kiyā-hai.' Bāp-nē
your-Honour-by him-of for good feast has-been-made.' The-father-by
 us-sē kahā, 'hē bēṭā, tū sadā mērē saṅg hai, aur jō-kuchh
him-to it-was-said, 'O son, thou always me with art, and whatever
 merā hai, sō sab tērā hai. Par hulas^{nā} aur harakh^{nā} pad
mine is, that all thine is. But to-be-pleased and to-be-glad proper
 hai, kyō^{ki} yah tērā bhāī marā aisā thā, phir jāī-hai; herāy
is, because this thy brother dead like was, again alive-is; lost
 gayā-thā, phir milā hai.'
had-been, again found is.'

I next give an extract from the *Kahānī Thēṭh Hindī-mē*, the celebrated story of the loves of Prince Udai Bhān and the Princess Kētakī, by Inshā Allāh Khān, who flourished at Lucknow in the early part of the nineteenth century. The passage given is the Preface. In this the author explains that his intention is to write a composition in the idiom used by the better class of people, meaning by this the Urdū of Lucknow, but with a vocabulary which rigorously excludes all words of foreign origin, and which is drawn entirely from Hindūī, i.e. the speech of Hindūs. As a *tour de force*, his success has been complete. The work is a treasury of words in everyday use amongst the people of Hindōstān, many of which will not be found in any dictionary. On the other hand, as a model of style, it can only rank as a curiosity. The style is that of the Persianised Urdū current in Lucknow, not that of a true Indian language. The verb is commonly in the middle of the sentence, for instance *ragarātā-hū* in the very first clause. Again, the metres used for the poetry are Persian, not Hindī. As explained elsewhere, Hindū scholars class a language as Urdū or Hindī, not according to its vocabulary, but according to the idiom—especially the order of the words,—employed. Hence, although from beginning to end Inshā Allāh's tale does not contain a single Persian word, they universally deny that it is written in Hindī. To them it is written in Urdū and in nothing else.

I give the extract in two characters, in the Persian in which it was originally published, and also in the Dēva-nāgarī. Anyone capable of studying it will be able to read it in one or other of these characters, and I therefore give no transliteration. I append a translation based on that of Mr. Clint, but more literal.

The whole work was published (with a good many misprints) in Vols. XXI and XXIV of the Journal of the Asiatic Society of Bengal. The first section was translated by Mr. L. Clint, and the second by Mr. S. Slater. It has been more than once reprinted in Bāzār presses in India. A satisfactory text has not yet been issued. I have, in the main, followed that of Mr. Clint, with a few alterations based on other information.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Thēṭh* VARIETY).

(*Inshā Allāh Khān, circa 1800.*)

سر جھکا کرناک رگڑتا ہوں اوس آپے بنانے والے ے سامنے جسے
 ہم سب کو بنایا اور بات کی بات میں وہ سب کر دکھایا جسکا بہید
 کسی نے نہ پایا *

آٽيان جاتيان جو سانسين هيٺن *

اوسڪي بن دهيان يهه سب پهانسين هيٺن *

يهه کل کا پٽلا - جو اپنے اوس ڪهلاڙي کي سدهه رکھ - تو

ڪهڙائي مين کيون پڙ - اور ڪڙوا ڪسيلا کيون هو * اوس پهل کي

ڪهڙائي چڪهه - جو بڙون سے بڙائي اگلون نه چڪهي ه *

ديکهنه کو آنڪهه دين - اور سُننه کو يهه کان دئنه * ناک بهي

اونچي سب مين ڪر دي - مورتون کو جي دان دئنه * مٽي ڪي باسن

کو ايتني سکت ڪهان جو اپنے گمهار ڪر تب گچھه بتا سڪه * سچ ه

جو بنایا هوا هو سو اپنے بنائے والے کو ڪيا سراھه - اور ڪيا به *

يون جسکا جي چاهه پڙا بڪه * سِر سه لگا پاڻ تڪ جتنه روڻگهه هيٺن -

جو سب ڪي سب بول اوڻهيٺن اور سراها ڪرين اور ايتنه برسون اسي

دهيان مين رهيٺن جتني ساري نديون مين ريت اور پهل پهلين

ڪهيت مين هيٺن - تو بهي گچھه نهو سڪه *

اس سِر جهڪانه ڪي ساٿه دن رات چپتا هون اوس داتا ڪي

پهنچه هوئنه پياره کو - جسڪي لئنه يون ڪها ه ”جو تو نهوتا - مين

گچھه نه بنانا“ * اور اوسکا چچيرا بهائي - جسکا بياھ اوسي ڪي گهر هوا *

اوسي کي سرت مڃهه لگي رهي ه - مين پهلولا - اپنے آپ مين

نهيٺن سماتا - اور جتنه اونڪي لڙهه باله هيٺن اونهيٺن ڪي يهان پر چاو ه *

اور کوي هو - گچھه ميرے جي کو نهين بهاتا * مڃهه اِس گهرائے
 ے چھٹ کسي لے بهاگ اوچک چور ٿهگ سے کيا پڙي * جيتے مرتے
 اونہين سبھونکا آسرا اور اونکے گهرائے کا رکھتا هون تيسون گهڙي *

دول ڏال ايک انوکهي بات کا

ايکدن يٿهه يٿهه بهه بات اپن دهيان مين چڙهه آئي - کوئي
 كهاني آسي كهئے جسمين هندوي چھٹ اور کسي بولي کي پٽ نه
 ملے * تب جائے ميراجي پهل کي کلي ے روپ سے کهلے * باهر
 کي بول اور گنواري گچھه اوسکے بيچ نهو * اپن سُنن والون مين سے ايک
 کوئي بڙے پڙه لکھ پُرائے دهرائے ڏاگ - بڙے گهاگ - بهه کهڙاگ لائے -
 سر هلا کر - مونہه بنا کر - ناک بهون چڙها کر - آنکھين پتھرا کر لڳے
 کهنے - بهه بات هوتي دکھائي نهين ديتي * هندوي پن بهي نه نکلے
 اور بهاکها پن بهي نه ٿهوس جائے - جيے بهلے لوگ آچھون سے اچھ
 آپسين بولتے چالتے هين جيون کا تيون وهي ڏول رهے - اور چھانه
 کسي ے نه پڙے * بهه نهين هونے کا *

مين ے اونکي ٿهنڌي سانس کي پھانس کا ٿهوکا کهاکر جهنجالا کر
 کها - مين گچھه آيسا انوکها بولا نهين * جو راڻي کو پرېت کر دکھاون
 اور جهوٽ سچ بول ے اونگليان نچاون اور بے سري بے ٿهکانيکي

اُولجھی سلجھی باتیں سجارن * جو مَجھسے نہر سکتا تو بھلا یہہ بات
مونہہ سے کیوں نکالتا * جس ڈھب سے ہوتا اس بکھڑے کو ٹالتا *

اس کہانی کا کہنے والا یہاں آپ کو جتنا ہے - اور جیسا
کچھ لوگ اسے پکارتے ہیں کہہ سنانا ہے * دھنا ہاتھ مونہہ پر پھیر
کر آپ کو جتنا ہوں * جو میرے داتا نے چاہا تو وہ تاؤ بھاؤ اور آؤ
جاؤ اور گود پھاند اور لپٹ چپٹ دکھاون * جو دیکھتے ہی آپ ے
دھیان کا گھوڑا - جو بجلی سے بھی بہت چنچل - اُچھلاٹ میں
ہرنوں ے روپ میں - اپنے چوکڑی بھول جائے *

گھوڑے پر اپنے چڑے آتا ہوں میں
کرتب جو ہیں سوسب دکھاتا ہوں میں
اوس چاہنے والے نے جو چاہا تو ابھی
کہتا جو کچھ ہوں کر دکھاتا ہوں میں

اب آپ کان رکھ ے سنمکھ ہوئے ٹک ادھر دیکھئے - کس
ڈھب سے بڑھ چلتا ہوں اور اپنے ان پھول کی پنکھڑی جیسے ہوٹھوں
سے کس روپ ے پھول اوگلتا ہوں *

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN HINDI.

HINDŌSTĀNĪ (*Thēth* VARIETY).*(Inshā Allāh Khān, circa 1800.)*

सिर भुका-कर नाक रगड़ता-हूँ उस अपने बनाने-वाले-के सामने जिस-ने हम-सब-को बनाया और बात-की बात-में वह सब कर दिखाया जिस-का भेद किसी-ने न पाया ॥

आतियाँ जातियाँ जो साँसें हैं ।

उस-के बिन ध्यान यह सब फाँसें हैं ॥

यह कल-का पुतला जो अपने उस खिलाड़ी-की मुध रखे तो खटाई-में क्यों पड़े और कड़ुआ कसैला क्यों हो । उस फल-की मिठाई चख जो बड़ों-से बड़ाई अगिलों-ने चखी-है ॥

देखने-को आँख दीँ और सुनने-को यह कान दिये । नाक भी जँची सब-में कर दी । मूरतों-को जी दान दिये । मिट्टी-के वासन-को इतनी सकत कहाँ जो अपने कुम्हार-के करतब कुछ बता सके । सच है जो बनाया हुआ हो सो अपने बनानेवाले-को क्या सराहे और क्या कहे । यूँ जिस-का जी चाहे पड़ा बके । सिर-से लगा पाँव-तक जितने रूंगटे-हैं—जो सब-के सब बोल उठें और सराहा करें और इतने बरसों इसी ध्यान-में रहें जितनी सारी नदियों-में रेत और फूल फलियाँ खेत-में हैं—तो भी कुछ न हो-सके ॥

इस सिर भुकाने-के साथे दिन रात चपता-हूँ उस दाता-के पहुँचे-हुए प्यारे-को—जिस-के लिये यूँ कहा-है—जो तू न होता मैं कुछ न बनाता । और उस-का चचेरा भाई—जिस-का ब्याह उसी-के घर हुआ—उसी-की सुरत मुझे लगी रही-है । मैं फूला । अपने आप-में नहीं समाता । और जितने उन-के लड़के-वाले हैं उन्हीं-के यहाँ परचाव है । और कोई हो—कुछ मेरे जी-को नहीं भाता । मुझे इस घराने-के कुट किसी ले-भाग-उचक-चोर-ठग-से क्या पड़ी । जीते मरते उन्हीं सभों-का आसरा और उन-के घराने-का रखता-हूँ तीसों घड़ी ॥

डौल डाल एक अनोखी बात का ।

एक दिन बैठे बैठे यह बात अपने ध्यान-में चढ़-आई—कोई कहानी ऐसी कहिये जिस-में हिन्दुईं छुट और किसी बोली-की पुट न मिले । तब जा-के मेरा जी फूल-की कली के रूप-से खिले । बाहिर-की बोल और गंवारी कुछ उस-के बीच न हो । अपने सुनने-वालों-में-से एक कोई बड़े पढ़े लिखे-पुराने धुराने डाग—बड़े घाग—यह खटराग लाए—सिर हिला-कर—मुँह बना-कर—नाक भौं चढ़ा-कर—आँखें पथरा-कर—लगे कहने—यह बात होती दिखाई नहीं देती । हिन्दुईं-पन भी न निकले और भाखा-पन भी न ठुस जाय—जैसे भले लोग अच्छों-से अच्छे आपस-में बोलते-चालते-हैं—ज्यों-का त्यों वही डौल रहे और छाँह किसी-की न पड़े । यह नहीं होने-का ।

मैं-ने उन-की ठंडी साँस-की फाँस-का ठोका खा-कर भुँजला-कर कहा—मैं कुछ ऐसा अनोखा बोला नहीं । जो राए-को परबत कर दिखाओँ और भूठ सच बोल-के उँगलियाँ नचाओँ और बे-सुरी बे-ठिकाने-की उलभी सुलभी बातें सजाओँ । जो मुझ-से न हो सकता तो भला यह बात मुँह-से क्यों निकालता । जिस ठब-से होता इस बखेड़े-को टालता ।

इस कहानी-का कहने-वाला यहाँ आप-को जताता-है—और जैसा कुछ लोग उसे पुकारते-हैं कह सुनाता-है । दहिना हाथ मुँह-पर फेर-कर आप-को जताता-हूँ । जो मेरे दाता-ने चाहा तो वह ताव-भाव और आव-जाव और कूद-फाँद और लिपट-चिपट देखाओँ । जो देखते-ही आप-के ध्यान-का घोड़ा—जो बिजुली से भी बहुत चंचल—उछलाहट-में हिरनों-की रूप-में—अपने चौकड़ी भूल जाए ।

घोड़े-पर अपने चढ़-के आता-हूँ मैं ।

करतब जो हैं सो सब देखाता-हूँ मैं ।

उस चाहने-वाले-ने जो चाहा तो अभी ।

कहता जो कुछ हूँ कर देखाता-हूँ मैं ॥

अब आप कान रख-के सन्मुख हो-के ठुक इधर देखिये किस ठब-से बढ़ चलता-हूँ और अपने इन फूल-की पंखड़ी जैसे हींठों-से किस रूप-के फूल उगलता-हूँ ॥

TRANSLATION.

Having bowed my head, I rub my nose (in the dust) before Him, my Maker, by whom we all were made, and by whom in an instant¹ were revealed all those things of which the secret had hitherto been found by none.

Each breath that comes and goes,

Without meditation on Him, would be a noose for our necks.

How shall this puppet, that holds in remembrance the Being that makes it dance, fall into any difficulty (*lit.* sourness)? How shall bitterness and astringency be met with? It is the sweetness of this fruit which thou shouldst taste, as thy forefathers have tasted of excellence from their elders.²

For seeing He gave the eyes, and for hearing the ears. The nose also He made prominent amongst all (the features). On our forms bestowed He a soul. Where has a vessel of clay so much power as will enable it to declare the skill of its potter? Of a truth, how can that which is created praise its Creator, and what can it say? Let him who thus would do, babble in vain, (but as for me,) if every hair of the down upon my body from head to feet were each to speak and to continue glorifying, and were to remain rapt in that case for as many years as there are sands in all the rivers and blossoms and pods in the fields, even then they could not accomplish aught.

With this bowing of my head, I also prostrate myself day and night before that Friend³ of the Giver, far advanced (in favour), on whose account it was said, 'if Thou hadst not been, I would have created nothing.' And of his cousin ('Alī), whose marriage was contracted in his family, the remembrance has always been with me. (As I remembered him), I exulted, and could not contain myself. And as many children as there are of him, to them alone am I devoted.⁴ Whoever else there may be, he pleases not my heart. Beyond the pale of this family, what have I to do with any vagabond, sharper, thief, or robber? While I live, and while I die, on all these alone and on their house, day and night, do I place my hope.

THE FOUNDATION⁵ OF A WONDROUS TALE.

One day, while I was sitting doing nothing, it came into my thought to write a story in which there should not appear the employment⁶ of any language except Hindūī. Having taken this resolution, my heart expanded like a flower-bud. No foreign words or rustic expressions were to appear in it. Of those who heard (my intention), a few great scholars, old-fashioned curmudgeons, wily old rascals, introduced a cats' concert,⁷ wagging their heads, screwing their faces, lifting up their noses and eyebrows, petrifying their eyes, and began to say, 'we don't see how this thing can be. That

¹ *Bāt-kī bāt-mē* = *bāt kah'tā*, in an instant, *lit.*, while the words were being said.

² There is a pun here, which cannot be translated. *Bar̥ṣ-sē bar̥ṣī* means literally 'greatness from the great.'

³ Muḥammad.

⁴ *Par̥chānā* is literally 'to introduce one person to another.' Hence, 'to fascinate, beguile.' Hence, as here, 'to be an object of affection or devotion.'

⁵ *Daul* is 'method, manner, appearance, shape.' But *ḍaul ḍāl'nā* is 'to lay a foundation.'

⁶ The dictionary meaning of *puṭ* is 'a menstruum, a solvent, a flux.' It is the application of anything, as the application of a medicine, of fire, of plaster, of a smearing, and so on.

⁷ *Khaṭ-rāg* is literally 'six tunes' (played at once). Hence 'discord.' It corresponds exactly to the cats' concerts of our schoolboy days. *Ākhē path'rānā* is to turn the eyes to stone (*patthar*), to give a stony stare.

the quality of Hindūi should not appear, that the quality of local dialects should not slip in, that the style in use among the better sort of people, the super-excellent, which they employ amongst themselves, should under such conditions remain as it always was, and that neither of these (two faults) should be reflected in it,—that is impossible.'

I took offence at the difficulties raised by their cold sighs (of discouragement), and replied with some irritation, 'I have said nothing so very wonderful. If I show you a grain of mustard seed and try to persuade you that it is a mountain; if I play a pantomime with my fingers and call the false true; if I construct entangled and unconnected sentences without measure or moderation; if (in short) I cannot do (what I propose), then, well and good; (you are quite right to ask me) why I let such words issue from my mouth. (Let us judge by results.) In what way soever it is effected, an end is put to the dispute.'

The narrator of this story here declares himself, and to that degree in which some people proclaim him (in the way of praise), speaks conformably. Passing the right hand over the face (in consideration), I explain myself. Whatever my Benefactor willed, that, whether it is gestures and hints,¹ or coming and going, or leaping and jumping, or struggling and striving, will I show. Immediately on seeing which, the steed of your fancy, which is much faster even than lightning, and which in his bound is like the deer, will be lost in amazement.²

Mounting my horse I come.

The skill I have I show it all.

Whatever He who wished did wish, that, at once,

In whatever I may say, do I show forth.

Do you now give ear, and turning towards me, look for a moment in my direction. See in what manner I progress, and what sort of flowers I disclose from the petals of my lips.

¹ The dictionary meaning of *tāo-bhāo* is 'very little.' *Tāw* is properly the red glow of the face when angry. When a person's face is inflamed with rage, he is said *tāw dekhānā*. *Bhāw* is a gesture or hint. Thus, *bhāw na dekhāo, sāf sāf kahō*, don't hint, speak plainly. In *tāw-bhāw*, *tāw* is little more than a doublet of *bhāw*, as in the phrase *us-nē bahut tāw-bhāw dekhāyā, par māñ-nē ēk na māñī, ap-nī-hī tēk rakkhī*, he gave me several hints, but I did not heed, and stuck to my own determination.

² *Chaukayī* is the bound off all four legs at once, taken by a deer. Hence 'to forget one's bound' is 'to be lost in amazement.'

The next specimen is an extract from the *Thēṭh Hindī-kā Thāṭh*, a short novel by Paṇḍit Ayōdhyā Singh Upādhyāy. It is an admirable specimen of the true Hindōstānī language, free from any admixture of borrowed words, whether Persian or Sanskrit. This pathetic story, illustrating Hindū life in northern India, is well worth the study of everyone who wishes to master the real language spoken by the people of the Upper Doab, which is at the same time readily intelligible wherever Hindōstānī is employed as a lingua franca. This is more than can be said either for the Persianised Urdū of Maulvis, or for the Paṇḍit-ridden Hindī of Benares.

It has been published both in the Dēva-nāgarī and in the Persian characters, and both editions are here given. I append a fairly literal translation. The Indian idiom, it will be observed, is retained throughout. There is none of the Persian order of words which we have observed in the preceding specimen.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Thēṭh* VARIETY).

(*Paṇḍit Ayōdhyā Singh Upādhyāy, 1899.*)

एक ग्यारह बरस-की लड़की अपने घर-के पास-की फुलवारी-में खड़ी हुई किसी-की बाट देख-रही-है । सूरज डूबने-पर है, बादल-में लाली छाई हुई-है, बयार जी-को ठंठा करती हुई धीरे चल-रही-है । थोड़ी बेर-में सूरज डूबा, कुछ झुट-पुटा सा हो-गया, फुलवारी-की एक ओर-से कोई उसी ओर आता दीख पड़ा, जिस ओर वह लड़की खड़ी थी । कुछ बेर-में वह आ-कर उस लड़की-के पास खड़ा हो-गया, लड़की-ने देख-कर कहा, देव-नन्दन अब तक कहाँ थे ? मैं बहुत बेर-से यहाँ खड़ी तुम-को अगोर रही-हूँ ॥

देव-नन्दन चौदह पंद्रह बरस-का लड़का है । उस-के सुडौल गोरे मुखड़े, अच्छे हाथ पाँव, छरहरी डील, जँचे और चौड़े माथे, लम्बी बाँहें, और जी लुभानेवाली बड़ी बड़ी आँखों-की देखने-से जान पड़ता-है जयंत सरग छोड़-कर धरती-पर उतरा है । वह लड़का उसी गाँव-में रहता-है जहाँ वह लड़की रहती-है, छोटेपन-से-ही दोनों दोनों-को चाहते आये-हैं । देव-नन्दन तीसरे चौथे जब छुट्टी पाता, इस लड़की-से आ-कर मिलता । यह लड़की

भौ बड़े चाव-से उस-से मिलती और अपनी मीठी मीठी बातों-से उस-की जी-को लुभाती । लड़की जानती-थी, आज देव-नन्दन आवेगा, इसी-से पहले-से उस-की बाट देख रही-थी । वह आया भी, पर कुछ अवेर कर-के । इसी लिये लड़की-ने उस-से पूछा, 'देव-नन्दन अब तक तुम कहाँ थे ?'

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Thēth* VARIETY).(*Paṇḍit Ayōdhyā Singh Upādhyāy, 1899.*)

ايڪ گياره برس کي لڙڪي اپنے گهر ۽ پاس کي پهلواري مين
 ڪهڙي هوئي ڪسي کي باٺ ڏيکڻه رهي ه ۽ - سورج ڏوبڻه پر ه ۽ -
 بادل مين لالي چهاڻي هوئي ه ۽ - بيار جي ڪو ٽهنڏها ڪرتي هوئي
 دهير ۽ دهير چل رهي ه ۽ - تهوڙي پير مين سورج ڏوبا - ڪچه
 جهوڻيڻا سا هوگيا - پهلواري کي ايڪ اور س ڪوئي اُسي اور آنا ڏيکڻه
 پڙا جس اور وه لڙڪي ڪهڙي بهي - ڪچه پير مين وه آڪر اُس
 لڙڪي ۽ پاس ڪهڙا هوگيا - لڙڪي ۽ ڏيکڻه ڪر ڪها - ديونندن اب ٿڪ
 ڪهان ته ؟ مين بهت پير س يهان ڪهڙي تمکو اگور رهي هون *

ديونندن چوده پندرہ برس کا لڙکا ه ۽ - اُس ۽ سڏول گور ۽
 مڪمڙ ۽ اچي هاتھ پانون چهرهري ڏيل اونچي اور چوڙي ماتي لنبني
 باهين اور جي لبهان والي بڙي بڙي آنڪهن ۽ ڏيکڻه س جان پڙتا
 ه جيت سرگ چوڙ ڪر دهرني پر اوترا ه ۽ يه لڙکا اُسي گانون مين
 رهتا ه جهان وه لڙڪي رهي ه ۽ - جهوڻيڻ س هي دنون دنون ڪو
 چاهي آئي هين - ديونندن تيسر ۽ چوتھ جب جهوڻي پانا اس لڙڪي

سے آکر ملتا - یہ لڑکی بھی بڑے چاؤ سے اُس سے ملتی اور اپنی
 میٹھی میٹھی باتوں سے اُسکے جی کو لبھاتی - لڑکی جانتی تھی
 آج دیونندن آویگا - اسی سے پہلے سے اُسکی باٹ دیکھ رہی تھی -
 وہ آیا بھی پر کچھ ابیر کرے - اسی لئے لڑکی نے اُس سے پوچھا
 دیونندن اب تک تم کہاں تھے *

TRANSLATION.

A girl of eleven years of age is standing in the garden by her house watching for someone to come. The sun is about to set, the clouds are suffused with red, a gentle breeze is giving coolness to her spirit. In a short time the sun set, and, just as it was beginning to be dusky, someone became visible approaching, from another side of the garden, that side where the girl was standing. In a little while he came and stood by her. When the girl saw him she said, 'Dēonandan, where have you been all this time? I have been standing here a long while waiting for you.'

Dēonandan is a youth of fourteen or fifteen years. To look at his well-favoured fair-complexioned face, shapely hands and feet, slender form, high and broad forehead, long arms, and large heart-attracting eyes, you would think that Jayanta, the son of Indra, had himself descended from heaven and come down to the earth. He really belonged to the same village as that in which the girl lived, and from babyhood they had been fond of each other. Every third or fourth day, as he found an opportunity, Dēonandan would come to see her, and she, too, would meet him with the greatest affection, and with her sweet, sweet, words would attract his soul. The girl knew that Dēonandan would come that day, and for this reason had been looking out for him. He did come, but it was a little late, and that is why she said to him, 'Dēonandan, where have you been all this time?'

LUCKNOW LITERARY URDŪ.

The following specimen is in the Persianised Literary Urdū of Lucknow. The preference for Persian words instead of indigenous ones is manifest from the first sentence.

Notice, too, the preference for the Persian order of words with the verb in the middle, not at the end of the sentence, and the subject after the object. Hindī, or indeed any pure Indo-Aryan language, will not tolerate sentences like *chalā āyā bāp-kē pās*, he went to his father. The true Indian order would be *bāp-kē pās chalā āyā*. Again the order of the phrase *ēk naukar-kō us-nē pūchhā* is not truly Indian. The Indian order would be *us-nē ēk naukar-kō* (or *-sē*) *pūchhā*, the subject preceding the object.

The specimen (which is a version of the Parable) is given in the Persian character. As it is a good specimen of Urdū handwriting, it is given in facsimile, and not in type.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (STANDARD URDŪ VARIETY).

ایک شخص کے دو بیٹی تھیں۔ اُن میں سے چھوٹا باب سے کہنی لگا۔ ابا جان جایدا دین ہمارا جو کچھ حصہ ہی
 ہکو دیدیجی۔ چنانچہ اوس نے اپنا اثاثہ دو نو کو تقسیم کر دیا۔ اور چنید ہی روز بعد چھوٹا بیٹا سب مال
 اکٹھا کر بہت دور کے ملک میں چلا گیا اور وہاں ساری دولت شہنشاہ میں اور ادا دی۔ جب سب
 اوشہ گیا تو اوس ملک میں تخت عظیم پڑا اور وہ محتاج ہو چلا۔ اور اوسنی اوس ملک کی ایک
 رئیس کے ہاں جا کر نوکری کر لی۔ اوسنی اسی اپنی کہتوں میں سویرن چرائی کے پے بہیچا یا۔
 وہ تو بڑی ارزو کے ساتھ اُن چھکون سے بھی پیٹ بہر لیتا جو سویرن کہانی تھیں۔ مگر وہ بھی
 سی فی اوسکو نہ دی۔ اب اوسکی اگلیں گھلین۔ اوسنی کھا کہ بہتیرے مزدور تو میرے باب
 کے یہاں پیٹ بہر کھانا پائیں بلکہ بچا بھی کہیں اور میں بہو کون مروں اہوں اور ابا کے پاس
 جاؤں اور ان سے کسوں۔ ابا جان میں خدا کا ادراپ کے حضور میں گنہگار ہوں اور اب
 اس لائق نہیں کہ آپ کا بیٹا کھلاؤں۔ مجھی اپنی مزدوروں میں رکتہ لیجی پس وہ اوٹھا
 اور چلا آیا باب کے پاس۔ ہنوز نا صلہ ہی سے تھا کہ باب نے دیکھ لیا اور رحم کھا کر دوڑا۔
 گلے سے لٹایا اور پیار کیا۔ اور بیٹے نے اوسنے عرض کیا۔ ابا جان میں خدا کے حضور اور آپ کے

نظر میں گنہگار ہوں اور اب اس لائق نہیں کہ آپ کا بیٹا کہلاؤں۔ مگر باپ نے اپنی لوگوں کو حکم دیا کہ عمدہ سے عمدہ پوشاک لاؤ اور انکو پہناؤ۔ انگوٹھی ہاتھ میں اور جوتا پاؤں میں پہناؤ اور سب لوگ دغومیں کہا کر خوشیاں منائیں۔ میرا بیٹہ فرزند مگر بہر جہا اور کم ہو کر بہر ہلا۔ جہاںچہ وہ سب لوگ خوشیاں منانے لگے۔

اوشٹا اوس کا بڑا بیٹا کہیت پر تھا۔ جب وہ بیٹ کر گھر کے قریب پہونچا تو اوسنے گانے اور نایچ کی آواز سنی۔ ایک نوکر کو اوسنے بلا کر پوچھا کہ یہ سب کس بات پر ہو رہا ہے اوسنے اوس سے کہا آپ کے بھائی اچھے ہیں اور انکی صحیح سلامت واپس آئی ہے آپ کے والد نے جشن کیا ہے۔ وہ بہت بگڑا۔ گھر کے اندر نہ جاتا تھا۔ اسپر اوس کا باپ باہر نکل آیا اور منانے لگا۔ اوسنے باپ سے کہا کہ دیکھی اتنی برسوں سے میں اپنی خدمت کرتا ہوں اور کیوقت آپ کے حکم سے سرتابی نہیں کے۔ اسپر ہی آپ نے کبھی مجھ پر بکری کا ایک بچہ تک نہ دیا کہ اپنی دوستوں کے ساتھ خوشی مناتا۔ مگر چون ہی آپ کا بیٹہ بنایا جس نے اچھا سا مال کبیوں میں گنوا دیا تو آپ نے اون کا خاطر سے جشن کیا۔ اوس نے اوس سے کہا۔ بیٹا تم ہمیشہ سیر پاس ہو جو کچھ میرا ہی وہ تمہارا ہے۔ مناسب یہ ہے کہ ہاگ خوشیاں منائیں اور سرور ہوں کیونکہ تمہارا بھائی مر کے زندہ ہوا ہے اور کم ہو کے پھر ملا ہے۔

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (STANDARD URDŪ VARIETY).

DISTRICT, LUCKNOW.

TRANSLITERATION AND TRANSLATION.

Ēk shakhs-kē dō bētē thē. Un-mē-sē chhōṭā bāp-sē
One man-of two sons were. Them-in-from the-younger father-to
 kahnē lagā, ‘abbā jān, jāedād-mē hamārā jō-kuchh ḥiṣṣa hai ham-
to-say began, ‘father dear, property-in my whatever share is me-
 kō dē-dijīē.’ Chunāche us-nē apnā aṣāṣa dōnō-kō taqsim
to give-away.’ Accordingly him-by his-own property both-to division
 kar-diyā. Aur chand-hī rōz ba’d chhōṭā bētā sab māl
was-made-and-given. And some-even days after the-younger son all property
 ikatṭhā kar-kē bahut dūr-kē mulk-mē chalā-gayā aur wahā
together made-having great distance-of country-into went-away and there
 sārī daulat shohad-pan-mē urā-dī. Jab sab uṭh-gayā tō
all wealth debauchery-in squandered-away. When all up-went then
 us mulk-mē qahṭ-e-‘aẓīm parā aur woh muṭtāj hō-chalā. Aur us-
that country-in a-famine-great felt and he needy became. And him-
 nē us mulk-kē ēk raīs-kē hā jā-kar naukari kar-li.
by that country-of a rich-native-of place-in gone-having service took.
 Us-nē isē apnē khētō-mē sūarē charānē-kē liyē bhēj-
Him-by for-this-one his-own fields-in swine feeding-of for it-was-sent-
 diyā. Wah, tō, barī ārzū-kē sāth un chhilkō-sē bhī pēt
away. He, indeed, great desire-of with those husks-with even belly
 bhar-lētā jō sūarē khātī-thī, magar woh bhī kisī-nē
would-have-filled which the-swine eating-were, but that even anyone-by
 us-kō na dī. Ab us-kī ākhē khulī. Us-nē kahā
him-to not was-given. Now him-of eyes opened. Him-by it-was-said
 ki, ‘bahutērē mazdūr tō mērē bāp-kē yahā pēt bhar
that, ‘many labourers indeed my father-of house-at belly full
 khānā pāē, balki bachā bhī rakhaī, aur maī bhūkhō marū.
food get, nay-rather saving also keep, and I from-hunger die.
 Uṭhū aur abbā-kē pās jāū aur un-sē kahū, “abbā jān,
Lét-me-rise and father-of near go and him-to say, “father dear,
 maī Khudā-kā aur āp-kē ḥuẓūr-mē gunah-gār hū, aur ab
I God-of and your-Honour-of presence-in sinner am, and now

is lāiq nahī ki āp-kā bētā kahlāū. Mujhē apnē
this worthy not that your-Honour-of son I-may-be-called. Me your-own
 mazdūrō-mē rakh-lijiyē.”” Pas woh uṭhā aur chālā-āyā bāp-kē
labourers-in having-kept-take.”” So he arose and went the-father-of
 pās. Hanōz fāsīlē-hī-sē thā ki bāp-nē dēkh-liyā aur
near. Yet distance-even-at he-was that the-father-by he-was-seen and
 raḥm khā-kar dāurā, galē-sē lagāyā, aur piyār kiyā.
pity eaten-having he-ran, neck-to was-attached, and love was-made.
 Aur bētē-nē us-sē ‘arṣ kiyā, ‘abbā jān, maī
And the-son-by him-to the-request was-made, ‘father dear, I
Khudā-kē ḥuzūr aur āp-kī naṣar-mē ḡunah-gār hū, aur ab
God-of presence and your-Honour-of sight-in sinner am, and now
 is lāiq nahī ki āp-kā bētā kahlāū. Magar
this worthy not that your-Honour-of son I-may-be-called.’ But
 bāp-nē apnē naukarō-kō ḥukm diyā ki, ‘‘umda-sē
the-father-by his-own servants-to order was-given that, ‘good-than
 ‘umda pōshāk lāo aur in-kō pahṇāo; āḡūṭhī hāth-mē aur
good dress bring and this-one-on put; a-ring hand-on and
 jūtā pāō-mē pinhāo; aur sab lōg da‘watē khā-kar khushiyā
shoe feet-on put; and all people feast eaten-having rejoicings
 manāē. Mērā yeh farzand mar-kar, phir jiyā; aur
let-us-celebrate. My this son died-having, again lived; and
 gum hō-kar, phir milā.’ Chunāche woh sab lōg
lost become-having, again was-found.’ Accordingly they all people
khushiyā manānē lagē.
rejoicings to-celebrate began.

Us waqt us-kā barā bētā khēt-par thā. Jab woh
That time him-of elder son field-on was. When he
 palat-kar ghar-kē qarīb pahūchā tō us-nē gānē
returned-having house-of near arrived then him-by singing
 aur nāch-kī āwāz sunī. Ēk naukar-kō us-nē bulā-kar
and dancing-of sound was-heard. A servant him-by called-having
 pūchhā ki, ‘yeh sab kis bāt-par hō-rahā-hai?’ Us-nē
it-was-asked that, ‘this all what matter-on going-on-is?’ Him-by
 us-sē kahā, ‘āp-kē bhāī āē-haī aur un-kē saḥīḥ-
him-to it-was-said, ‘your-Honour-of brother come-is and him-of safe-
 salāmat wāpas ānē-par āp-kē wālid-nē jashn kiyā-hai.’ Woh
sound back coming-on your-Honour-of father-by feast made-is.’ He
 bahut bigrā, ghar-kē andar-hī na jātā thā. Is-par
much was-put-out, house-of inside-even not going was. This-upon

us-kā bāp bāhar nikal āyā aur manānē lagā. Us-
him-of the-father outside emerging came and to-appease began. Him-
 nē bāp-sē kahā ki, 'dēkhiyē, it'nē bar'sō-sē maī
by the-father-to it-was-said that, 'see, so-many years-from I
 āp-kī khidmat kartā-hū aur kisī waqt āp-kē hukm-
your-Honour-of service doing-am and any time your-Honour-of orders-
 sē sartābī nahī kī; us-par bhī āp-nē kabhī
from disobedience not was-done; that-on even your-Honour-by ever
 mujhē bakrī-kā ēk bachcha tak na diyā ki apnē dōstō-
to-me she-goat-of one young-one up-to not was-given that my-own friends-
 kē sāth khushī manātā. Magar jū-hī āp-kā
of with rejoicings I-might-have-celebrated. But as-even your-Honour-of
 yeh bētā āyā jis-nē āp-kā sārā māl kasbiyō-mē gāwā-
this son came whom-by your-Honour-of all substance harlots-in was-
 diyā, tō āp-nē un-kī khātir-sē jashn kiya.' Us-nē
lost, then your-Honour-by him-of affliction-by a-feast was-made.' Him-by
 us-sē kahā, 'bētā, tum hamēsha mērē pās hō; jō-kuchh mērā
him-to it-was-said, 'son, you always me near are; whatever mine
 hai, woh tumhārā hai. Munāsib yehī thā ki ham-lōg
is, that yours is. Proper this-indeed was that we-people
 khushiyā manāē aur masrūr hō, kyō-ki tumhārā bhāī
rejoicings may-celebrate and happy -may-be, because your brother
 mar-kē, zinda huā-hai; aur gum hō-kē, phir milā-hai.'
died-having, alive become-has; and lost become-having, again found-is.'

QAṢBĀTĪ URDŪ OF LUCKNOW.

The preceding specimen has illustrated the high, literary style of Lucknow Urdū. We now proceed to give specimens of the ordinary Urdū spoken in the city. It is known as *qaṣbātī*, from *qaṣbāt*, the plural of *qaṣba*, a quarter of a town.

It is not so highly Persianised as the literary dialect, but possesses the typical order of words which Urdū has borrowed from Persian. Thus we have *jānīb dakhin*, in the southern direction, the Indian order of which would be *dakhinjānīb*. Similarly, *kinārē daryā-e Saī-kē*, instead of *daryā-e Saī-kē kinārē*, on the bank of the river Saī.

I give two specimens of this form of Urdū. The first is a short passage of the Parable of the Prodigal Son, which I give in transliteration only, merely for the purpose of comparison with the literary dialect. The other is a folk-tale about the temple of Bhaūrēsar in Nigōhā. It is given in the Persian character, with full transliteration and translation.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (QAṢBĀTĪ URDŪ OF LUCKNOW).

SPECIMEN I.

Ēk shakhs-kē dō laṛkē thē. Un-mē-sē chhōṭē-nē apnē bāp-sē kahā ki, ‘ai bāp, jāedād-mē-sē jō mērā haqq hōtā-hō mujhē dē-dijiyē.’ Tab us-nē un-kō apnī jāedād taqsim kar-dī. Aur thōrē rōz-kē ba’d chhōṭā laṛkā sab kuchh māl jam’ kar-kē ēk dūr-kē mulk-kō rawāna huā, aur wahā-par apnā māl ‘aiyāshī-mē uṛā-diyā. Aur jab sab kharch kar-dālā, tab us mulk-mē barā qaṭṭ parā, aur woh khud moḥtāj hōnē lagā.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (QASBĀTĪ URDŪ OF LUCKNOW).

SPECIMEN II.

قصبہ نگوہان کی جانب دکن ایک مندر مہادیو جی کا ہے جسکو
 بھونیسر کہتے ہیں اور کنارے دریائے سئی کے واقع ہے * اور وہاں پر
 ہر دوشنبہ کو میلہ ہوتا ہے اور اکثر لوگ ہر روز درشن کو بلا ناغہ جایا
 کرتے ہیں اور جو مقصد دلی رکھتے ہیں وہ پورا ہوتا ہے *
 سننے میں آیا ہے کہ ایک وقت میں اورنگزیب بادشاہ بھی اونکے
 مندر پر تشریف لائے تھے * اور اونکی پہہ منشا تھی کہ اس مندر کو
 گھدوا کر صورت کو نکلوا لیویں اور مدھا مزدور اوس صورت کے نکالنے
 کو مستعد ہوئے لیکن صورت کی انتہا نہ معلوم ہوئی * تب بادشاہ
 نے غصے میں آکر اجازت دی کہ اس صورت کو توڑ ڈالو * تب
 مزدوروں نے توڑنا شروع کیا اور دو ایک ضرب صورت میں لگائی بلکہ
 کچھ شکست بھی ہوگئی جسکا نشان آج تک بھی موجود ہے اور
 قدرے خون بھی صورت سے نمونہ ہوا لیکن ایسی قدرت صورت کی
 ظاہر ہوئی اور اوس صورت کے نیچے سے ہزارہا بھونرے نکل پڑے اور
 سب فوج بادشاہ کی بھونروں سے پریشان ہوئی * اور پہہ خبر بادشاہ کو

بھی معلوم ہوئی * تب بادشاہ نے حکم دیا کہ اچھا اس صورت کا نام
 آج سے بھونیسر ہوا اور جس طرح پر تھی اوسی طرح سے بند کر دو
 اور خود بادشاہ نے صورت مذکور بند کرانے کا انتظام کر دیا *
 اب چند روز سے علاوہ درشن کے بہت سے دکاندار لوگ وہاں
 دکانیں لگاتے ہیں * علاوہ معمولی چیزوں کے کاشتکاری کی چیزیں
 جو دھات میں بہت زیادہ کرے ضرورت ہوتی ہیں وہاں پر مل
 سکتی ہیں *

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (QASBĀTĪ URDŪ OF LUCKNOW).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Qasba Nigōhā-ki jānib dakhin ēk mandir Mahādēo-jī-kā hai,
Town Nigōhā-of direction southern a temple Mahādēo-jī-of is,
 jis-kō Bhaūrēsār kahtē-haī, aur kinārē daryā-e Saī-kē
which Bhaūrēsār calling-they-are, and on-the-bank the-river-of Saī-of
 wāqe' hai. Aur wahā-par har Du-shamba-kō mēlā hōtā-hai, aur
situated is. And there-on every Monday-on a-fair being-is, and
 akṣar lōg har rōz darshan-kō bilā nāgha
generally people every day paying-respects-for without intermission
 jāyā-kartē-haī, aur jō maqṣad-e dilī rakhtē-haī woh
going-regularly-are, and what desire-of of-the-heart keeping-they-are that
 pūrā hōtā-hai.
fulfilled being-is.

Sunnē-mē āyā-hai ki ēk waqt-mē Aurangzēb Bādshāh bhī
Hearing-in come-it-is that one time-in Aurangzēb the-Emperor also
 un-kē mandir-par tashrif-lāē-thē. Aur un-kī yeh
that-(God-)of temple-on honoured-with-his-presence. And Him-of this
 manshā thī ki is mandir-kō khudwā-kar mūrat-kō nikalwā-
intention was that this temple got-dug-up-having the-image he-might-get-
 lēwē, aur ṣadhā mazdūr us mūrat-kē nikālne-kō musta'idd
taken-out, and hundreds labourers that image-of taking-out-for ready
 huē, lēkin mūrat-kī intiḥā na ma'lūm huī. Tab
became, but the-image-of end not found became. Then
 Bādshāh-nē ghuṣṣē-mē ā-kar ijāzat dī ki, 'is
the-Emperor-by anger-in come-having permission was-given that, 'this
 mūrat-kō tōr-dālō.' Tab mazdūrō-nē tōrnā shurū'
image break-in-pieces.' Then the-labourers-by to-break commencement
 kiya, aur dō ēk zarb mūrat-mē lagāi, balki, kuchh
was-made, and two one strokes the-image-in were-applied, nay, somewhat
 shikast bhī hō-gai, jis-kā nishān āj-tak bhī maujūd hai, aur
broken also it-became, which-of the-mark today-to also existing is, and

qadr-ē khūn bhī mūrat-sē numūd huā; lēkin aisī
little-a blood also the-image-from visible became; but such
 qudrat mūrat-kī zāhir huī, aur usī mūrat-kē
supernatural-power the-image-of manifest became, and that-very image-of
 nīchē-sē hazārḥā bhaūrē nikal-parē, aur sab fauj-e Bādshāh-kī
below-from thousands hornets issued, and all the-army-of the-Emperor-of
 bhaūrō-sē parēshān huī. Aur yeh khabar Bādshāh-kō bhī ma'lūm
hornets-from distress became. And this news the-Emperor-to also known
 huī. Tab Bādshāh-nē ḥukm diyā ki, 'achchhā, is
became. Then the-Emperor-by order was-given that, 'good, this
 mūrat-kā nām āj-sē Bhaūrēsar huā, aur jis
image-of name today-from Bhaūrēsar (Lord-of-Hornets) became, and what
 farḥ-par thī usī farḥ-sē band kar-dō,' aur khud
manner-on it-was that-very manner-by closed-up make,' and himself
 Bādshāh-nē mūrat mazkūr band karānē-kā intizām
the-Emperor-by the-image aforesaid closed-up causing-to-make-of arrangement
 kar-diyā.
was-made.

Ab chand rōz-sē ilāwa darshan-kē bahut-sē dūkāndār
Now some days-from beside paying-respects-of many-very shopkeeper
 lōg wahā dūkānē lagātē-haī. 'Ilāwa ma'mūlī chizō-kē, kāshtkāri-kī
people there shops arranging-are. Besides ordinary things-of, cultivation-of
 chizē, jō dehāt-mē bahut ziyādā kar-kē zarūrat hōti-haī,
things, which villages-in much more done-having necessary being-are,
 wahā-par mil saktī-haī.
there-on be-found can.

FREE TRANSLATION OF THE FOREGOING.

To the south of the town of Nigōhā there is a temple of Mahādēo, which people call Bhaūrēsar, and is situated on the bank of the river Saī. A fair is held there every Monday, and every day there is a stream of people who come to visit the image, in the belief that this act of worship will lead to the fulfilment of all the desires of their hearts.

The story goes that the Emperor Aurangzēb once visited the temple of this deity, and gave orders that the image should be dug up and taken out of the temple. He sent several hundred labourers, but no matter how deep they dug, they could not find the bottom of the image. Enraged at this, the Emperor ordered the image to be broken in pieces. The labourers commenced the work and gave it one or two blows. In doing so they damaged it slightly, and the marks of this are visible to the present day. A few drops of blood also issued from the image. But this indignity only served to make manifest the supernatural power which existed in the idol. Thousands of hornets issued from below it, and put the Emperor's army of men to flight. When this was told

to him he said, 'very well, from this day let this image be known as Bhaūrēsar, or the Lord of Hornets, and let the earth be filled in so as to restore it to the same condition as that in which it was before.' He then himself saw that the arrangements for restoring the image to its original condition were carried out.

For a long time not only have people visited this shrine to pay homage to the deity, but a number of shopkeepers have set up shops in the locality. They sell not only the ordinary stock in trade but also everything that is necessary for village life.

BĒGAMATĪ URDŪ OF LUCKNOW.

The form of Urdū employed by respectable Musalmān ladies of Lucknow City is known as Bēgamatī. It is said to be very free from any Hindī admixture, but this statement is not borne out by the specimens which I have received.

Two specimens are given. The first is a transliterated text of a portion of the Parable of the Prodigal Son, for comparison with the other Urdū versions. The other is a letter written by a Musalmān lady of Lucknow to her mother. It is an admirable specimen of this dialect, full of quaint idioms and vivid expressions. I give it in facsimile of the original manuscript, together with a transliteration and translation. The writing of the manuscript is in the ordinary broken Urdū running hand.

Note that Persian and Arabic words ending in a short *a* are not inflected for the oblique cases, as the grammars tell us should be done. Thus, *Khānam Šāhiba* (not *-bē*)-*kē*, (by the son) of the *Khānam Šāhiba*; *chha mahīna* (not *-nē*)-*kā bachcha*, a baby of six months. This is a common irregularity of writing, which, however, does not affect the pronunciation. These oblique forms are pronounced as if ending in *ē*. *Šāhiba-kē* is pronounced *Šāhibē-kē*, and so on.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (BĒGAMATĪ URDŪ OF LUCKNOW).

SPECIMEN I.

Ēk ādmī-kē dō bēṭē thē. Un-mē-sē chhōṭā bāp-sē bōlā, ‘abbā-jān, māl asbāb-mē jītā hamārā ḥiṣṣa hai ham-kō dē-dijiyē.’ Aur us-nē apnī daulat dōṇō-kō bāṭ-dī. Thōrē dīnō ba’d chhōṭā sab jam‘-jathā samēṭ-kar bahut dūr kisī mulk-kō nikal-gāyā. Wahā sab shohad-pan-mē urā baiṭhā. Jab sab uṭh-uṭhā-gayā tō us mulk-mē bahut barā qaḥṭ parā, aur yeh mohtāj hō-chalā.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (BĒGAMATĪ URDŪ OF LUCKNOW).

SPECIMEN II.

خود بنی بکریک مان کو

اچر بن خدا کرے آپ سلامت رہیں۔ بہمن جہن حب آج ککنو من داخل دکن۔ ادے
 کرکے سب جزو صلح معلوم ہوئی۔ بڑے مامو کھا جی آئے دن کھیت پانڈہ تہا
 ککنو من بہت دور درمن کی گمر کجہ فائے نہیں سوا علم اگر اویر والا ہو گیا تو
 جہر ش کو دہ عرور عرور صلح کرنے فضل آباد دے رنگی۔ آج حکمہ بیان
 جو رو کھا طبر انر غہ ہی پڑوس من خانم حب کہ بیان حکمہ دن دے رے کئی جو
 گہس سے بڑا غل غل بارہ مچا سپاہی گورگی گنوار کا لٹہ سجے نہ بوجھے ہتر سنج
 ماری سکان من درانہ جلا آئے۔ وہ تو کہنے بڑی عزت گذری آوی

خانم صاحبہ کے بیٹے نے مکان کو اور لے کے باہر گئے کہ میں بولدا دوپہر مندر کا
 صبح جہین لئے اولٹا چور چور کر کے غل مچا دیا۔ - نظیر اور ادنیٰ بیوی میں
 روز مرہ جھنجھٹ سو کر نے غل نظیر کو تو آپ چائے ایک بند چڑھا بیوی بھی
 مزاج دار دڑا دڑا سی بات بر تو تو میں میں گئے تھے لکھنؤ بھایا
 ہیں کچا سہہ۔ - خدا رکھے سیانی لڑکی بیاہنے لایق پہلو کے لگی
 بیٹی ہے۔ - روکے سامنے اس تک تک جب تک دن رات کے در تامل کل کے
 کیا فائدہ مگر ایسے عقل مند ہرگز مار سمجھا نہیں بات کے بتنگو مذمت میں
 کون دخل دے۔ - اولٹا نکو بنے اولاد علی کو دیکھئے نہ کوئی بات نہ جیت
 بکبار بکبار سہی مانے لڑ بھڑ کر دو سیال چل گیا۔ - بگم خان کی جہنم کا
 پالا پوسہ بچہ پر سون جانا۔ - بچا ہی کہہ رہا ہے کہ لکھنؤ انور تین
 ابھی میان کو مرے پرے چار سہ پہرے سنن ہوئے تھے کہ میرا سامان بیٹ بڑا
 غریب سے ہی سہی اس ہی ٹوٹ گئی۔ -

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (BĒGAMATĪ URDŪ OF LUCKNOW).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

KHATT BĒTĪ-KĪ TARAF-SĒ MĀ-KŌ.
 LETTER DAUGHTER-OF DIRECTION-FROM MOTHER-TO.

Ammī jān, Khudā karē āp salāmat rahē.
Mother dear, God may-make Your-Honour (in-)safety may-remain.
 Bahin Jhamman Ṣāhib āj Lakhnau-mē dākhil huī. Un-sē
Sister Jhamman Ṣāhiba today Lucknow-in entered became. Her-from
 āp-kī sab khair wa ṣalāḥ ma'lūm huī. Barē
Your-Honour-of all health and prosperity known became. The-elder
 māmū-kā jī āē-din (hamēsha) mādā rahtā-hai.
maternal-uncle-of spirit daily (i.e. always) unwell remaining-is.
 Lakhnau-mē bahut dawā-darman . kī, magar kuchh fāida nahī
Lucknow-in much medicine-drugs were-done, but any benefit not
 huā. Kalh agar upar-wālā hō-gayā,
became. Tomorrow if the-above-one (i.e. the-moon) happened (i.e. becomes visible),
 tō Jum'a-rāt-kō woh zarūr zarūr 'ilāj karnē Faiẓ-ābād
then Thursday-on he certainly certainly (for-)treatment doing Faizabad
 sidhārēgē.
he-will-start.

Āj-kalh yahā chōrō-kā barā nargha hai. Parōs-mē
Nowadays here thieves-of great gang is. The-neighbourhood-in
 Khānam Ṣāhib-kē yahā kalh din-dahārē kai chōr
Khānam Ṣāhiba-of at yesterday in-broad-daylight several thieves
 ghus-āē. Barā ghul-ghapāra machā. Sipāhī nigōrē, gāwār-kē
entered. Much noise-clamour was-raised. Constables useless, boor-of
 laṭh, samjhē na būjhē, hullar suntē-hī hamārē
stick, understood not knew, uproar immediately-on-hearing our
 makān-mē darrāna chalē-āē. Woh tō kahiyē, barī khairiyat
house-in straightway came. That verily you-may-say, great good-luck
 guzrī. Ādmī dīyōrhī-par maujūd thā. Us-nē rōkā
happened. A-man ante-chamber-on present was. By-him it-was-stopped

thāmā. Nahī-tō sab-kā sāmna ho-jātā. Us-mē-sē
impeded. Otherwise all(-of-us)-of exposure would-have-been. That-out-of
 dō chōr pakrē bhī gaē. Mūō-nē ḥākim-kē sāmne
two thieves arrested also went. The-idiot(-s)-by the-magistrate(-s)-of before
 ultā chhuddā rakhā ki, 'Khānam Sāhibā-kē bēṭe-nē makān
contrary accusation brought that, 'Khānam Sāhibā(-s)-of the-son(-s)-by the-house
 akwānē-kē bahāna-sē ghar-mē bulāyā. Dō pahar band
estimating(-s)-of pretext(-s)-on house(-s)-in (we)-were-summoned. Two watches confined
 rakhā, pachās rupaiyē chhīn-liyē, ultā "chōr chōr"
(we)-were-kept, fifty rupees were-snatched-away, contrary "thief thief"
 kar-kē ghul machā-diyā.
doing noise was-raised.'

Nazīr aur un-kī biwī-mē rōz-marra jhanjhat huā-kartī-hai.
Nazīr and him(-s)-of wife(-s)-between daily wrangling keeps-going-on.
 Nazīr-kō tō āp jāniyē, — ek nak-charhā. Biwī
Nazīr indeed Your-Honour may-know, — a nose-mounted-one. The-wife
 bhī mizājdar; zarrā-zarrā-sī bāt-par 'tū tū, maī maī'
also haughty; very-little matter(-s)-on 'thou thou, I I' (i.e. quarrelling)
 hōnē lagti-hai. Lākh samjhāyā, 'bahin,
to-be beginning-is. Hundred-thousand was-it-remonstrated(-by-me), 'sister,
 kachchā sāth hai. Khudā rakhē. Siyānī larkī
inexperienced company is. God preserve(-you). Youthful daughter
 biyāhnē lāiq pahlū-sē lagī baiṭhi-hai. Us-kē sāmne is
for-being-married fit side-by close seated-is. Her(-s)-of before this
 bak-bak jhak-jhak din rāt-kē dāt kil-kil-sē kyā fāida.
talking altercation day night(-s)-of teeth gnashing(-s)-from what profit.'
 Magar aisi 'aqlō-par Khudā-kī mār. Samjhānē-mē bāt-kē
But such wits(-s)-on God(-s)-of curse. Remonstrating(-s)-on words(-s)-of
 batangar badhtē-hai. Kaun dakh-dē? Ultā
wranglings increasing-are. Who may-interfere? On-the-contrary
 nakkū banē.
disgraced he-may-become.

Aulād 'Alī-kō dēkhiyē. Na kōi bāt na chit, bēkār
Aulād 'Alī please-see. Not any word or talk, without-ground
 bēkār bhī, mā-sē lar-bhir-kar dadhiyāl
without-ground also, mother(-s)-with quarrelled(-s)-having to-grandfather(-s)-house
 chalā-gayā.
he-went-off.

Bēgam Jān-kā chha mahīna-kā pālā-pōsa bachcha
Bēgam Jān(-s)-of six months(-s)-of brought-up(-and)-nursed baby
 parsō jātā-rahā. Bēchārī, ek ākh dabāti-hai,
the-day-before-yesterday has-died. Poor-creature, one eye pressing-she-is,

lākh	āsū	girtē-haĩ.	Abhī	Miyā-kō
<i>a-hundred-thousand</i>	<i>tears</i>	<i>falling-are.</i>	<i>Only-now</i>	<i>(her-)husband-to</i>
marē	pūrē	chār mahīna	bhī nahī	huē-thē ki yeh asmān
<i>since-death</i>	<i>full</i>	<i>four months</i>	<i>even not</i>	<i>passed-had when this sky</i>
phaṭ-parā.	Gharib-kī	rahī-sahī	ās bhī	tūt-gai.
<i>fell-in.</i>	<i>The-poor-woman-of</i>	<i>remaining</i>	<i>hope also</i>	<i>broke.</i>

FREE TRANSLATION OF THE FOREGOING.

A LETTER FROM A DAUGHTER TO HER MOTHER.

DEAREST MOTHER,

May God ordain that you ever remain in safety. Sister Jhamman arrived today in Lucknow, and from her we have heard how you are getting on. The elder uncle's health is daily getting worse and worse. He has been trying all kinds of medicine here in Lucknow, but they don't seem to do him any good. So, if the moon becomes visible tomorrow, he will certainly set out on Thursday for Faizabad to be treated by the doctors there.

Nowadays there is a big gang of thieves about. Yesterday, in broad daylight, a number of them got into the house of the Khānam Ṣāhiba, who lives close by us. There was a great hue and cry, and the fools of police, useless as a boor's cudgel which neither knows nor understands, directly they heard the outcry, made straight for our house. You may indeed say that we were fortunate, for by great good luck there was a man standing at our hall-door who stopped them. Otherwise all we women in the zanāna would have been exposed to view. Two of the thieves were caught, and the idiots, when they came before the magistrate, brought a countercharge that the Khānam Ṣāhiba's son had invited them into the house under the pretext of getting the building valued. They added that he had imprisoned them for some six hours, had robbed them of fifty rupees, and had then got rid of them by calling out 'thief, thief.'

You will be sorry to hear that Nazīr and his wife keep on their daily quarrelling. You know Nazīr, what sort of man he is, going about with his nose in the air. His wife, too, is overweening, and starts a wrangle on ever so little a matter. I've reasoned with her thousands of times,—'sister dear, there's inexperienced company. There's a young marriageable girl sitting close to your side. What good will come from all this nonsense and talk, all this teeth-gnashing by day and by night, in her presence?' May God's curse rest on such silly-wits. The more one remonstrates, the more she wrangles. Who is there to interfere, with the certainty of having some rude thing said in return?

Just look at Aulād 'Alī's conduct. Without saying a word, nay, for absolutely no reason, he has quarrelled with his mother, and gone off to stay with his grandfather.

Bēgam Jān's six-months' old little baby, which she had been nursing with such loving care, died the day before yesterday. Poor creature, when she presses together the lids of a single eye, a hundred thousand tears fall. It is only four months since her husband died, and now, again, the sky has fallen in upon her. The poor thing's one remaining consolation is now broken.

STANDARD URDŪ OF DELHI.

The Urdū of Delhi is less Persianised than that of Lucknow, and hence more nearly fulfils the requirements of a *lingua franca* intelligible over the whole of India. This will be evident from the following specimen (the authorised Urdū version of the Parable of the Prodigal Son, as issued under the auspices of the British and Foreign Bible Society). It will be seen that the vocabulary is on the whole simple, and that the Indian, and not the Persian, order of words is preferred. For another example of Delhi Urdū, the Urdū List of Standard Words and Sentences, which was prepared in that city, may be consulted.

The original Urdū version of the New Testament was made for the British and Foreign Bible Society by Henry Martyn during the years 1806-1810. It has been thrice revised. The version of the Parable now given is taken from the third and last revision carried out by a committee headed by Dr. Weitbrecht during the years 1893-1899.

The Bible Society has issued this version under two forms,—one in the Persian character, and the other in the Roman character. I give both here. The system of transliteration used by the Bible Society differs somewhat from that employed in the present Survey, but this will give rise to no difficulty.

It is not necessary to give an interlinear translation.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (STANDARD URDŪ, PERSIAN CHARACTER).

(Panjab Auxiliary Bible Society, 1900.)

ایک شخص ے دو بیٹے تھے - اُن میں سے چھوٹے ے باپ سے
 کہا کہ آے باپ - مال کا جو حصہ مجھے کو پہنچتا ہے مجھے دے -
 اُس نے اپنا مال متاع اُنہیں بانٹ دی - اور تھوڑے دن بعد چھوٹا
 بیٹا اپنا سب کچھ جمع کر کے دورے ملک کو روانہ ہوا - اور وہاں اپنا مال
 بد چلنی میں اڑا دیا - اور جب سب خرچ کر چکا تو اُس ملک میں
 سخت کال پڑا - اور وہ محتاج ہونے لگا - پھر اُس ملک ے ایک
 باشندے ے ہاں جا پڑا - اُس نے اُس کو اپنے کھیتوں میں سونچرانے بھیجا -
 اور اُسے آرزو تھی کہ جو پھلیاں سونچ کھائے تھے اُن سے اپنا پیٹ
 بھرے - مگر کوئی اُسے نہ دیتا تھا - پھر اُس نے ہوش میں آ کر کہا
 کہ میرے باپ ے کتنے ہی مزدوروں کو روٹی افراط سے ملتی ہے -
 اور میں یہاں بھوکھا مر رہا ہوں - میں اُٹھ کر اپنے باپ ے پاس
 جاؤنگا اور اُس سے کہوں گا کہ آے باپ - میں آسمان کا اور تیری نظر
 میں گنہگار ہوا - اب اس لائق نہیں رہا کہ پھر تیرا بیٹا کہلاؤں -
 مجھے اپنے مزدور جیسا ہی کر لے - پس وہ اُٹھ کر اپنے باپ کی طرف
 روانہ ہوا - وہ ابھی دور ہی تھا کہ اُسے دیکھ کر اُس ے باپ کو ترس

آیا - اور دوڑ کر اُس کو گلے لگا لیا اور بوسے لئے - بیٹے نے اُس سے کہا کہ آئے باپ - میں آسمان کا اور تیری نظر میں گنہگار ہوا - اب اس لائق نہیں رہا کہ پھر تیرا بیٹا کہلاؤں - باپ نے اپنے نوکروں سے کہا کہ اچھے سے اچھا جامہ جلد نکال کر اُسے پہناؤ - اور اُس کے ہاتھ میں انگوٹھی اور پاؤں میں جوتی پہناؤ - اور پلے ہوئے بچھڑے کو لاکر ذبح کرو تاکہ ہم کھا کر خوشی منائیں - کیونکہ میرا یہ بیٹا مُردہ تھا - اب زندہ ہوا - کھو گیا تھا - اب ملا ہے - پس وہ خوشی منانے لگے *

لیکن اُس کا بڑا بیٹا کھیت میں تھا - جب وہ آ کر گھر کے نزدیک پہنچا تو گانے بجائے اور ناچنے کی آواز سُنی - اور ایک نوکر کو بلا کر دریافت کرنے لگا کہ یہ کیا ہو رہا ہے ؟ اُس نے اُس سے کہا کہ تیرا بھائی آگیا ہے اور تیرے باپ نے پلا ہوا بچھڑا ذبح کرایا ہے - اس لئے کہ اُسے بھلا چنگا پایا - وہ غصے ہوا اور اندر جانا نہ چاہا - مگر اُس کا باپ باہر جائے اُسے منانے لگا - اُس نے اپنے باپ سے جواب میں کہا کہ دیکھ - اتنے برس سے میں تیری خدمت کرتا ہوں اور کبھی تیری حکم عدولی نہیں کی - مگر مجھے تو نے کبھی ایک بکری کا بچہ بھی نہ دیا کہ اپنے دوستوں کے ساتھ خوشی منانا - لیکن جب تیرا یہ بیٹا آیا جس نے تیرا مال متاع کسبیوں میں اڑا دی - تو اُس کے لئے تو نے پلا ہوا بچھڑا ذبح کرایا - اُس نے اُس سے کہا - بیٹا - تو تو ہمیشہ میرے پاس ہے - اور جو کچھ میرا ہے وہ تیرا ہی ہے - لیکن خوشی منانی اور شادمان ہونا مناسب تھا - کیونکہ تیرا یہ بھائی مُردہ تھا - اب زندہ ہوا - کھو گیا تھا - اب ملا ہے *

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (STANDARD URDŪ, ROMAN CHARACTER¹).*(British and Foreign Bible Society, 1900.)*

Ek shakhs ke do betē the. Un men se chhoṭe ne bāp se kahā, ki Ai bāp, māl kā jo hissa mujh ko pahunchtā hai, mujhe de. Us ne apnā māl matā' unhen bānt dī. Aur thore din ba'd chhoṭā betā apnā sab kuchh jama' karke, dūr ke mulk ko rawāna hūā, aur wahān apnā māl badchalnī men urā diyā. Aur jab sab kharch kar chukā, to us mulk men saḥt kāl parā; aur wuh muhtāj hone lagā. Phir us mulk ke ek bāshinde ke hān jā parā: us ne us ko apne kheton men sūar charāne bhejā. Aur use ārzū thī, ki jo phaliyān sūar khāte the, un se apnā peṭ bhare; magar koī use na detā thā. Phir us ne hosh men ākar kahā, ki Mere bāp ke kitne hī mazdūron ko roṭī ifrāt se miltī hai, aur main yahān bhūkhā mar rahā hūn! Main uṭhkar apne bāp ke pās jāūngā, aur us se kahūngā, ki Ai bāp, main āsmān kā aur terī nazar men gunahgār hūā: ab is lāiq nahīn rahā, ki phir terā betā kahlāūn; mujhe apne mazdūr jaisā hī kar le. Pas wuh uṭhkar apne bāp kī taraf rawāna hūā. Wuh abhī dūr hī thā, ki use dekhkar us ke bāp ko tarsāyā, aur daurkar us ko gale lagā liyā, aur bose liye. Betē ne us se kahā, ki Ai bāp, main āsmān kā aur terī nazar men gunahgār hūā; ab is lāiq nahīn rahā, ki phir terā betā kahlāūn. Bāp ne apne naukaron se kahā, ki Achchhe se achchhā jāma jald nikālkar use pahināo; aur us ke hāth men angūṭhī, aur pānwon men jūtī pahināo. Aur pale hūe; bachhre ko lākar zabh karo, tāki ham khākar khushī manāen; kyūnki merā yih betā murda thā, ab zinda hūā; kho gayā thā, ab milā hai. Pas wuh khushī manāne lage.

Lekin us kā barā betā khet men thā: jab wuh ākar ghar ke nazdīk pahunchā, to gāne bajāne aur nāchne kī āwāz sunī; aur ek naukār ko bulākar daryāft karne lagā, ki Yih kyā ho rahā hai? Us ne us se kahā, ki Terā bhāī ā gayā hai; aur terā bāp ne palā hūā bachhrā zabh karāyā hai, is liye ki use bhalā changā pāyā. Wuh gusse hūā, aur andar jānā na chāhā; magar us kā bāp bāhar jāke use manāne lagā. Us ne apne bāp se jāwāb men kahā, ki Dekh, itne baras se main terī khidmat kartā hūn, aur kabhī terī hukm'udūlī nahīn kī; magar mujhe tū ne kabhī ek bakrī kā bachchā bhī na diyā, ki apne doston ke sāth khushī manātā: lekin jab terā yih betā āyā, jis ne terā māl matā' kasbion men urā dī, to us ke liye tū ne palā hūā bachhrā zabh karāyā. Us ne us se kahā; Betā, tū to hamesha mere pās hai, aur jo kuchh merā hai, wuh terā hī hai; lekin khushī manānī aur shādmān honā munāsib thā, kyūnki terā yih bhāī murda thā, ab zinda hūā, kho gayā thā, ab milā hai.

¹ The system of transliteration is that adopted by the British and Foreign Bible Society, and differs somewhat from that employed in the present Survey.

MODERN URDŪ OF DELHI.

During the last thirty or forty years a school of writers has arisen in Delhi, which has paid attention to the necessity of avoiding the extreme Persianisation of style which had hitherto been fashionable, and which is still fashionable in Lucknow.

The author of this school who has obtained the greatest reputation is Maulavi Nazir Ahmad. Two novels by this writer, the *Mir'ātu 'l-'Arūs* (The Bride's Mirror), and the *Taubatu 'n-Naṣūḥ* (The Repentance of Naṣūḥ), have been edited in England. They are well worth reading, not only as introductions to the Urdū language, but for their contents. They are admirable pictures of the home life of respectable Indian Musalmāns of the middle class. The stories are absolutely unobjectionable and full of interest, and are illumined by many pages of true humour. An account of the best editions of these works will be found in the Bibliography under the name of their author, and for further information regarding the school of writers to which he belongs, the reader is referred to Shēkh 'Abdu 'l-Qādir's work on 'The new School of Urdū Literature' quoted in the first section of the Bibliography.

As a specimen of Nazir Ahmad's style, I give an extract from the *Mir'ātu 'l-'Arūs*. The text is taken from Mr. G. E. Ward's edition in Roman characters (London, 1899). The passage selected is a cock-and-bull story, freely interlarded with pious phrases, told by a swindling old crone to the silly heroine, on whom she is playing the confidence trick. The story is *à propos* of two miraculous (but quite unnecessary) cloves, which the old lady presents to the year-old bride, and which are guaranteed to restore a husband's love and to give children to the most unloved of barren wives. The reader who is curious as to the sequel is referred to the original work. Suffice it here to say that the old lady having gained the bride's confidence, successfully decamps with all her jewelry.

Considering that the novel is written by a Musalmān for his co-religionists, and is professedly in Urdū, not in Hindī, it is remarkably free from Arabic and Persian expressions. In Lucknow Urdū, nearly every word would hail from one or other of these sources. Here fully forty-five per cent of the vocabulary is Indian, about twenty per cent is Persian, and less than 34 per cent is Arabic. The small remainder comes from other languages,—Turkish, English, and Portuguese.¹

¹ I am indebted to Mr. Ward, the editor of the *Mir'ātu 'l-'Arūs*, for these particulars. I would strongly recommend everyone who is interested in the great *Lingua Franca* of India or its literature to read this edition of a highly original and amusing work. The perusal is rendered easy to Europeans by its being in the Roman character, and every assistance is given by an excellent vocabulary and by notes when necessary. An English translation by Mr. Ward is published as a separate work.

CENTRAL GROUP.

HINDŌSTĀNĪ (MODERN URDŪ OF DELHI).

میں جب حُج کو گئی تھی تو اُسی جہاز میں بھوپال کی ایک بیگم بھی سوار تھیں۔۔۔۔۔ شاید تُم نے اُنکا نام بھی سنا ہو بَلْقِیس جہانی بیگم۔۔۔۔۔ سب کُچھہ خُدا نے اُنکو دے رکھا تھا۔ دُولت کی کُچھہ اِنتہا نہ تھی۔ نوکر چاکر لونڈی غلام پالکی نالکی سب ہی کُچھہ تھا۔ ایک تو آولان کی طرف سے مَغْمُوم رہا کرتی تھیں۔ کُوی بچّہ نہ تھا۔ دُوسرے نواب صاحب کو اُنکی طرف مُطلق اِلتِفات نہ تھا اور شاید آولان نہ ہونے کے سبب مَحَبّت نہ کرتے ہوں ورنہ بیگم صُورت شُکل میں چندے اُفتاب چندے ماہتاب۔۔۔۔۔ اور اِس حُسن و دُولت پر مِزاج اِیسا سادہ کہ ہم جیسے ناچیزوں کو برابر بٹھانا اور بات پُوچھنا * بیگم کو فقیروں سے پرلے درجے کا اِعتقاد تھا * ایک دفعہ سنا کہ تین کُوس پر کُوی کامل وارد ہے۔ اندھیری رات میں اپنے گھر سے پیادہ پا اُن کے پاس گئیں اور پھر بھر تک ہاتھ باندھے کھڑی رہیں * فقیروں کے نام کے قُربان جائیے * ایک مرتبہ جو شاہ صاحب نے

میں رہتے تھے۔۔۔۔۔ کیسی نورانی شکل - جیسے فرشتہ۔۔۔۔۔ ہم
 سب کو دیکھ کر دعا دی - بیگم کو بارہ لونگین دیں اور کچھ پڑھ کر
 دم کر دیا * مُجھ سے کہا چلی جا - آگرے اور دہلی میں لوگوں
 کے کام بنایا کر * بیٹی اُن بارہ لونگوں میں کی دو لونگین یہ ہیں *
 حج کرے جو لوٹے تو نواب۔۔۔۔۔ یا تو بیگم کی بات پوچھتے نہ تھے
 یا یہ نوبت ہوئی - کہ ایک مہینے آگے سے بنائی میں آکر بیگم کے
 لینے کو پڑے تھے * جونہی بیگم نے جہاز سے پانو اتارا نواب نے اپنا
 سر بیگم کے قدموں پر رکھ دیا اور رو رو کر خطا معاف کراہی *
 چھ برس میں بھوپال میں حج سے آکر ٹھہری * فقیر کی دعا کی
 برکت سے لگاتار اوپر تلے - اللہ رکھے۔۔۔۔۔ چار بیگم کے - میرے
 رہنے تک۔۔۔۔۔ ہو چکے تھے * پھر مُجھ کو اپنا دیس یاد آیا -
 بیگم سے اجازت مانگی۔۔۔۔۔ بہت سا روکا۔۔۔۔۔ میں نے کہا
 شاہ صاحب نے مُجھ کو دہلی آگرے کی خدمت سپرد کی ہے -
 مُجھ کو وہاں جانا ضرور ہے - یہ سن کر بیگم نے چار ناچار مُجھ کو
 رخصت کیا *

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (MODERN URDŪ OF DELHI).

(Maulavī Naz̄ir Aḥmad, circa 1870.)

TRANSLITERATION AND TRANSLATION.

Maĩ jab ḥajj-kō gai-thī, tō usī jahāz-mē
I when pilgrimage(-to-Mecca)-to gone-was, then that-very ship-in
 Bhōpāl-kī ēk Bēgam bhī suwār thī; — shāyad tum-nē un-kā
Bhōpāl-of a Bēgam also passenger was; — perhaps you-by her-of
 nām bhī sunā-hō, Balqīs Jahānī Bēgam; — sab-kuchh Khudā-nē
name also heard-may-be, Balqīs Jahānī Bēgam; — everything God-by
 un-kō dē rakhā-thā; daulat-kī kuchh intihā na thī;
her-to giving placed-was; wealth-of any end not was;
 naukar-chākar, laundī-ghulām, pālkī-nālkī, sab-hī-kuch
servants-attendants, girls(-and)-slaves, palanquins(-and)-litters, everything-very
 thā; ēk tō aulād-kī ṭaraf-sē maghmūm rahā-kartī-thī;
was; one indeed family-of direction-from grieved she-continued-to-remain;
 kōī bachcha na thā; dūsre Nawāb-Ṣāhib-kō un-kī ṭaraf muṭlaq
any child not was; secondly the-Nawāb-Ṣāhib-to her-of direction absolute
 iltifāt na thā, aur shāyad aulād na hōnē-kē sabab maḥabbat na
kindness not was, and perhaps family not being-of because affection not
 kartē-hō, warna Bēgam šurat-shakl-mē ‘chandē āftāb,
doing-he-may-be, otherwise the-Bēgam form-appearance-in ‘now a-sun,
 chandē māhtāb,’ — aur is ḥusn-o-daulat-par mizāj aisā sāda,
now a-moon,’ — and this beauty-and-wealth-on disposition so simple,
 ki ham-jaisē nāchizō-kō barābar biṭhānā aur bāt pūchhnā!
that us-like nothings-to equally to-give-a-seat and matters to-ask!
 Bēgam-kō faqīrō-sē parlē darjē-kā e’tiqād thā. Ēk daf‘a
The-Bēgam-to mendicants-to utmost degree-of faith was. One time
 sunā ki tīn kōs-par kōī kāmīl wārid hai; andhērī
it-was-heard that three kōs-on a-certain saint arrived is; dark
 rāt-mē apnē ghar-sē piyāda-pā un-kē pās gaĩ, aur pahar-bhar
night-in her-own house-from on-foot him-of near she-went, and a-watch-full
 tak hāth bandhē kharī rahī. Faqīrō-kē nām-kē
during hands being-folded standing-up remained. Mendicants-of name-of

qurbān jāiyē! Ēk martaba jō Shāh-Sāhib-nē ākh
sacrificial-offering go! One time when the-Shāh-Sāhib-by eyes
 uthā-kar dēkhā, farmāyā, 'jā māi, isī rāt-kō
lifted-having it-was-looked, it-was-ordered, 'go mother, this-very night-at
 hukm milēgā.' Bēgam-kō khwāb-mē bishārat huī ki
order will-be-got.' The-Bēgam-to dream-in annunciation became that
 'hajj-kō jā, aur murād-kā mōti samundar-sē nikāl-lā.' Subh
'pilgrimage-to go, and desire-of pearl ocean-from take-out.' (At-)dawn
 uth hajj-kī taiyāriyā hōnē lagī. Pā-sau miskīn
rising pilgrimage-of preparations to-be began. Five-hundred lowly-people
 Bēgam-nē āp kirāya dē-kar jahāz-par suwār
the-Bēgam-by herself the-fare given-having ship-on embarked
 karāē; un-mē-sē ēk maī bhī thī. Har
were-caused-to-be-made; them-in-from one I also was. Every
 waqt-kā pās-rahā — Bēgam-Sāhib (Ilāhī! dōnō jahān-mē
time-of near-remaining — the-Bēgam-Sāhib (O God! both worlds-in
 surkh-rū!) mujh-par bahut mihrbānī karnē lagī, aur
(may-her-)face(-be)-bright! me-on much friendship to-do began, and
 sahēlī kahā-kartī-thī. Das din tak barābar jahāz pānī-mē
comrade used-to-call. Ten days during straight-on the-ship water-in
 chalā-gayā; gyārahwē din bīch samundar-mē ēk pahār nazar āyā.
went-along; on-eleventh day mid ocean-in a mountain in-sight came.
 Nākhudā-nē kahā, 'Kōh-e Hābsha yehī hai, aur
The-captain-by it-was-said, 'The-Mountain-of Ethiopia this-verity is, and
 ēk barā kāmīl faqīr is-par rahtā-hai; jō gayā, bāmurād
a great saint hermit it-on dwelling-is; who went, possessed-of-wish
 āyā.' Bēgam-Sāhib-nē Nākhudā-sē kahā, 'kisī tarāh mujh-kō
came.' The-Bēgam-Sāhib-by the-captain-to it-was-said, 'in-some way me
 us pahār-par pahūchāo.' Nākhudā-nē kahā, 'Huzūr,
that mountain-on cause-to-arrive.' The-captain-by it-was-said, 'My-Lady,
 jahāz tō pahār tak nahī pahūch saktā; albatta agar
the-ship indeed the-mountain up-to not arrive can; certainly if
 āp irshād karē, tō jahāz-kō langar kar-dē, aur āp-kō
you instruction make, then the-ship-to anchor we-may-make, and you
 ēk kish-tī-mē biṭhā-kar lē-chalē.' Bēgam-nē kahā,
a boat-in caused-to-sit-having we-may-take-away.' The-Bēgam-by it-was-said,
 'khair, yehī sahī.' Pāch auratē Bēgam-kē sāth Kōh-e
'well, this-indeed easy.' Five women the-Bēgam-of with the-Mountain-of
 Hābsha-par gai-thī, — ēk maī, aur chār aur. Pahār-par
Ethiopia-on gone-were, — one I, and four others. The-Mountain-on

pahūchē, tō ‘ajib tarah-kī khushbū mahak-rahi-thi. Chaltē
we-arrived, then a-wonderful kind-of odour exhaled-bring-was. On-going
 chaltē Shāh-Sāhib tak pahūchē. Hū-kā maqām thā; na
on-going the-Shāh-Sāhib up-to we-arrived. God-of place it-was; nor,
 ādmī na ādamzād; tan-e-tanhā Shāh-Sāhib ēk ghar-mē rahtē-thē;
man nor born-of-man; all-alone the-Shāh-Sāhib a house-in dwelling-was;
 kaisī nūrānī shakl! jaisē firishta! Ham sab-kō dēkh-kar
what-sort-of serene appearance! like an-angel! Us all seen-having
 du‘ā dī; Bēgam-kō bārah laūgē dī, aur kuchh
a-blessing was-given; the-Bēgam-to twelve cloves were-given, and something
 parh-kar dam kar-diyā. Mujh-sē kahā, ‘chali-jā, Āgrē
recited-having breathing was-performed. Me-to it-was-said, ‘depart, Agra
 aur Dillī-mē logō-kē kām banāyā-kar.’ Bēṭī,
and Delhi-in people-of wishes continue-causing-to-be-successful.’ Daughter,
 un bārah laūgō-mē-kī dō laūgē yeh haī. Hājī kar-kē
those twelve cloves-in-of two cloves these are. Pilgrimage made-having
 jō lautē, tō Nawāb, — yā-tō Bēgam-kī
when we-retained, then the-Nawāb,—whereas-formerly the-Bēgam-of
 bāt pūchhtē-na-thē,— yā yeh naubat hui, ki ēk mahinē
affair asking-not-he-was,— now this pass became, that one month
 āgē-sē Bambaī-mē ā-kar Bēgam-kē lēnē-kō parē-thē.
before-from Bombay-in come-having the-Bēgam-of bringing-for fallen-had.
 Jō-hī Bēgam-nē jahāz-sē pāw utārā, Nawāb-nē
As-even the-Bēgam-by the-ship-from foot was-caused-to-descend, the-Nawāb-by
 apnā sar Bēgam-kē qadamō-par rakh-diyā, aur rō-rō-kar
his-own head the-Bēgam-of feet-on was-placed, and wept-wept-having
khaṭā mu‘āf karāi. Chha baras maī Bhōpāl-mē hājī-sē
fault forgiveness was-got-made. Six years I Bhōpāl-in pilgrimage-from
 ā-kar thahri. Faqīr-kī du‘ā-kī barakat-sē, lagātār
come-having stayed. The-hermit-of prayer-of blessing-from, successively
 ūpar-talē, Allāh rakhē! chār bēṭē Bēgam-kē,
one-after-the-other, God preserve(-them)! four sons the-Bēgam-of,
 mērē rahnē tak, hō-chukē-thē. Phir mujh-kō apnā dēs yād
my stay during, been-had. Again me-to my-own country memory
 āyā; Bēgam-sē ijāzat māgī; bahut-sā rōkā;
came; the-Bēgam-from leave(-to-go) was-asked; very-much stopping-was-done;
 maī-nē kahā, ‘Shāh-Sāhib-nē mujh-kō Dillī-Āgrē-kī khidmat
me-by it-was-said, ‘the-Shāh-Sāhib-by me-to Delhi-Agra-of service
 supurd kī-hai, mujh-kō wahā jānā zarūr hai;’ yeh sun-kar
entrusted made-is, me-to there to-go necessary is;’ this heard-having
 Bēgam-nē chār nāchār mujh-kō rukhsat kiya.
the-Bēgam-by willy nilly me-to leave-to-depart was-made.

FREE TRANSLATION OF THE FOREGOING.

When I went on my pilgrimage to Mecca I had for a fellow-passenger a Bēgam of Bhōpāl,—perhaps you have heard of her, her name was Balqīs Jahānī Bēgam. God had endowed her with every blessing. As for her wealth, there was no end to it. She had troops of servants, women slaves and men slaves, palanquins and litters,—everything, in fact, which she could want. But she had an aching heart about her prospects of a family,—she had no children,—and besides this, the Nawāb Sāhib, her husband, had altogether ceased to show her any affection. This latter grief was probably due to her being childless, for, as to her personal appearance, as the saying goes, ‘when she wasn’t as bright as the sun she was as fair as the moon;’ and to this beauty and wealth was added a disposition of the purest sincerity and simplicity,—even nobodies like us she would ask to sit down beside her, and talk with them.

Now, she had the greatest faith in wandering mendicants, and once she heard that a certain holy saint had arrived at a place some six miles away. So one dark night she started off on foot from her house and stood a good three hours in front of him with folded hands. My life for the fame of such holy men! On one occasion when this one lifted his eyes he saw her and said, ‘go, madam, this very night will you receive a command from above.’ That night she had a dream, in which she heard a voice saying, ‘depart on a pilgrimage to Mecca, and gather the pearl of your desire from the ocean.’ The first thing in the morning she began the preparations for her pilgrimage. She paid the fares of five hundred poor people, amongst whom I was one, and took them on board the ship with her. She always kept me by her side and (O God, may her face be bright in this world and the next) not only began she to show great friendship to me but even used to address me as ‘comrade.’ The ship went on straight through the sea for ten days, and on the eleventh a mountain came in sight in the middle of the ocean. ‘That,’ said the captain, ‘is the Mountain of Ethiopia, and on it there dwells a holy hermit. There never was a petitioner who went to him that did not have his prayer granted.’ Said the Bēgam to him, ‘you must get me in some way or other to that mountain.’ ‘Your Ladyship,’ replied he, ‘there is not enough water for the ship to go alongside, but, if you wish it, I can have the anchor let go and send you ashore in the jolly-boat.’ ‘That will do excellently,’ said she. So five women (myself and four others) went off with her to the Mountain of Ethiopia. When we got there we found the air filled with a wondrous fine odour. We came at length to where His Holiness lived. It was a very place where God alone dwells. Not a man or son of man was there. In his house abode His Holiness in perfect solitude. What a serene appearance he displayed! Like an angel of heaven! As soon as he saw us all he blessed us. To the Bēgam he gave twelve cloves and, after reciting something, breathed over her. To me he said, ‘depart and busy yourself with bringing about the desires of the people of Agra and Delhi.’

Daughter, here are two of those twelve cloves!

Now, when we came home from our pilgrimage, the Nawāb,—who formerly had not taken the slightest interest in the Bēgam,—must needs go down to Bombay a month before the ship was due, and wait there for his wife in order to escort her home. She had hardly got off the gangway before he fell at her feet, and with many tears asked pardon for his neglect. After I came back from the journey I stayed for six years in

Bhōpāl, and while I was there, all owing to the power of the holy man's blessing, one by one, the Bēgam had four sons. By this time I began to think of my own country, and asked her for leave to go away. She would not hear of it, but I reminded her of how His Holiness had made over to me the care of Agra and Delhi, and that I really must go. When she heard this, she had perforce to allow me to depart.

URDŪ POETRY.

As a specimen of Urdū poetry of the classic period (as elsewhere explained standard Hindī has no old poetical literature), I give an extract from the *Tanbīhu 'l-juhāl*, or Admonition to Fools, by the celebrated Mīr Taqī. This poet was born at Agra, and studied at Delhi under Sirāju 'd-dīn Khān ('Arzū). He lived there up to the year 1782, when he migrated to Lucknow, where he died at a very advanced age in 1710. He and Rafī'u 's-saudā are considered by native authorities to be the two greatest Urdū poets.

An elegant paraphrase of the poem, under the title of *Conseils aux mauvais poètes*, was published by Garcin de Tassy on pp. 300 and ff. of Vol. vii of the *Journal Asiatique* (1825). An Italian translation of this paraphrase was published at Palermo in 1891 by Signor Pugliese Pico, under the title of *Consigli ai cattivi poeti*. Monsieur J. Vinson published a more literal translation, under the title of *Satire contre les Ignorants* in the *Revue de Linguistique*, Vol. xxiv (1891), pp. 101 ff.

Mīr Taqī's works have been printed in India. The text of the poem under consideration is carefully edited by Shakespear in his *Muntakhabāt-e Hindī*. This text has been reproduced in Monsieur Vinson's *Manuel de la Langue hindoustani*. The text given here is based on that of Shakespear, with a few corrections rendered necessary by the metre. I have to thank Mr. G. E. Ward for assistance rendered in translating this not always easy poem.

We may note a few points in which the language of the poem differs somewhat from the language of the standard grammars. In *barguzīda-nē*, by the Elect One (verse 28), the oblique form ends in *a*, not *ē*. This may, however, be a mere matter of spelling, for most scribes in such cases write a final *a*, but pronounce it *ē*. In verse 28 we have an example of the custom which at the present day prevails in Lucknow of treating *samjhā* as if it were a neuter verb. In verse 13 we have *dē-hai*, which is the dialectic form in the Upper Doab for *dētā-hai*, he gives. In verse 25 we have *rukhsat* construed with a masculine verb. Note also the spelling of *muj-kō*, instead of *mujh-kō* in verse 14.

In the transliteration, I have marked the vowels as long or short, as is required by the metre, so as to assist the scansion, and not according to their natural length. *Hāĩ* and *hāĩ* are each to be counted as one short syllable. A syllable containing a short vowel, and ending in a consonant, is long, if the next syllable begins with a consonant. Thus, in the second verse, because *tā* follows *ishārat*, the latter word is scanned — — —. But if such a syllable is followed by a vowel, it may be either long or short. Thus, in the first verse, *din āyā* is scanned — — —, while in the third verse, *'izzat ō* is scanned — — —. Note also that a syllable like *ēk*, consisting of a vowel naturally long followed by a silent consonant, or a syllable like *she'r*, containing a short vowel followed by two silent consonants, counts as two syllables, and is scanned as a trochee (— —), if followed by another syllable commencing with a consonant. Thus, in the first verse, *ēk din* is scanned — — —, and in the fifth verse, *she'r-kī taqrīb lā-kar* is scanned — — — — —. A long final vowel is often shortened, and the Persian *izāfat* (*e*) may be long or short as required by the metre.

حکایت

شایق فنؑ تھا وزیرِ اصفہان ایک دن آیا ہلالی اُسکے یان
 حاجبان در سے ہو آگاہِ کار کی اشارت تا اُسے دین گھر میں بار
 عزت و تعظیم کی حد سے زیاد پاس لے مسند پہ بیٹھا شاد شاد
 اُنے کھینچی اُسکی مرزائی بہت بیٹھے بیٹھے رات جب آئی بہت
 (۵) شکر کی تقریب لاکر درمیان کرنے لگا شاعری کا امتحان
 شکر خوانی کی پڑھا سو تھا غلط سنتے ہی بھڑکا وہ شعلے کی نمط
 غصے ہو بولا کہ ہاں فراش و چوپ کھینچ لائیدہ ان میں کی شلاق خوب
 اس قدر مارا کہ بیدم ہو گیا سوچ دست و پا ہر اک تھم ہو گیا
 کھینچ کر ڈالوا دیا دربار میں یہ خبر پہنچی جو ہر بازار میں
 (۱۰) وارث اُسکے لیگئے آ رات کو جب بخود آیا تو پایا بات کو
 یعنی دستورِ زمان دشمن تھا یا وہ کچھ نا آشنائے فن نہ تھا
 غالباً پایا غلط اشعار کو خوش نہ آیا اُس کرم کردار کو
 ورنہ شیوہ اُسکا ہی لطف و کرم جائیزے میں دے ہی دینار و درم
 منجھو کیوں شلاق کرتا اتنی شب کاہیکو بدنام ہوتا بی سبب

- (۱۵) پس مَٹجے ھی تَرْییت اَپنی ضرور جائے یٹھونِ اک سرآمدِ ے حضور
صُحبت اُکثر رکھون اُس اُستاد سے شاید اُسکی دولتِ ارشاد سے
پہنچے اک رتبے کو میری قیل و قال ہو مَٹجے اِس فنِ مینِ یک گونہ کمال
اُٹھ ے آیا مَولوی جامی کنے مشق کی یک چند وس نامی کنے
جب ہوا کچھ شِعر کا رتبہ بلند اور مَولانا لگے کرنے پسند
(۲۰) پھر گیا اک دن درِ دُشور پر حاجب درگاہ نے کی جا خبر
کای امیر اُس روز کا شلاق خوار آج در اوپر ہی پھر خواہانِ بار
کی اشارتِ سدّ رہ کوئی نہو قصدا ہی بر خور کا تو آنے دو
سامنے آیا تو کی نیچی نظر دھوپ مین جلتا رہا تو اک پھر
بعد ازان ایمای اَبرو کی کہ ہان سخن ہی مین سے ہوا وہ مدحِ خوان
(۲۵) پھر وہین سے دے ملہ رخصت کیا اک مُصاحب نے جگر کر کر کہا
اگلی صُحبت کی تھی عزتِ اِسقدر سو ہوئی شلاق حدّ سے بیشتر
ایکی اُسکو جائیزہ دے کر گران تونے فرمایا مرخص وان سے وان
مین نہ سمجھا پہہ کہ وہ کیا تھا پہہ کیا در جواب اُس برگزیدہ نے کہا
آسی ہی ہوتی ہین تضحیکِ سلف دشت ہو تو اُنک تئیں کرے تلف
(۳۰) اِسقدر اُسکا تنبہ تھا ضرور تاکہ پہنچے یہہ خبر نزدیک و دور
جو سنے سو خود سری سے باز آئے تَرْییت ہونیکو اُستادون کی جائے
ورنہ کرتا پوچ گوئی ہر دبنگ رفتہ رفتہ شاعری ہوجاتی ننگ

تب جو عین شلاق کی پہہ خام تھا آب جو آیا لائیکِ انعام تھا
 قصہ کوتاہ تھے مُمیز درمیان ننگ ہی کرمِ مزابل پر بھی یان
 (۳۵) بے تمیزی سے ہی رائے اُتاری جسکو دیکھو خود نمائی خود ساری
 نے بیان کا ہی سلیقہ نے زبان اُسپہ ہی ہر ایک سخن بیان
 بس قلم وقتِ زبان بازی نہیں چپ کہ دورانِ سخن سازی نہیں
 کون حرفِ خوب کو کرتا ہی گوش بات کی فہمید کا ہی کسکو ہوش
 بے تمیزوں سے بھرا ہی سب جہان ہی دماغِ حرفِ ہنکو بھی کہان

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (URDŪ POETRY),

(Mīr Muḥammad Taqī, fl. 1780 A.D.)

TRANSLITERATION AND TRANSLATION.

Metre. — ◡ — — — ◡ — — — ◡ —

HIKĀYAT.

STORY.

Shāiq-ē-fann thā Wazīr-ē-Iṣfahān.
Ardent-admirer-of-accomplishment was the-Wazīr-of-Ispahan.

Ēk din āyā Hilālī us-ke yā.
One day came Hilālī him-of to-the-house.

Hājihā-ē-dar-se hō āgāh-e-kār,
The-porters-of-the-doorway-by being informed-of-the-matter,

Kī ishārat tā usē dē ghar-mē bār.
Was-made a-sign that to-him they-may-give house-in entrance.

‘Izzat ō ta’zīm kī ḥadd-sē ziyād;
Honour and respect was-made limit-than more;

Pās lē, masnad-pa baiṭhā, shād shād,
Near bringing, throne-on causing-to-sit, happy happy,

Un-ne khaīchī us-ki mirzāi bahut.
That-(Wazīr-)by was-drawn him-of mirzā-ship much.

Baiṭhe baiṭhē rāt jab āi bahut,
Seated seated night when came much,

(5) She’r-kī taqrīb lā-kar dar-miyān,
Poetry-of mention brought-having between,

Karne lāgā shā’irī-kā imtiḥān.
To-make he-began poetic-power-of testing.

She’r-khṡānī kī, parhā sō thā ghalat,
Poetry-recitation was-made, what-was-recited that was incorrect,

Sunte-hī bharkā woh sho’lē-kī namaṭ.
On-hearing-immediately blazed-up he flame-of manner.

Ghuṣṣe hō bōlā ki, ‘hā, farrāsh o chūb.’
Angrily becoming he-said that, ‘here, sweeper and rod.’

Khañch-lā maidā-mē kī shallāq¹ khūb.
Dragging-taking field-in was-made beating well.

Is-qadar mārā ki bē-dam hō-gayā,
So-much was-he-struck that without-breath he-became,

Sūj dast ō pā har-ik tham hō-gayā.
Being-swollen hand and foot each a-pillar became.

‘Khañch-kar dalwā-diyā darbār-mē,’
‘Dragged(-him)-having he-was-caused-to-be-thrown-down the-court-in,’

Yeh khabar p’hunchī jo har bāzār-mē,
This news arrived when every market-in,

(10) Wāriṣ us-kē lē-gaē ā rāt-kō,
The-heirs him-of carried(-him)-away coming night-at,

Jab ba-khud āyā to pāyā bāt-kō.
When to-himself he-came then was-found the-circumstance-to.

Ya’ni, ‘dastūr-ē-zamā dushman na thā,
Viz., ‘the-Minister-of-the-age enemy not was,

Yā woh kuchh nā-āshnā-ē-fann na thā.
Or he (in-)any(-way) unacquainted-with-accomplishment not was.

Ghāliban pāyā ghalat ash‘ār-kō,
Probably was-found incorrectness the-verses-to,

Khush na āyā us karam-kirdār-kō.
Agreeable not it-came that liberality-doer-to.

War-na shēwā² us-ka hai luṭf ō karam,
Otherwise the-habit him-of is praise and liberality,

Jāizē-mē dē-hāī dīnār ō diram.
Reward-in he-gives dīnār and dirham.

Muj-ko kyū shallāq kartā itni shab?
Me-to why beating doing so-much (at-)night?

Kāhe-kō bad-nām hōtā bē-sabab?
What-for bad-name becoming without-cause?

(15) Pas, mujhē hī tarbiyat apnī zarūr,
Consequently, to-me verily instruction my-own necessary,

Jā-ke baiṭhū ik sar-āmad-kē ḥuzūr.
Gone-having let-me-sit a top-come-of (in-)presence.

Ṣoḥbat akṣar rakkhū us ustād-sē,
Intercourse very-much let-me-hold that teacher-with,

Shāyad us-kī daulat-ē-irshād-sē
Perhaps him-of benefit-of-instruction-from

¹ The word is properly *shallāq*, but the metre shows that Mīr Taqī spelt it with two l's.

² The final *a* of *shēwa* is considered long owing to the existence of the ‘imperceptible’ *h*.

P'hunche ik rutbē-ko mērī qīl o qāl,
May-arrive a-certain high-station-to my proposition and answer,
 Hō mujhē is fann-mē ik-gūnā¹ kamāl.
There-may-be to-me this accomplishment-in one-kind perfection.'

Uṭh-ke āyā Maulavī Jāmī kanē,
Arisen-having he-came Maulavī Jāmī near,

Mashq kī yak-chand wis nāmī kanē.
Practice was-made a-little that famous-one near.

Jab huā kuchh she'r-kā rutbā² buland,
When there-became some poetry-of degree high,

Aur Maulānā lagē karnē pasand,
And Lord-our began to-make approval,

(20) Phir gayā ik din dar-ē-dastūr-par.
Again he-went one day door-of-the-minister-on.

Hājib-ē-dargāh-nē kī jā khabar.
Porters-of-the-gateway-by was-made going news.

K', 'ai Amīr, us rōz-kā shallāq-khwār
That, 'O Prince, that day-of beating-eater

Āj dar ūpar hāī, phir khwāhān-e-bār.
Today door upon is, again desirous-of-admission.'

Kī ishārat, 'sadd-e-rah kōī na hō,
Was-made a-sign, 'obstruction-of-road any not let-be,

Qaṣd hai bar-khurd-kā, tō āne dō.
Intention is fruit-eating-of, then to-come allow.'

Sāmnē āyā, to kī nīchī naẓar,
In-front he-came, then was-made downcast look,

Dhūp-mē jaltā-rahā tō ik pahar.
Sunshine-in burning-he-remained then one watch.

Ba'd az ān imā-e-abrū kī ki, 'hā,
After of that sign-of-eyebrow was-made that, 'yes,'

Ṣaḥn-hī-mē-sē huā woh madh-khwā.
Courtyard-even-in-from became he eulogy-reciter.

(25) Phir wahī-sē dē ṣilā rukhsat kiyā.
Again there-from giving a-present dismissal was-made

Ik muṣāhib-nē jigar kar-kar kahā,
A courtier-by courage made-having it-was-said,

'Agli sohbat-kī thī 'izzat is-qadar,
'Former interview was honour to-this-degree,

¹ The *na* of *gūnā* is prosodically long owing to the existence of the 'imperceptible' *h*.

² Again *rutbā* is a spondee owing to the 'imperceptible' *h*. So also in several subsequent instances to which I shall not draw attention.

Sō hui shallāq ḥadd-sē bēsh̄tar.
Yet became a-beating limit-than more.
 Abki us-kō jāizā dē-kar girā.
Now him-to reward given-having heavy,
 Tū-ne farmāyā murak~~kh~~ḥaṣ wā-se wā.
Thee-by was-ordered permitted-to-depart there-from there.
 Maĩ na samjhā yeh ki woh kyā thā yeh kyā.
I not understood this that that what was this what.'

Dar jawāb us bar-guzidā-nē kahā,
In answer that Elect-one-by it-was-said,

'Aisi-hi hōtī-hāĩ tazḥik-ē-salaf?
'Such-veryly become mockings-of-the-past?

Dast hō tō un-ki-taĩ karyē talaf.
Hand he-may-be then him make ruin.

(30) Is-qadar us-kā tanabbōh thā zarūr,
To-this-degree him-of admonition was necessary,
 Tā-ki p'hunchē yeh khabar nazdik o dūr.
In-order-that may-arrive this news near and far.

Jō sunē, sō khud-sarī-sē bāz-āy,
Who may-hear, he self-conceit-from may-refrain,

Tarbiyat hōnē-ko ustādō-ki jāy.
Instruction being-for teachers-of may-go.

War-na kartā pūch-gōi har dabang,
Otherwise would-make nonsense-speaking every lout,
 Rafta-raftā shā'iri hō-jāti nang.
Going-going poetic-skill would-become ignominy.

Tab jo maĩ shallāq kī yeh khām thā,
Then when by-me beating was-done this-one raw was,
 Ab jo āyā lāiq-ē-in'ām thā.
Now when he-came worthy-of-reward he-was.'

Qissa kōtā. Thē mumayyiz dar-miyā,
(Of-the-)story the(-long-and)-short. There-were discriminating between,

Nang hai kirm-ē mazābil-par bhi yā.
Sense-of-shame is the-worm-of the-dunghill-on even here.

(35) Bē-tarnizī-sē hāĩ rāij abtarī,
Indiscretion-from is becoming-usual deterioration,
 Jis-ko dēkhō khud-numāi khud-sarī.
Whom you-may-see(-there-is) self-orientation self-conceit.

Nē bayā-kā hai saliqā nē zabā,
Neither explanation-of is skill nor diction,

Is-pa hai har-ek Sahbān-ē-bayā.
This-on is every-one a-Sahbān-of-oratory.

Bas qalam! Waqt-ē-zabā-bāzi nahī,
 Enough pen! Time-of-tongue-feats is-not,
 Chup, ki daurān-ē-sukhan-sāzī nahī.
 Silence, for time-of-eloquence it-is-not.
 Kaun ḥarf-ē-khūb-kō kartā-hāi gōsh?
 Who advice-good-to makes hearing?
 Bāt-kī fahmīd-kā hai kis-ko hōsh?
 Word-of understanding-of is whom-to intelligence?
 Bē-tamīz-ō-sē bharā hai sab jahā,
 The-indiscreet-by filled is all the-world,
 Hai dimāgh-ē-ḥarf ham-kō bhī kahā?
 Is patience-of-advice me-to also where?

FREE TRANSLATION OF THE FOREGOING.

Passionately devoted to the Muses was the Wazīr of Ispahan, and one day Hilālī¹ approached his palace. Informed by the gate-porters of the poet's arrival, the minister made a sign that he should be admitted into the audience-hall² of the palace. The greatest honour and respect were shown to him; His Highness called him up, caused him to sit rejoicing on the throne by his side, and made a point of addressing him as often as possible by the title of 'Prince.'³ After they had sat together for a long time, night fell, and then the Wazīr turned the conversation on to the subject of poetry, and proceeded to test his visitor's poetic powers. Hilālī recited some of his verses, and, in doing so, made a false quantity. Directly he heard it His Highness burst forth like a flame, and, in a rage, he cried, 'what ho there! A sweeper, and a rod!' He dragged him out into the palace grounds, and there gave him such a thorough drubbing, that he fell like a breathless corpse upon the ground with limbs numb and swollen like pillars.

When the news spread through every bāzār that Hilālī had been dragged about and dashed down in the very audience-hall his people came and carried him home by night.⁴ After he came to himself he discovered the Wazīr's intentions (by the following train of reasoning):—

'His Highness, the Minister of the Age, was no enemy, nor was he by any means unacquainted with the canons of poesy. Probably he noted something incorrect in my verses, and they sounded harsh to His Munificence. His usual habit is to give praise and to show liberality and (on others) he bestows golden sequins and silver coins as rewards. Why did he give me such a drubbing last night? Surely it was not without a cause that I was thus disgraced. It is evident that I must continue my studies, and that I must go and sit at the feet of some illustrious scholar. I must hold frequent

¹ Hilālī was a Tartar poet famous for his amorous lays. He died about 1530 A.D.

² He was admitted inside the house. It will be seen that on his next visit he had to stand in the courtyard. The audience-hall occupied one side of the courtyard, being separated from it by a row of arches, not by a wall.

³ Literally, 'dragged out his prince-ship.' 'Mirzā,' or 'prince,' is often given as an honorary title to eminent scholars. There is a double meaning; the phrase also signifies 'dragged his mirzā' or 'jacket,' or as we should say 'button-holed him.'

⁴ Wārī here probably means merely friends and relations, but Garcin de Tassy takes the word in its literal sense of 'heirs.' He considers that Hilālī was supposed to be dead, and that his heirs ran up, only to find to their disappointment that he had recovered.

intercourse with my master, and perhaps through his instruction I may attain to a certain eminence in elocution, and to some sort of perfection in the Muses' art.'

So rising he repaired to the learned Jāmi,¹ and studied a little with that famous author. When he had arrived at some sort of eminence in the poetic art, and his master began to express his approval, he returned one day to the gate of the minister. The gate porters approached His Highness with the intelligence,—'Your Majesty,' said they, 'he who was drubbed the other day, is now again at the door, and prays for admission.' He made a sign of consent, 'let no one stop his entrance. As he is determined to succeed, let him enter.'² He came before His Highness, who lowered his eyes (and affected to be engaged on some business). The poor poet remained standing (outside in front of the audience-hall), scorched in the sun for at least three hours. At length the Wazir raised his eyebrows and merely said 'well?' and then the unfortunate man had to recite his panegyric from where he was standing in the courtyard.³ Without being called up, when he had concluded, he was simply given a present and told to go.

One of the Wazir's boon companions took courage, and said, 'At the former interview, Your Highness paid him so much honour, and then gave him the severest possible cudgelling. Now Your Highness has given him a large reward, but has got rid of him without further ceremony straight off from where he was. I understand not. What was that? and what was this?' In answer the Elect One deigned to reply, 'Is such mockery of the time-honoured (rules of poetry) to be allowed to exist? When you have (a mocker) in your power, destroy him pitilessly. Such correction was necessary for him, that the news of it might reach near and far, and that he who hears may refrain from self-conceit and seek teachers from whom he may receive instruction. Otherwise every lout would be uttering his nonsensical talk, and by degrees the art of poesy would fall into disrepute. When I drubbed this Hilālī he was raw (and untaught), but when he came this time he was worthy of reward.'

Not to make too long a story,—there were men of discernment at that period,—here, too, there arises a sense of shame at (my detractors), those worms of the dunghill. From this want of discernment a deterioration in poetry is becoming prevalent, and, at whomsoever you look, you see nothing but self-ostentation and self-conceit. There is neither the skill for telling a story effectively, nor the command of language (to put it into choice words), and over and above this each (would-be poet) considers himself a *Sahbān* of eloquence.⁴

Let not my pen run away with me,—now is not the time for feats of oratory. Silence,—for it is not the season for eloquence. Who nowadays listens to good advice? Who has sufficient intelligence to understand (my) words? The whole world is filled with people of no discernment and where, also, have I patience⁵ to bear (their) rejoinders?

¹ Jāmi (1414-1492), the author of the *Yūsuf o Zulaikha*, was one of the most famous of Persian poets.

² There was no ushering in in state. He was simply told to go in.

³ The courtyard, or *ṣaḥn*, would be inside the palace, but quite outside the audience-hall. The contrast is, of course, with the poet's former welcome, when he was invited into the hall and sat on the throne beside the Wazir. Now he is dismissed from the *saḥn* itself (*wahī-sē*), without being called up.

⁴ Those who have read the *Gulistān*, will not require to be reminded of *Sahbān Wāil* (died 673 A.D.), the most celebrated preacher of the early days of Islām. It is said that he used to speak for a whole year before an assembly without once repeating a single phrase.

⁵ 'Patience' is not one of the dictionary meanings of *dimāgh*, but *bē-dimāghī* means 'impatience.' Some such meaning as 'patience' is the only possible one here. We might use the English metaphor of 'stomach.' 'I have no stomach to bear my opponents' criticisms.'

MODERN URDŪ POETRY.

As a further specimen of Urdū poetry, I give a set of verses by Shamsu'l 'ulamā Maulavī Saiyid Altāf Ḥusain Ansārī Pānīpatī, commonly known as Ḥālī, who is another member of the new school of Delhi authors, to which Nazīr Aḥmad also belongs. Ḥālī has as great a reputation for his verse as that writer has for his prose. The school aims at abandoning the false hyperbole which is so common a feature in oriental verse, and at depicting thoughts in natural colours. In the poem here quoted, Ḥālī addresses his Muse, and encourages her to adhere to simplicity of diction and to truth. As will be seen, his style, though full of Persian words, combines simplicity with great elegance of thought and expression. The text is taken, with Mr. G. E. Ward's kind permission, from his edition of the Quatrains of Ḥālī.

Regarding the system of transliteration here adopted for Urdū poetry, and the method of scansion, see p. 147. Note specially that in words like *firēfta* (verse 2) or *rāstī* (verse 3), the syllable containing a long vowel followed by a silent consonant is scanned as a trochee (— ∪). Thus, *firēfta* is scanned ∪ — ∪ ∪ and *rāstī* is scanned — ∪ —.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (MODERN URDŪ POETRY).

(Hālī.)

آہی شَعْر۔ دِل فَرِیْب نہ ہو تُو تو غم نہین
 پَر تَجھ پہ حِیْف ہے جو نہ ہو دِل گداز تُو
 صُنعت پہ ہو فَرِیْفْتہ عالم اگر تمام
 ہاں - سادگی سے آئو اپنی نہ باز تُو
 جَوہر ہے راسِتی کا اگر تیری ذات میں
 تَحْسِینِ روزگار سے ہے بینِیاز تُو
 حُسن اپنا گر دکھا نہین سکتا جہاں کو
 آپے کو دیکھ - اور کر اپنے پہ ناز تُو
 (۵) تو نے کیا ہی بحرِ حَقِیْقَت کو مَوْج خیز
 دھوے کا غرق کرے رھیگا جہاز تُو
 وہ دِن گئے کہ جھوٹ تھا ایمانِ شاعری
 قبلہ ہو اب اُدھر تو نہ کیجُو نماز تُو
 اہلِ نظر کی آنکھ میں رہنا ہے گر عزیز
 جو بیبصر ہین اُنسے نہ رکھ ساز باز تُو

ناک اُوپر دوا سے تیرے گر چڑھائیں لوگ
 معذور جان اُنکو - جو ہو چارہ ساز تو
 چپ چاپ اپنے سچ سے کیے جا دلون میں گھر
 اُونچا ابھی نہ کر علم امتیاز تو
 (۱۰) جو نابلدھیں اُنکو بتا چور بنکے راہ
 گر چاہتا ہے خضر کی عمر دراز تو
 عزت کا بھید ملک کی خدمت میں ہے چھپا
 محمود جان آپ کو گر ہے ایاز تو
 آئی شجر - راہ راست پہ تو جب کہ پڑلیا
 اب راہ کے نہ دیکھ نہ شیب و فراز تو
 کرنی ہے فتح گر نئی دنیا تولے نکل
 بیڑوں کا ساتھ چھوڑ کر اپنا جہاز تو
 ہوتی ہے سچ کی قدر - پہ بیقدریوں کے بعد
 اسکے خلاف ہو - تو سمجھ اُسکو شان تو
 (۱۱) جو قدردان ہو اپنا - اُسے مغتنم سمجھ
 ہالہ کو توجہ پہ ناز ہے - کر اُسپہ ناز تو

CENTRAL GROUP.

HINDŌSTĀNĪ (MODERN URDŪ POETRY).

(Hāl̄.)

Metre. — — ∪ — ∪ — ∪ ∪ — — ∪ — ∪ —

Nāk ūparī dawā-se terī gar charḥāē lōg,
Noses upwards medicine-from thy if raise people,

Ma'zūr jān un-ko,— jo hō chāra-sāz tū.
Excused consider them,— if mayst-be remedy-preparer thou.

Chup-chāp apne sach-se kiye-jā dilō-mē ghar;
Silently thine-own truth-by build-up hearts-in a-home;

Ūchā abhī na kar 'alam-ē imtiyāz tū.
High now-even not make the-banner-of refinement thou.

10. Jō nā-balad hāī un-ko batā chōr ban-ke rāh;
Who without-country are them-to show thief!become-having the-way;

Gar chāhtā-hāī Khizr-ki 'umr-ē darāz tū.
If wishing-thou-art Khizr-of the-life long thou.

'Izzat-ka bhēd mulk-ki khidmat-mē hai chhipā;
Honour-of secret country-of service-in is hidden;

Maḥmūd jān āp-ko, gar hai Ayāz tū.
Maḥmūd think thyself, if thou-art Ayāz thou.

Ai she'r, rāh-e rāst-pa tū jab ki par-liyā,
O poetry, road straight-on thou when that threwest-thyself,

Ab rāh-kē na dēkh nishēb-ō-farāz tū.
Now the-road-of not look-at hollows-(and-)heights thou.

Karnī hāī fath gar nāī dunyā, to lē-nikal
To-be-made is conquered if a-new world, then go-forth-(and-)take

Bērō-ka sāth chhōr-kar, apnā jahāz tū.
Rafts-of company abandoned-having, thine-own ship thou.

Hōtī-hāī sach-ki qadr; — pa bē-qadriyō-ke ba'd;
Becoming-is truth-of appreciation;—but non-appreciation-of after;

Is-kē khilāf hō, to samajh us-ko shāz tū.
This-of contrary may-be, then consider it rare thou.

15. Jō qadr-dā ho apna, usē mughṭanam samajh,
Who appreciator may-be your-own, him a-prize consider,

Hālī-ko tujh-pa nāz hāī;—kar us-pa nāz tū.

Hālī-to thee-on pride is;—make him-on pride thou.

FREE TRANSLATION OF THE FOREGOING.¹

1. My Muse! if thou be not heart-beguiling, it is no sorrow; but pity on thee if thou be not heart-melting, thou.

2. Though the whole world be spell-bound in allegiance to artifice, Courage! from thine own simplicity turn not back, thou.

3. If there is in thine own nature the precious gem of sincerity, independent of applause from the present age art thou.

4. If thou canst not make the world turn to look at thy beauty, look at thyself; and take a pride in thine own self, thou.

¹ The translation is by Mr. G. E. Ward, to whose kindness I am also indebted for the text. The notes are mine.

5. The deep sea of reality thou hast made heave its waves; thou shalt sink the ship of imposture, and still survive, thou.

6. Those days are past when lies were the creed of verse-making; now should the *Qibla*¹ shift that way, do not worship thither, thou.

7. If to live within the eyes of men of insight is precious,² with those void of vision hold no compromises, thou.

8. Should men turn up their noses at thy new-fangled medicine, hold them excused;—if so be thou art a wise physician, thou.

9. In stillness, with thy truth, build up a home in peoples' hearts; exalt not the banner of refinement yet, thou.

10. Disguised as a thief point out the road to the benighted; if thou wish for the long life of Elijah,³ thou.

11. Honour's secret lies hidden in the service of one's country. Think thyself to be Maḥmūd, if thou *art* Ayāz,⁴ thou.

12. O Muse! since thou hast cast thyself upon the straight path, begin not *now* to look upon its ups and downs, thou.

13. If a new world is to be conquered, do thou go forth, and take, clear of the hugging rafts, thine own ship, thou.

14. Value for truth does come;—but after disparagements. If there be an instance to the contrary, think it rare, thou.

15. Should any recognise thy merit, count him one more gained. Hālī has pride in thee; have a pride in him, thou.

¹ The *Qibla* is the temple of the *Ka'ba* at Mecca, towards which Muslims turn their faces when at prayer.

² Mr. Ward suggests, as an alternative rendering, 'If (thou wish) to live honoured in the eyes of men of insight.'

³ *Khawāja Khizr*, or the Green Prophet, so named from the traditional colour of his apparel, is usually identified by Muslims with the prophet Elijah. He is said to have discovered and to have drunk of the Fountain of Life, and hence lives for ever.

⁴ Ayāz was a favourite slave of Sultān Maḥmūd of Ghaznī. He is the hero of many stories. His master's courtiers who were jealous of his influence, accused him to Maḥmūd, of purloining his jewels from the treasury. The next time he went there the Sultān followed him secretly. What was his surprise to see Ayāz draw from one of the chests a suit of old and dirty garments with which having clothed himself he prostrated himself on the ground and returned thanks to the Almighty for all the benefits conferred upon him. The Sultān went to him and demanded an explanation of his conduct. He replied, 'Most gracious Sire, when I first became your Majesty's servant, this was my dress, and, till that period, humble had been my lot. Now that, by the grace of God and your Majesty's favour, I am elevated above all the nobles of the land, and am entrusted with the treasures of the world, I am fearful that my heart should be puffed up by vanity; I therefore daily practise this act of humiliation to remind me of my former insignificance.' The Sultān being much pleased, added to his rank, and severely reprimanded his slanderers. See Beale's *Oriental Biographical Dictionary*, s.v. Ayāz. Maḥmūd himself was a mighty monarch, who invaded India no less than twelve times. He died A.D. 1030.

HIGH LITERARY HINDĪ OF BENARES.

The following version of the Parable of the Prodigal Son, by Bābū Śyām Sundar Dās, is in the high Sanskritised Hindī fashionable for literature written in Benares. Sanskrit words abound. In the very first sentence we have two,—*manushya*, a man, and *putra*, a son. Sanskrit spelling is also affected, as in *amś* for *ans*, a share; *dēs* for *dēs*, a country; *dayā* for *dāyā*, compassion.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (HINDĪ VARIETY).

BENARES.

(Bābū Śyām Sundar Dās, 1899.)

किसी मनुष्य-के दो पुत्र थे । उन-में-से छुटके-ने पिता-से कहा कि हे पित अपनी संपत्ति-में-से जो मेरा अंश हो सो मुझे दीजिए । तब उस-ने उन-को अपनी संपत्ति बाँट दी । कुछ दिन बीते छुटका पुत्र सब कुछ इकट्ठा कर-के दूर देश चला गया और वहाँ लुचपन-में दिन बिताते-हुए उस-ने अपनी संपत्ति उड़ा-दी । जब वह सब कुछ उड़ा चुका तब उस देश-में बड़ा अकाल पड़ा और वह कांगाल हो-गया । और वह जा-के उस देश-के निवासियों-में-से एक-के यहाँ रहने लगा जिस-ने उसे अपने खेतों-में सूअर चराने-पर रक्खा । और वह उन मोथों-से जिन्हे सूअर खाते-थे अपना पेट भरना चाहता-था क्योंकि उस-को कोई कुछ नहीं देता-था । तब उसे चेत हुआ और उस-ने कहा कि मेरे पिता-के यहाँ कितने मजूरों-के खाने-पर भी बहुत रोटियाँ बची रहती-हैं और मैं भूख-से मरता-हूँ । सो मैं उठ-के अपने पिता-के पास जाऊँगा और उन-से कहूँगा कि हे पिता मैं-ने स्वर्ग-दैव-से विरुद्ध और आप-के सामने पाप किया-है । इस-लिये मैं फिर आप-का पुत्र कहाने-के योग्य नहीं हूँ । मुझे अपने मजूरों-में-से एक-के समान समझिए । तब वह उठ-के अपने पिता-के पास चला । पर दूर-ही-से उस-के पिता-ने उसे देख-के दया की और दौड़-के उस-के गले-में लिपट-के उसे चूमा । पुत्र-ने उस-से कहा कि हे पिता मैं-ने स्वर्ग-दैव-से विरुद्ध और आप-के सामने पाप किया-है । इस-से अब आप-का पुत्र कहाने-के योग्य नहीं हूँ । परंतु पिता-ने अपने दासों से कहा कि सब-से उत्तम

वस्त्र निकाल-के इसे पहिराओ और इस-के हाथ-में अंगूठी और पावों-में जूते पाहेर दो । और हम-लोग मिल-कर खावें और आनंद करें क्योंकि यह मेरा पुत्र मर-गया-था फिर जीया है खो-गया-था फिर मिला-है । तब वे आनन्द करने लगे ॥

उस-का जेठा पुत्र खेत-में था । और जब वह आते-हुए घर-के निकट पहुँचा तब उस-ने बाजा और नाच-का शब्द सुना । और उस-ने अपने सेवकों-में-से एक-को अपने पास बुला-के पूछा कि यह क्या है । उस-ने उस-से कहा कि आप-का भाई आया है सो आप-के पिता-ने उत्तम भोज दिया-है इस-लिये कि उसे भला चंगा पाया-है । यह सुन उस-ने क्रोध किया और लौटना चाहा । इस-पर उस-का पिता बाहर आ उसे मनाने लगा । उस-ने पिता-को उत्तर दिया कि देखिये मैं इतने बरसों-से आप-की सेवा करता-हूँ औ कभी मैं-ने आप-की आज्ञा-का उल्लंघन नहीं किया । और आप-ने मुझे कभी एक मेमना भी न दिया जिस-से अपने मित्रों-के संग मैं आनन्द करता । परंतु आप-का यह पुत्र जिस-ने वेश्याओं-के संग आप-की संपत्ति उड़ा-दी-है ज्यों-ही आया त्यों-ही आप-ने उस-के लिये उत्तम भोजन बनवाया-है । पिता-ने उस-से कहा कि हे पुत्र तू सदा मेरे संग है । इस-लिये जो कुछ मेरा है सो सब तेरा है । परंतु आज तुझे आनंद करना और हर्षित होना उचित था क्योंकि यह तेरा भाई मर-गया-था फिर जीया है खो-गया-था फिर मिला है ॥

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (HINDĪ VARIETY).

BENARES.

(Bābū Śyām Sundar Dās, 1899.)

TRANSLITERATION AND TRANSLATION.

Kisī manushya-kē dō putra thē. Un-mē-sē chhuṭ^akē-nē pitā-sē
A-certain man-of two sons were. Them-in-from the-younger-by the-father-to
kahā ki, 'hē pitā, ap^anī sampatti-mē-sē jō mērā amś hō sō
it-was-said that, 'O father, your fortune-in-from what my share may-be that
mujhē dījiē.' Tab us-nē un-kō ap^anī sampatti bāt^a-dī.
me-to give.' Then him-by them-to his-own property having-been-divided-was-given.
Kuchh din bitē chhuṭ^akā putra sab kuchh ikatṭhā kar-kē dūr dēs
Some days after the-younger son all things together made-having distant country
chalā-gayā, aur wahā luch-pan-mē din bitātē-huē us-nē ap^anī sampatti
went-away, and there debauchery-in days passing him-by his-own fortune
urā-dī. Jab wah sab kuchh - urā-chukā tab us dēs-mē barā
was-wasted-away. When he all things wasted-completely then that country-in great
akāl pārā, aur wah kangāl hō-gayā. Aur wah jā-kē us dēs-kē
famine fell, and he poor became. And he gone-having that country-of
niwāsiyō-mē-sē ēk-kē yahā rah^anē lagā, jis-nē usē ap^anē khētō-mē
inhabitants-in-from one-of near to-live began, whom-by to-him his-own fields-in
sūar charānē-par rakkhā. Aur wah un mōthō-sē jinhē sūar
swine feeding-on it-was-sent. And he those water-grasses-with which the-swine
khātē-thē ap^anā pēt bhar^anā chāh^atā-thā; kyō-ki us-kō kōi
eating-were his-own belly to-fill wishing-was; because-that him-to any-one
kuchh nahī dētā-thā. Tab usē chēt huā aur us-nē
anything not giving-was. Then to-him remembrance became and him-by
kahā ki, 'mērē pitā-kē yahā kit^anē majūrō-kē khānē-par bhī
it-was-said that, 'my father-of here how-many labourers-of eating-after even
bahut rōṭiyā bachī rah^ati-haī aur maī bhūkh-sē mar^atā-hū. Sō maī
many loaves saved remaining-are and I hunger-from dying-am. So I
uṭh-kē ap^anē pitā-kē pās jāūgā aur un-sē kahūgā ki, "hē pitā,
arisen-having my-own father-of near will-go and him-to will-say that, "O father,
maī-nē Swarg-Daiv-sē viruddh aur āp-kē sām^anē pāp kiyā-hai;
me-by Heavenly-Deity-from contrary and your-Honour-of before sin done-is;

is-liyē maĩ phir āp-kā putra kahānē-kē yōgya nahĩ hũ; mujhē
this-for I again your-Honour-of son being-called-of worthy not I-am; me
 ap^{nē} majūrō-mē-sē ēk-kē samān sam^{jhiyē}.” Tab wah uṭh-kē
your-own labourers-in-from one-to equal know.” Then he arisen-having
 ap^{nē} pitā-kē pās chalā, par dūr-hī-sē us-kē pitā-nē usē
his-own father-of near started, but distance-even-from him-of father-by him
 dēkh-kē dayā ki, aur daur-kē us-kē galē-mē lipaṭ-kē
seen-having pity was-done, and run-having him-of neck-in enfolded-being
 usē chūmā. Putra-nē us-sē kahā ki, ‘hē pitā, maĩ-nē
to-him it-was-kissed. The-son-by him-to it-was-said that, ‘O father, me-by
 Swarg-Daiv-sē viruddh aur āp-kē sām^{nē} pāp kiyā-hai,
Heavenly-Deity-from contrary and your-Honour-of presence-in sin done-is,
 is-sē ab āp-kā putra kahānē-kē yōgya nahĩ hũ.’ Parantu
this-from now your-Honour-of son being-called-of worthy not I-am.’ But
 pitā-nē ap^{nē} dāsō-sē kahā ki, ‘sab-sē uttam wastra
the-father-by his-own servants-to it-was-said that, ‘all-than excellent clothes
 nikāl-kē isē pahirāo aur is-kē hāth-mē āgūṭhī aur pāwō-mē
taken-out-having to-this-one put and this-one-of hand-on ring and feet-on
 jūtē pahirāo, aur ham-lōg mil-kar khāwē aur ānand karē;
shoes put, and we-people united-being let-eat and rejoicing let-make;
 kyō-ki yah mērā putra mar-gayā-thā, phir jīā-hai; khō-gayā-thā, phir
because-that this my son dead-gone-was, again alive-is; lost-gone-was, again
 milā-hai.’ Tab wē ānand kar^{nē} lagē.
found-is.’ Then they rejoicing to-make began.

Us-kā jēṭhā putra khēt-mē thā; aur jab wah ātē-huē ghar-kē nikaṭ
Him-of the-elder son field-in was; and when he coming house-of near
 pahūchā tab us-nē bājā aur nāch-kā śabd sunā; aur us-nē ap^{nē}
arrived then him-by music and dance-of sound was-heard; and him-by his-own
 sēw^{kō}-mē-sē ēk-kō ap^{nē} pās bulā-kē pūchhā ki, ‘yah
attendants-in-from one himself-of near called-having it-was-asked that, ‘this
 kyā hai?’ Us-nē us-sē kahā ki, ‘āp-kā bhāī āyā-hai,
what is?’ Him-by him-to it-was-said that, ‘your-Honour-of brother come-is,
 sō āp-kē pitā-nē uttam bhōj diyā-hai, is-liyē ki usē bhalā
so your-Honour-of father-by excellent feast given-is, this-for that for-him well
 chaṅgā pāyā-hai.’ Yah sun us-nē krōdh kiyā aur laut^{nā}
in-health found-it-is.’ This hearing him-by anger was-done and to-return
 chāhā. Is-par us-kā pitā bāhar ā usē manānē lagā.
it-was-desired. This-on him-of the-father outside coming him to-appease began.
 Us-nē pitā-kō uttar diyā ki, ‘dēkhiyē, maĩ it^{nē} bar^{sō}-sē
Him-by father-to answer was-given that, ‘see, I so-many years-from
 āp-kī sēwā kar^{tā}-hū, aur kabhī maĩ-nē āp-kī ājñā-kā
your-Honour-of service doing-am, and ever me-by your-Honour-of order-of

ullaṅghan nahī kiyā, aur āp-nē mujhē kabhī ēk mēm^ana bhī
transgression not was-done, and your-Honour-by me-to ever a lamb even
 na diyā jis-sē ap^anē mitrō-kē saṅg maī ānand
not was-given which-by my-own friends-of in-company I rejoicing
 kar^atā. Parantu āp-kā yah putra jis-nē vēśyāō-kē
might-have-made. But your-Honour-of this son whom-by harlots-of
 saṅg āp-kī sampatti urā-dī-hai jyō^h-hi āyā tyō^h-hī
in-company your-Honour-of fortune wasted-is as-even he-came so-even
 āp-nē us-kē liyē uttam bhōjan ban^awāyā-hai.' Pitā-nē
your-Honour-by him-of for excellent feast been-got-prepared-is.' The-father-by
 us-sē kahā ki, 'hē putra, tū sadā mērē saṅg hai;
him-to it-was-said that, 'O son, thou always me-of in-company art ;
 is-liyē jō-kuchh mērā hai, sō sab tērā hai; parantu āj tujhē
this-for what-ever mine is, that all thine is ; but to-day to-thee
 ānand kar^anā aur harshit hōnā uchit thā; kyō^h-ki yah tērā
rejoicing to-make and glad to-be proper was ; because-that this thy
 bhāi mar-gayā-thā, phir jiyā-hai; khō-gayā-thā, phir milā-hai.'
brother dead-gone-was, again alive-is ; lost-gone-was, again found-is.'

As another example of high Hindī I give the authorised Hindī version of the Parable issued under the auspices of the British and Foreign Bible Society. It closely resembles the preceding version, and it will be sufficient to give the text without transliteration or translation.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (STANDARD HINDĪ).

(*North India Bible Society, 1898.*)

किसी मनुष्यके दो पुत्र थे । उनमेंसे कुटकीने पितासे कहा हे पिता सम्पत्तिमेंसे जो मेरा अंश होय सो मुझे दीजिये । तब उसने उनको अपनी सम्पत्ति बांट दिई । बहुत दिन नहीं बीते कि कुटका पुत्र सब कुछ एकट्ठा करके दूर देश चला गया और वहां लुचपनमें दिन बिताते हुए अपनी सम्पत्ति उड़ा दिई । जब वह सब कुछ उठा चुका तब उस देशमें बड़ा अकाल पड़ा और वह कंगाल हो गया । और वह जाके उस देशके निवासियोंमेंसे एकके यहां रहने लगा जिसने उसे अपने खेतोंमें सूअर चरानेको भेजा । और वह उन स्त्रीयोंसे जिन्हें सूअर खाते थे अपना पेट भरने चाहता था और कोई नहीं उसको कुछ देता था । तब उसे चेत हुआ और उसने कहा मेरे पिताके कितने मजूरोंको भोजनसे अधिक रोटी होती है और मैं भूखसे मरता हूं । मैं उठके अपने पिता पास जाऊंगा और उससे कहूंगा हे पिता मैंने स्वर्गके विरुद्ध और आपके सामने पाप किया है । मैं फिर आपका पुत्र कहावनेके योग्य नहीं हूं मुझे अपने मजूरोंमेंसे एकके समान कीजिये । तब वह उठके अपने पिता पास चला पर वह दूरही था कि उसके पिताने उसे देखके दया किई और दौड़के उसके गलेमें लिपटके उसे चूमा । पुत्रने उससे कहा हे पिता मैंने स्वर्गके विरुद्ध और आपके सामने पाप किया है और फिर आपका पुत्र कहावनेके योग्य नहीं हूं । परन्तु पिताने अपने दासोंसे कहा सबसे उत्तम बख्त निकालके उसे पहिनाओ और उसके हाथमें अंगूठी और पांवोंमें जूते पहिनाओ । और मोटा बछडू लाके मारो और

हम खावें और आनन्द करें । क्योंकि यह मेरा पुत्र मूआ था फिर जीआ है खो गया था फिर मिला है । तब वे आनन्द करने लगे ॥

उसका जेठा पुत्र खेतमें था और जब वह आते हुए घरके निकट पहुंचा तब बाजा और नाचका शब्द सुना । और उसने अपने सेवकोंमेंसे एकको अपने पास बुलाके पूछा यह क्या है । उसने उससे कहा आपका भाई आया है और आपकी पिताने मोटा बछड़ू मारा है इसलिये कि उसे भला चंगा पाया है । परन्तु उसने क्रोध किया और भीतर जाने न चाहा । इसलिये उसका पिता बाहर आ उसे मनाने लगा । उसने पिताको उत्तर दिया कि देखिये मैं इतने बरसोंसे आपकी सेवा करता हूं और कभी आपकी आज्ञाको उल्लंघन न किया और आपने मुझे कभी एक मेन्ना भी न दिया कि मैं अपने मित्रोंके संग आनन्द करता । परन्तु आपका यह पुत्र जो बेश्याओंके संग आपकी सम्पत्ति खा गया है ज्योंही आया त्योंही आपने उसके लिये मोटा बछड़ू मारा है । पिताने उससे कहा है पुत्र तू सदा मेरे संग है और जो कुछ मेरा है सो सब तेरा है । परन्तु आनन्द करना और हर्षित होना उचित था क्योंकि यह तेरा भाई मूआ था फिर जीआ है खो गया था फिर मिला है ॥

HINDŌSTĀNĪ IN THE UNITED PROVINCES, THE PANJAB, CENTRAL PROVINCES, RAJPUTANA, AND CENTRAL INDIA.

The Hindōstānī spoken in the United Provinces of Agra and Oudh requires no further illustrations. That of Lucknow has already been very fully dealt with. Over the rest of the provinces, where it is not a vernacular, Hindōstānī is largely used by the better classes of Musalmāns, by Native Christians, by educated Hindus as a *lingua franca*, and very generally in the large cities. The same remarks apply to the Panjab, to the Central Provinces, to Rajputana, and to Central India.

HINDŌSTĀNĪ IN EASTERN INDIA.

Hindōstānī is also spoken in Assam, Bengal, Bihar, and Orissa. In Assam it is spoken only by immigrants. In Bihar it is used much as in the United Provinces, but to a less extent, a large number of middle class Musalmāns speaking Awadhī instead, so that we find three languages in use in the territory,—Bihārī by the mass of the population, Awadhī by middle class Musalmāns of the country parts, and Hindōstānī in the great towns and among the upper class Musalmāns. As we go East in Bihar the employment of Awadhī disappears.¹

In Bengal proper most of the Musalmāns speak Bengali more or less mixed with Persian and Arabic words. The upper class Musalmāns (who often have marriage connexions with Upper India), however, speak Urdū, and often very good Urdū. In Western Bengal, Hindōstānī is more widely spread, and in Birbhum it is largely spoken by all Muslims. Hindōstānī, in fact, is so much the language of the Musalmāns of Western Bengal and Orissa that when a family is converted to Islām it changes its language also. For instance, the Garpādā Bhuiyā family of Balasore were formerly Hindūs, but since they became Muslim they have abandoned their native Oṛiyā for the Hindōstānī of their co-religionists.

The Musalmāns of Orissa, though they form an exceedingly small fraction of the population, have preserved a fairly pure though not very grammatical Urdū, as the language of their home life.

The upper class Musalmāns of Bengal employ the Persian character for writing their Hindōstānī. The lower classes, when literate, usually employ the Bengali or the Nāgarī character. In Eastern Bengal, especially, the Nāgarī is quite common among Muslims. As an example of Bengali Hindōstānī I give a short extract from the Parable of the Prodigal Son, which illustrates the language of the Muhammadan population of Birbhum. It was received in the Nāgarī character. The only thing to be remarked in it is the spelling. The influence of the Bengali round them makes them pronounce a short *a*, when written, like the *ō* in 'hot.' Hence when they wish to write Hindōstānī in the Bengali or the Nāgarī character, they do not represent the Hindōstānī short *a* (pronounced like the *u* in 'nut') by *a*, but, for want of some better expedient, write it *ā*. Thus they spell *ham*, I, *hām*. Sometimes this Hindōstānī *a* is represented by *e*, as in *ler^akā*, a son. If they wrote *ham*, they would pronounce it *hōm*. In other respects, it will be seen that the Birbhum Hindōstānī, or (as it is locally called) Musalmānī, is far from correct. Gender and number are altogether neglected. In transliterating, when a short *a* is written in the original, I represent it by *ō*. This only occurs in words borrowed from Bengali, such as *bisōy*, property, which is meant for *बिषय*. Another example of the influence of Bengali is the employment of *giyā*, instead of *gayā*, to mean 'he went.' As, we shall see, is also the case in Madras, the use of the agent case with *nē* is unknown.

¹ *Vide ante*, Vol. VI, pp. 118 and ff.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (BIRBHUM MUSALMĀNĪ).

DISTRICT, BIRBHUM.

एक आदमी-का दो लेड़का रहा । उस लोक-के बीच-में छोटा लेड़का अपना बाप-को बोला, बाप-जी, बिसय-का जो भाग हाम-को मिलेगा ओ भाग हाम-को देओ । ओ उस लोक-को बिसय भाग-कर-दिया । थोड़ा दिन बाद छोटा बेटा सब कुछ बिसय एक जायगा कर-के दूर देश चला गया अर उस जायगा-में सो अपना खाराप खियाल-में बिसय-को उड़ा-दिया ॥

TRANSLITERATION AND TRANSLATION.

Ēk ādmī-kā dō leṛ^akā rahā. Us lōk-kē bich-mē chhōṭā
A man-of two sons were. Those people-of middle-in the-younger
 leṛ^akā āp^anā bāp-kō bōlā, 'bāp-jī, bisōy-kā jō bhāg hām-kō
son his-own father-to said, 'father-dear, property-of what share me-to
 milēgā ō bhāg hām-kō dēō.' Ō us lōk-kō bisōy
will-be-got that share me-to give.' He those people-to the-property
 bhāg-kar-diyā. Thōṛā din bād chhōṭā bēṭā sab kuchh bisōy ēk
divided-and-gave. A-few days after the-younger son all any property one
 jāy^agā kar-kē dūr dēs chalā-giyā, ōr us jāy^agā-mē sō āp^anā
place made-having a-far country went-away, and that place-in he his-own
 khārāp khiyāl-mē bisōy-kō urā-diyā.
evil ideas-in the-property squandered.

The Hindōstānī of Orissa is not written in the Persian character. The few literate Musalmāns write it in the Oṛiyā character. As an example, I give an extract from the Parable of the Prodigal Son. As in Birbhum Musalmānī it is most ungrammatical. The agent case with *nē* is not used, and no attention is paid to gender or number. We may also note the Oṛiyā (and also Dakhinī Hindōstānī) form *ku*, employed instead of the accusative-dative suffix *kō*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (OF ORISSA MUSALMĀNS).

DISTRICT, CUTTACK.

ଏକ ଆଦମିକା ଦୋ ଲଢ଼କା ଥା, ଆଉଁର ଓ ଲୋଗୁକେ ବିରସେ ଛୋଟା ବାଓ୍ୟାକୁ
କହା ବାଓ୍ୟା ! ହମାରା ଘୋ ହିସା ହୋତା ହଏ ଓ ହମକୁ ଦୋ ଆଉଁର ଓ ଓ ଲୋଗୁକେ
ବିରମେ ଉସ୍କା ଦଉଲତ ବାଣ୍ଟ ଦିୟା ଆଉଁର ଥୋଡ଼େ ଗୋଲୁକେ ବାଦ୍ ଛୋଟା ଲଢ଼କା
ସବ୍ ଏକ୍କଠେ କିୟା ଆଉଁର ପରଦେଶକୁ ଗୟା ଆଉଁର ଉହାଁପର ଉସ୍କା ସବ୍ ଦଉଲତ
ଫୟେଲବାସିମେ ଲୋକ୍ସାନ କରଦିୟା ।

TRANSLITERATION AND TRANSLATION.

Ēk ādmi-kā dō laṛ^akā thā. Āor ō lōg-kē bich-sē
A man-of two sons were. And those people-of middle-from
chhōṭā bāwā-ku kahā, 'bāwā, hamārā jō hisā hōṭā hae ō
the-younger the-father-to said, 'father, my what share being is that
'ham-ku dō.' Āor ō ō lōg-kē bich-mē us-kā daulat bāṇṭ
me-to give.' And he those people-of among-in him-of wealth dividing
diyā. Āor thōrē rōz-kē bād chhōṭā laṛ^akā sab ekkaththē kiyā āor
gave. And a-few days-of after the-younger son all together made and
par-dēs-ku gayā, āor uhā^ñ-par us-kā sab daulat phayēl-bājī-mē
a-foreign-land-to went, and there-on his all wealth debauchery-in
lōksān kar-diyā.
destroyed made.

HINDŌSTĀNĪ OF GUJARAT.

The Hindōstānī spoken by the Musalmāns of Gujarat is, on the whole, very fairly pure,—much better than that of Bengal or Orissa. It is naturally influenced somewhat by the Gujarātī spoken by the surrounding Hindūs. This influence is shown principally in the vocabulary. As a rule the vocabulary is remarkably free from Arabic and Persian words, and, when these occur, they are often curiously distorted. On the other hand a few Gujarātī words, especially the very common *nē* or *anē*, and, have been adopted. The grammar is, as a rule, correct. The character employed for writing is sometimes the Persian, and sometimes the Gujarātī. I shall give examples in both modes of script.

The first example is in the Persian character. It was sent by the Collector of Customs, Bombay, as a specimen of the ‘Gujarātī dialect of Urdū spoken by Musalmāns of north, central, and south Gujarat.’ The following peculiarities may be noted.

The word for ‘one’ is *ek*, not *ēk*. The Arabic word *fuṣūl* has become *phadūl*, and *safar* has become *saphr*. There is a Dakhinī form *apas*, used as an oblique form in *apas-kē*, of one self. In standard Urdū *āpas* (with a long initial *ā*) is only used in the plural.

Gujarātī forms are *nē*, and ; *bhēgnā*, to collect ; *pāḍ-dēnā*, to make completely.

Some forms common in local dialects of Hindōstān, which have disappeared in standard Urdū, have survived in Gujarat. Such are *unō-mē*, among them ; *kayā* (for *kahyā*), it was said ; and *saphrō*, on a journey.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDÖSTĀNĪ (GUJARAT VARIETY).

اک آدمی کے دو بیٹے تھے * نے اُنوں میں کے چھوٹے نے کیا
 باوا صبح میرے بھاگ کا مال دیدے * تسپر باپ نے اُس کے سونسا
 کے اُنوں میں بھاگ پاڈ دیا * نے گھنے دیوس نا نکلے تھے کہ چھوٹے
 چھوکرے نے سب بھیگا کیا نے کوئی دُور دیس کی سپھرون گیا نے وان
 اُس کا دھن پھڈولین میں اوڈا دیا *

TRANSLITERATION AND TRANSLATION.

Ek ādmī-kē dō bēṭē thē. Nē unō-mē-kē chhōṭē-nē kayā,
A man-of two sons were. And them-in-of the-younger-by it-was-said,
 'bāwā, mujhē mērē bhāg-kā māl dē-dē.' Tis-par bāp-nē
 'father, to-me my share-of property give-away.' That-on the-father-by
 apas-kē saūsār-kē unō-mē bhāg pād-diyā. Nē ghanē dīwas nā
 himself-of goods-of them-in division completely-made. And many days not
 niklē-thē ki chhōṭē chhōkrē-nē sab bhēgā kiyā, nē kōi
 passed-had that the-younger son-by all collected was-made, and a-certain
 dūr dēs-ki saphrō gayā, nē wā apas-kā dhan phadūliyō-mē
 far country-of on-journey went, and there himself-of wealth debaucheries-in
 udā-diyā.
 was-squandered.

The following little story comes from Surat. It is much more Persianised than the preceding specimen, the writer of it signing himself as a Qāzī. The only irregularities are the pronunciation of *aur*, and, as *ōr*, and *hai*, is, as *hē*, as is customary in Gujarat.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY).

DISTRICT, SURAT.

حکایت

ایک شخص نے عرضی کسی حاکم کے نام لکھی اور اُس میں کچھ
کا کچھ لکھ گیا * اور جواب اُسکا طلب ہوا * بارے فضلِ خدا سے
حاکم مُنصف کی رائے میں وہ قصور مند عمداً ثابت نہ ہوا اور مُعاف
کر دیا گیا * تو اُسکو اُسکے باپ نے جواب لکھا اے میرے پیارے فرزند
انسان کو چاہیئے کہ آنکھ کھول کر اور بہت دیکھ بھال کر کام کیا کرے کہ
غفلت سے اتنا دھوکھا نہ کھائے کہ جس سے آپ دُکھ اُٹھاوے * اِسپر
یہ نقل - ایک شخص نے کسی طبیب سے کہا کہ میرا پیٹ دُکھتا
ہے * طبیب نے پوچھا کہ آج کیا کھایا تھا * کہا کہ جلی روٹی *
کہا گیا کہ طبیب نے اُسے سُرمہ دیا اور کہا کہ آنکھوں کا علاج چلے کرنا
چاہیئے کس واسطے کہ آنکھ اچھی ہوتی تو جلی روٹی نہ کھانا *
حاصل یہ کہ سرکار کا کام بہت ہوشیاری اور خبرداری سے کیجیئے اور
غفلت نہ کیجیئے *

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY).

DISTRICT, SURAT.

TRANSLITERATION AND TRANSLATION.

HIKĀYAT.

STORY.

Ēk shakhṣ-nē 'arṣī kisi ḥākim-kē nām likhī, ōr
One person-by petition a-certain king-of (in-)name was-written, and
 us-mē kuchh-kā kuchh likh-gayā, ōr jawāb us-kā ṭalab
it-in something-of anything written-was, and answer him-of demanded
 huā. Bārē faṣl-e Khudā-sē ḥākim-e munṣif-kī rāi-mē woh
became. At-last grace-of God-by the-king just-of opinion-in he
 qaṣūr-mand 'amdan sābit na huā, ōr mo'āf kar-diyā-gayā.
guilty intentionally proved not became, and pardoned he-was-made.
 Tō us-kō us-kē bāp-nē jawāb likhā, 'Āē mērē pyārē
Then him-to him-of the-father-by answer was-written, 'O my dear
 farzand, insān-kō chāhiyē ki ākh khōl-kar, ōr bahut
son, mankind-to it-is-necessary that eyes opened-having, and much
 dēkh-bhāl-kar kām kiya-karē, ki ghaflat-sē
seen-having business he-should-make-a-practice-of-doing, that carelessness-by
 itnā dhōkhā na khāē, ki jis-sē āp dukh uṭhāwē. Is-
so-much blunder not he-may-eat, that which-from himself sorrow he-may-raise. This-
 par yeh naql, — Ēk shakhṣ-nē, kisi ṭabīb-sē kahā ki, "mērā
on this fable, — A person-by a-certain doctor-to it-was-said that, "my
 pēt dukhtā-hē." Ṭabīb-nē pūchhā ki, "āj kyā khāyā-thā?"
belly aching-is." The-doctor-by it-was-asked that, "today what eaten-was?"
 Kahā ki, "jalī rōṭī." Kahā-gayā ki ṭabīb-nē usē
It-was-said that, "burnt bread." Said-it-is that the-doctor-by to-him
 surma diyā, ōr kahā ki, "ākhō-kā 'ilāj pahlē
eye-ointment was-given, and it-was-said that, "eyes-of treatment first
 karnā chāhiyē, kis-wāṣṭē ki ākh achchhī hōtī, tō jalī rōṭī
to-be-done is-necessary, what-for that eyes well if-had-been, then burnt bread*
 na khātā." Hāṣil yeh ki sarkār-kā kām bahut
not he-would-have-eaten." Moral this that government-of business much
 hōshiyārī ōr khabardārī-sē kījiyē, ōr ghaflat na kījiyē.
intelligence and carefulness-with you-should-do, and carelessness not you-should-do.'

FREE TRANSLATION OF THE FOREGOING.

A certain man wrote an application addressed to a king. In it he wrote a deal of nonsense, and he was called on for an explanation. By the grace of God the king, who was a just monarch, found him not guilty of having committed his fault intentionally, and he was pardoned. Then his father wrote a letter to him saying, 'O my dear son, everyone should do everything with open eyes, and after mature consideration, so that he may not fall into any blunder through his carelessness, and thereby sup sorrow. There is a fable to this effect,—A man once complained to a doctor that he had a pain in his belly. The doctor asked him what he had been eating that day. "Only a bit of burnt bread," said he. The story goes that the doctor gave him for medicine some eye-ointment, "for," said he, "it is important first of all to apply remedies to your eyes. If they had been sound, you would not have eaten a bit of burnt bread." The moral of this is that in dealing with Government, you should show intelligence and watchfulness, and avoid every kind of carelessness.'

The next specimen is an extract from the Parable of the Prodigal Son, and comes from the Mahikantha Political Agency. It is written in the Gujarātī character. It will be noticed that in general style it resembles the specimen received from Bombay. It is not highly Persianised, and possesses a few Gujarātī idioms. As elsewhere in Gujarat the diphthong *au* becomes *ō*, as in *ōr*, and ; *dōlat*, wealth. There is considerable laxity in employing the numbers of the pronouns, e.g., *us-mē-kē* for *un-mē-kē*. The vowel *ō* sometimes becomes *u*, as it does dialectically in Upper India. Thus the sign of the dative-accusative is *kū*, not *kō*, and the oblique plural of nouns ends in *ū*, not *ō*. The oblique singular of the first personal pronoun is *muj*, not *mujh*, which is also an Upper India dialectic form. Gujarātī words are sometimes employed. Such are *chhētē*, far, and *bhēgnā*, to collect.

[No. 19.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN HINDĪ.****HINDŌSTĀNĪ (GUJARAT VARIETY).****AGENCY, MAHIKANTHA.**

એક આદમીકે દો બેટા થે. ઓર ઉસમેંકે છોટેને આપકું કહા કે, બાપુ, મિલકતકા મેરા હિસ્સા મૂજકો દે. ઓર ઉસને ઉનકું દોલત બેહેય દી. ઓર થોડે દિન પીછે, છોટા બેટા, સબ ભેગી કર કર, છોટે મૂલકમેં ગયા, ઓર વાં મોજમજમેં અપની દોલત હડા દી. ઓર ઉસને સબ ખરચ ડાલે પીછે ઉસ દેશ મેં બડા દૂકાલ પડા, ઓર ઉસકું તંગાઈ પડને લગી. ઓર વો જાકર ઉસ મૂલકકે રહેને વાલું મેં સે એક કે વહાં રહા, ઓર ઉસને ઉસકું અપને ખેતરમેં ભૂંડુકું ચરાને વાસ્તે ભેજા, ઓર જો શીંગાં ભૂંડ ખાતે થે, ઉસમેં સેં અપના પેટ ભરનેકું ઉસકા દિલ થા, ઓર ઉસકું કિસીને દિયા નહીં.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY).

AGENCY, MAHIKANTHA.

TRANSLITERATION AND TRANSLATION.

Ēk ādmi-kē dō bēṭē thē. Ōr us-mē-kē chhōṭē-nē
One man-of two sons were. And them-in-of the-younger-by
 bāp-kū kahā kē, 'bāpu, milkat-kā mērā hissā mūj-kō
the-father-to it-was-said that, 'father, the-property-of my share me-to
 dē.' Ōr us-nē un-kū dōlat bēhēch dī. Ōr
give.' And him-by them-to the-wealth having-divided was-given. And
 thōḍē din pīchhē, chhōṭā bēṭā, sab bhēgi kar-kar, chhēṭē
a-few days after, the-younger son, all collected having-made, a-far
 mūlak-mē gayā, ōr wā mōj-majhē-mē apnī dōlat
country-in went, and there pleasure-and-enjoyment-in his-own wealth
 udā dī. Ōr us-nē sab kharach-ḍālē, pīchhē
having-wasted was-given. And him-by all was-spent-entirely, afterwards
 us dēs-mē baḍā ḍukāl paḍā, ōr us-kū taṅgāi paḍnē lagī.
that country-in a-great famine fell, and him-to distress to-fall began.
 Ōr wō jā-kar us mūlak-kē rahēnēwālū-mē-sē ēk-kē wahā
And he having-gone that country-of dwellers-in-from one-of near
 rahā, ōr us-nē us-kū apnē khētar-mē bhūḍū-kū charānē wāstē
remained, and by-him him-to his-own field-in swine feeding for
 bhējā. Ōr jō śīngā bhūḍ khātē-thē, us-mē-sē apnā
it-was-sent. And what husks the-swine eating-were, them-in-from his-own
 pēṭ bharnē-kū us-kā dil thā, ōr us-kū kisī-nē diyā nahī.
belly filling-for him-of mind was, and him-to anyone-by it-was-given not.

HINDŌSTĀNĪ OF CUTCH.

The Hindōstānī spoken in Cutch is more corrupt than the foregoing specimens. It is full of Gujarātī, and has also local peculiarities of its own. As a specimen I give a short folk-tale. It is not worth while to give a complete account of the irregularities, but the following are the main points worthy of notice. Some of the forms given below are interesting survivals of an archaic dialect which has elsewhere been levelled down to the general standard of Hindōstānī. Such, especially, is the use of *hũ* for the nominative case of the first personal pronoun, while *mē* is reserved for the case of the agent. In standard Hindōstānī *hũ* has passed out of use, and *mai* is employed for the nominative, although it is by origin an instrumental.

There is the usual Gujarat change of *ai* to *ē* in *ēsā*, such ; *hē*, is ; and *mē*, by me.

Verbs are often contracted when the root ends in *h*. This is also found in the dialects of Upper India. Examples are *raiṃā*, they (fem.) remained ; *kayā*, it was said ; *kētā-hē*, he says.

Feminine nouns have a nominative plural in *ā*, as *ākhā*, eyes ; *chījā*, things. Adjectives agreeing with feminine nouns in the plural, also end in *ā*, as *raiṃā*, they (fem.) remained ; *sājiā*, sound, in good health (agreeing with *ākhā*). We sometimes find neuter adjectives, as in *dēṇā* (masc.), *dēṇī* (fem.), *dēṇā* (neuter), to be given.

The oblique plural ends in *ū*, so also *kū* is used for *kō*. Thus, *vaidh-kū*, to the doctor ; *ākhū-mā*, in the eyes.

In the pronouns, *hũ* is 'I,' with an agent *mērē* or *mai*. *Tijē* is 'to thee.' The Gujarātī *pōtū* is used for 'self.'

The word for 'and' is the Gujarātī *anē*.

[No. 20.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN HINDĪ.**

HINDŌSTĀNĪ (GUJARAT VARIETY).

DISTRICT, CUTCH.

એક ડોસીકી આંખાં રૈયાં. તધાં તિસનેં તે સાજી કરણે સાર એક વૈધકું ખુલાયા, અને સાખસી રખનેં એસા વડાડ કીયા કે જો તૂં મેરી આંખાં સાજિઆં કરેગા તો મેરે તિજે ચાકરી દેણી ; પણ આંખ સાજી ન હોય તો કાંઈ તિજે દેણું નંઈ. એસા કરાર કરનેં પિછેં તે વૈધ વખતે વખત આવે તિસકી આંખુંમાં પોતૂંકી દવા લગાતા, અને જધાં જધાં આવતાં તધાં તધાં કાંઈ કે કાંઈ લે જાતા. ઈયું કરતે થોડે થોડે કરનેં તિસકી બધી મિલકત ચુરા લીતી; અને જધાં તિસકા જિતા થા તિતા બધે તિસકે હાથમાં આળ્યા તધાં તિસનેં તિસકી આંખાં સાજિઆં કીતિઆં, અને કરાર પ્રમાંણું પૈસે માંગે. ડોસી જધાં દેખતી હુઇ, તધાં ઘરમાં પોતૂંકી કાંઈ ચીજ દેખી નંઈ; વાસ્તે ઇસકું કાંઈ દિઆ નંઈ. વૈધ હણાહણ કરનેં લગા ત પણ ડોસીનેં કાંઈ હસે ધાધ ન દિઆ. તિસ ઉપરથી તે તિસકું ઘરબારમાં બોલા ગયા. ડોસીનેં ઘરબારમાં કયા કે, ઈ માંણસ જે કેતા હે તે સચી વાત હે. ફારણ કે જો મેરી આંખ સાજી હોય તો તિસકું પૈસા દઉં; પણ અંધીજ રહું તો કાંઈ ન દઉં, એસા કરાર થા. હવે આ કેતા હે કે, ઈ સાજી હો રહી હે. પણ હું સાંમેં કેતી હું કે, હું તો અંધીજ હું. કારણ કે જધાં મેં મેરી આંખ બોધ તધાં હું ઘર મેં ઘણી તરેહકી ચીજાં અને સારા સારા સામાન દેખતી; પણ હવે ઈ સાં ખાનેં કેતા હે કે, ઈસકા અંધાપા ગયા હે. પણ હું ઘર મેં, એક પણ ચીજ દેખતી નંઈ હું.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY).

DISTRICT, CUTCH.

TRANSLITERATION AND TRANSLATION.

Ēk dōsī-kī ākhā raiyā. Tadhā tis-nē tē
A-certain old-woman-of eyes stopped (-seeing). Then her-by them
 sāji karnē sārū ēk vaidh-kū bulāyā; anē sākhsī rakhnē
sound making for one physician-to it-was-called; and witnesses having-kept
 ēsā waḍār kiya kē, 'jō tū mēri ākhā sājiā karēgā tō
such bargain was-made that, 'if thou my eyes sound wilt-make then
 mērē tijē chākri dēnī; paṇ ākh sāji na
by-me to-thee (a-reward-for-)service is-to-be-given; but the-eyes sound not
 hōy tō kāi tijē dēnā nāi.' Ēsā karār
may-be then anything to-thee is-to-be-given not.' Such contract
 karnē picchē tē vaidh wakh^ttē-wakhat āwē tis-kī
having-made then that physician time-after-time having-come her
 ākhū-mā pōtū-kī dawā lagātā, anē jadhā jadhā āwtā
eyes-in his-own medicine used-to-apply, and when when he-used-to-come
 tadhā tadhā kāi-kē-kāi lē jātā. Iyū kartē
then then something-or-other having-taken he-used-to-go. Thus doing
 thōrē thōrē karnē tis-kī badhī milkat churā-litī. Anē
little little having-done her all property was-stolen-away. And
 jadhā tis-kā jītā thā titā badhē tis-kē hāth-mā āvyā, tadhā
when her-of as-much was that-much all him-of hand-in came, then
 tis-nē tis-kī ākhā sājiā kītiā; anē karār pramāṇē paisē
him-by her eyes sound were-made; and contract according-to money
 māgē. Dōsī jadhā dēkh^tti huī, tadhā ghar-mā
was-demanded. The-old-woman when seeing became, then house-in
 pōtū-kī kāi chij dēkhī nāi. Wāstē is-kū kāi diā
her-own any thing was-seen not. Therefore him-to anything was-given
 nāi. Vaidh haṇō-haṇ karnē lagā ta-paṇ dōsī-nē
not. The-physician a-disturbance to-make began then-even the-old-woman-by
 kāi usē dhādh na diā. Tis-ūpar-thī tē tis-kū dharbār-mā
any to-him heed not was-given. Thereupon he her-to court-in
 bōlā gayā.
having-called went.

Dōsi-nē dhar^abār-mā kayā kē, 'ī māṇas jē kētā
The-old-woman-by court-in it-was-said that, 'this man what telling
 hē, tē sāchī wāt hē; kāraṇ kē jō mērī ākh sāji hōy
is, that true story is; because that if my eyes sound may-become
 tō tis-kū paisā daū; paṇ andhī-j rahū tō kāi
then him-to money I-should-give; but blind-only if-I-remain then anything
 na daū, ēsā karār thā. Havē ō kētā hē kē,
not I-should-give, such an-agreement was. Now he saying is that,
 "ī sāji hō-rahī-hē;" paṇ hū sāmē kēti-hū kē,
"this (she) sound has-become;" but I on-the-contrary say that,
 "hū tō andhī-j hū." Kāraṇ kē jadhā mē mērī ākh khōi
"I indeed blind-only am." Because that when I my eyes lost
 tadhā hū ghar-mē ghaṇī tarēh-kī chijā anē sārā sārā sāmān
then I house-in many kinds-of things and good good furniture
 dēkhti. Paṇ havē ī sā khānē kētā-hē kē, "is-kā
used-to-see. But now he oath having-eaten saying-is that, "her
 andhāpā gayā hē;" paṇ hū ghar-mē ēk paṇ chij dēkh^atī-nāi-hū.
blindness gone is;" but I house-in one even thing seeing-not-am.'

FREE TRANSLATION OF THE FOREGOING.

An old woman having lost the use of her eyes, called in a physician to heal them, and made this bargain with him in the presence of witnesses, that if he should cure her blindness, he should receive from her a sum of money; but if her infirmity remained, she should give him nothing. This agreement being entered into, the physician time after time applied his salve to her eyes, and, on every visit taking something away, stole by little and little all her property. When he had got all she had, he healed her, and demanded the promised payment. The old woman when she recovered her sight and saw none of her goods in the house, would give him nothing. The physician insisted on his claim, and, as she still refused, summoned her before the judge. The old woman thus spoke in the court: 'This man here speaks the truth in what he says; for I did promise to give him a sum of money, if I should recover my sight; but if I continued blind, I was to give him nothing. Now he declares that I am healed. I, on the contrary, affirm that I am still blind; for when I lost the use of my eyes, I saw in my house various chattels and valuable goods; but now, though he swears I am cured of my blindness, I am not able to see a single thing in it.'

DAKHINĪ OF BOMBAY.

The following specimen of the Dakhinī of the Bombay Presidency is the first half of a version of the Parable of the Prodigal Son, prepared in the office of the Collector of Customs of Bombay. It is said to illustrate the dialect of the 'Musalmāns of the Deccan.'

As pointed out above (*vide* pp. 58 and 62), the Dakhinī of Bombay has not abandoned the use of the case of the Agent before the past tenses of transitive verbs,—indeed, in the present example it goes even further than the standard form of Hindōstānī in this respect. For instance, the verb *bōlnā*, to speak, is throughout treated as a transitive verb, whereas in the standard dialect it is always intransitive. Moreover, the Agent case is sometimes used with the past tense of an intransitive verb, as also occurs in some of the Western Hindi dialects of Upper India. Thus, *chhōkrē-nē gayā*, the boy went, literally, 'by the boy it was gone.' There are some cases of the influence of Marāṭhī. For instance, *āpan* is used not only in its proper sense of 'own,' but also to mean 'we' including the person addressed. Again the forms *mājē* and *majhē*, to me, are both due to the same influence. In *maĩ mērē bāp-kadan jāũ*, I will go to my father, we have *mērē* used where in the standard we should have *apnē*. This looks like the influence of Gujarātī. *Anē* or *nē* for 'and' is also Gujarātī. *Bhī* is also used at the beginning of a sentence to mean 'and,' which is quite irregular. *Haur* for 'and' is common in dialects of Western Hindi and of Rājasthānī.

Typical of Dakhinī are the use of *jidhar* to mean 'when' and 'where' instead of 'whither;' *wū* for *woh*, he; *kōi-nē* for *kisī-nē*; and *athā* for *thā*, he was. Attention may be drawn to the frequency with which Arabic and Persian words are incorrectly spelt.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY DECCAN).

BOMBAY.

ایک آدمی ے دو بیٹے تھے * اُون مین سے چھوٹے چھوڑے نے بولا
 بابا میرے بھاگ کا مال مارجے دے * ہور اوسنے اونمیں بھاگ پاڑ
 دیا * بہت دن نہیں گئے تھے کہ اوسکے پیچھے چھوٹے چھوڑے نے سب
 بھنڈولا جمع کر کر کوئی دور گانو گو گیا بھی اودھر جا کر سب مال
 ہلڑنے میں بگاڑ ڈالا * تب اوس مُلک میں بھاری دُکال پڑا اے
 اوس کو تنگی ہونے لگی * اے اوسنے جا کر اوس گانو والے کوی آدمی
 کی نوکری پکڑی * اے اُون نے اوس کو کھیت میں ڈگر چرانے کو
 بھیجا * جدھر وہ ڈگر کھانے ے کونڈے کو بھی کھانے کو راجی اتھا - پن رو
 بھی اوس کو کوی ے دیا نہیں * جدھر وہ اپنے بدہ میں آیا تد
 بولا - میرے باپ کنے کتنے مُلکاری ہیں کہ اونکو اتنا کھانا ملتا ہے
 کہ کھا کر بچے نے میں بھوکھ سے مرتا ہوں * میں اُٹھوں - نے میرے
 باپ کدن جاؤں - نے اوسے بولوں کہ ارے باپ میں نے تیرے سامنے
 پاب کیا سو تیرا بیٹا بلوانے کا صحبے مَرن نہیں ہے * صحبے ایک
 مُلکاری سمجھ * سو وہ اُٹھا اور اپنے باپ پاس آیا * پن جب وہ
 نہوڑے دور اتھا کہ اوس ے باپ نے اوسکو دیکھا اے اوسے پیار آیا *

سو وہ بھاگ کر اوسے گلے لگایا نے مٹکا لیا * اے اے بیٹے نے اپنے باپ کو
 بولا - بابا میں نے اللہ کے سامنے اے تیرے سامنے گونا کیا سو میں تیرا
 بیٹا بلوانے کا سجاوار نہیں * پن باپ نے اپنے نوکروں کو بولا کہ -
 چوکھوٹ بستر لاؤ نے اسکو پناؤ - بھی ہانتھہ میں چھلا پناؤ نے پانو
 میں جوتا پناؤ * اے چلو آپن کھارین نے گھوشیان منائین کیونکہ یہ
 میرا بیٹا مرا تھا سو پھر جیتا ہوا - وہ گما تھا سو ملا * سو وہ چمن
 کرنے لگے *

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY DECCAN).

BOMBAY.

TRANSLITERATION AND TRANSLATION.

Ēk ādmī-kē dō bēṭē thē. Un-mē-sē chhōṭē chhōrē-nē
One man-of two sons were. Them-in-from the-younger boy-by
 bōlā, 'bābā, mērē bhāg-kā māl mājē dē.' Haur us-nē
it-was-said, 'father, my share-of property to-me give.' And him-by
 un-mē bhāg pār-diyā. Bohut din nahī gaē-thē, ki
them-in share was-completely-given. Many days not gone-were, that
 us-kē pichhē chhōṭē chhōkrē-nē sab bhaṇḍolā jam' kar-kar
that-of after the-younger boy-by all wealth collected made-having
 kōi dūr gāw-kū gayā, bhī uḍhar jā-kar sab māl
a-certain distant village-to it-was-gone, and there gone-having all property
 hullaṛpanē-mē bigāḍ-ḍālā. Tab us muluk-mē bhārī ḍūkāl parā, anē
debauchery-in was-wasted. Then that country-in severe famine fell, and
 us-kū tangī hōnē lagī. Anē us-nē. jā-kar us-gāw-wālē
him-to want to-be began. And him-by gone-having that-village-belonging-to
 kōi ādmī-kī naukārī pakṛī. Anē un-nē us-kū khēt-mē ḍukkar
a man-of service was-accepted. And him-by him-to field-in swine
 charānē-kū bhējā. Jidhar woh ḍukkar khānē-kē kōṇḍē-kū bhī
feeding-for it-was-sent. When he swine food-of husks even
 khānē-kū rāji athā, pan wū bhī us-kū kōi-nē diyā nahī.
eating-for willing was, but that even him-to anyone-by was-given not.
 Jidhar woh apnē budh-mē āyā, tad bōlā, 'mērē bāp-kanē
When he his-own sense-in came, then he-said, 'my father-near
 kitnē mulkāri haī ki un-kū itnā khānā miltā-hai ki
how-many servants are that them-to so-much food being-got-is that
 khā-kar bachē, nē maī bhūkh-sē martā-hū. Maī uṭhū,
eaten-having remains-over, and I hunger-by dying-am. I will-arise,
 nē mērē bāp-kadan jāū, nē usē bōlū ki, "arē bāp,
and my father-near will-go, and to-him will-say that, "O father,
 maī-nē tērē sāmnē pāp kiyā, sō tērā bēṭā bulwānē-kā majhē
me-by thee-of before sin was-done, and thy son calling-of to-me
 mū nahī hai; majhē ēk mulkāri samajh." Sō woh uṭhā, aur
face not is; me one servant consider." So he arose, and

apnē bāp pās āyā. Pan jab woh thōrē dūr athā ki
his-own father near came. But when he at-a-little distance was that
 us-kē bāp-nē us-kū dēkhā, anē usē pyār āyā. Sō
him-of the-father-by him-to it-was-seen, and to-him affection came. So
 woh bhāg-kar usē galē lagāyā, nē mukkā liyā. Anē
he run-having him on-the-neck was-applied, and kiss was-taken. And
 bēṭe-nē apnē bāp-kū bōlā, 'bābā, maĩ-nē Allāh-kē sāmnē
the-son-by his-own father-to it-was-said, 'father, me-by God-of before
 anē tērē sāmnē gūnā kiyā, sō maĩ tērā bēṭā bulwānē-kā
and thee-of before fault was-done, therefore I thy son calling-of
 sajāwār nahī.' Pan bāp-nē apnē naukarō-kū bōlā ki,
deserving am-not.' But the-father-by his-own servants-to it-was-said that,
 'chaukhōṭ bastar lāo, nē is-kō pināo; bhī hāth-mē chhallā
'good garment bring, and this-one-to put-on; and hand-on ring
 pināo, nē pāw-mē jūtā pināo. Anē chalō, āpan khāwē, nē
put-on, and feet-on shoe put-on. And come, we-all will-eat, and
 khūshyā manāē, kyū-ki yeh mērā bēṭā marā thā, sō phir jītā
happiness celebrate, because this my son dead was, he again living
 huā; woh gamā thā, sō milā.' Sō woh chaman karnē lagē.
became; he lost was, he was-got.' So they merriment to-make began.

The following specimen of Bombay Dakhinī comes from the district of North Kanara. It will be found to agree very closely with the grammatical sketch given on pp. 59 and ff., although it departs much more widely from Standard Urdū than does the specimen which came from Bombay Town. It will be seen that the Agent case with *nē* is regularly employed, but that the Madras custom is followed of making the verb agree in gender, number, and person with the subject instead of the object, in spite of the presence of the *nē*. The Agent case is used even with intransitive verbs. Examples are *maĩ-nē lāyā-ũ*, I have brought; *bhaṭ-nē dō hanḍiyā lāyā*, the Bhaṭ brought two pots; *lōkā-ne khānā dēnē lagē*, the people began to give food.

Among peculiarities of pronunciation, we may note a local tendency to convert *s* to *sh*. Thus, *ushē* for *usē*, to him; *paishē*, pice; *shikāyā*, he taught. In the latter case there is also a dropping of the aspiration of *kh*. The correct Urdū form would be *sikhāyā*. With this loss of aspiration we may compare the dropping of the initial *h* of the auxiliary verb in phrases like *lāyā-ũ*, I have brought, for *lāyā-hũ*, and *lētā-ē*, you are taking, *miltā-ē*, it is got. Words borrowed from Arabic are sometimes altered, *q* being changed to *kh*, as in *shaukhī*, for *shauqī*, devoted to; *wakhāt*, for *waqt*, time. There is a tendency to shorten long vowels when they fall in unaccented syllables, as in *lejā-kō*, for *lējā-kar*, having taken away, and *bazār* for *bāzār*, a market. So also *sarkā* for *sarīkhā*, like. In *dālnā*, to place, a cerebral *ḍ* has been dentalised. All these latter are regular Dakhinī peculiarities.

Other Dakhinī forms which are prominent are *athā* meaning 'was' and the regular use of the plural for the singular. Thus, *un* is over and over again used for *us*, and *hē*, they are, for *hai*, he is. The verb *bōlnā* is regularly treated as transitive, as in *bhaṭ-nē bōlyā*, the Bhaṭ said. Verbs of speaking and asking put the person addressed in the accusative and not in the ablative; thus, *bhaṭ-kō pūchhyā*, he asked the Bhaṭ. Note the curious way in which the words *bōl-kō bōlyā*, having said he said, are appended, like the Sanskrit *iti*, to every statement made by any of the characters of the story.

A few instances of borrowing from Marāṭhī occur. Such are the emphatic *ch* in *waisā-ch*, even in that way, and the word *rāwā*, a parrot.

The specimen is a folk-tale which is left unfinished by the original scribe.

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY).

DISTRICT, NORTH KANARA.

ایک گاؤن میں ایک بھٹ اتھا * وہ جوگار کا بڑا شوخی اتھا *
اُس جوگار ے کھیل میں اپنی سب گھردار ہاریا اور بھیک منگنے کو
نکلیا * تب اسکے ذات والے لوکان نے اپنے دلمین سمجھے کہ انہیں
بھیک منگنے لگیا تو اکادے وخت دوسرے ذات میں بھی جائیگا
اسواسطے اسکے ذات ے لوکان نے ہر روز ایک شیر چاول کا کھانا
پکا کر دینے لگے * یو بھٹ ہر روز جاکو وہ کھانا لیکو آتا تھا * ایک
دن ایک گنبدی ایک جنگلی راوین کو بیچنے کو لایا * تو وہ
راوان عمر میں بڑا اتھا اسواسطے کون اُسے لیا نئی * کی بولے تو وہ
بات شیکے سرکا نتھا * تو وہ گنبدی پھر کو گھر کو جاتا تھا اُس وخت
میں وہ کھانا لاتا تھا * سو بھٹ کو وہ گنبدی ملیا * تو اُس گنبدی
نی اُس بھٹ کو پوچھیا کہ یو راوان تو لیتائیں کیا * تو اُس بھٹ نی
بولیا کہ ہوئی میں لیونگا لیکن میرے کنے کچھ پیشے نئی میرے
کنے جرا کھانا ہیں اسمیں سو ادا کھانا میں تجے دیونگا * تو وہ گنبدی
بھوکا اتھا اسواسطے اُس گنبدی نی اُس بات کو قبول کر کو راوان دیا *
تو اُس بھٹ نی وہ راوان لیکو اپنے گھر کو آیا اور اُس کھانے میں کا

جرا کھانا راوین کو دالکو باقی کھانا اُپے کھایا * جرا رخت هوس بادرو وہ
 راوان بهٹ کنی بات کرنے لگیا * تُو بهٹ اپنے دلمین بڑا خوش هوا
 اور راوین کو پوچھیا کہ تو کیا بولتائیں * تُو اُس راوین نی بولیا کی
 ارے بهٹ تَجے دن دروز کتنا کھانا ملتائیں * بهٹ نی بولیا مَجے
 ایک شیر کا ملتائیں * تُو اُس راوین نی بهٹ کو شکایا کہ ابھی تُو اُس
 لوکان کو بول کہ مَجے انا کھانا کو چاول دیو بولکو بول * ویساچ اُس
 بهٹ نی جاگو اُس لوکان کو بولیا * تُو اُس لوکان نی اُسکی بات
 قبول کری اور اُسے ایک شیر چاول جری لکڑی اور جری دال دینے
 لگے * تُو اُنہیں ایک دن وہ سارا لیکو اپنے راوین کنے آیا اور راوین کو
 بولیا کہ تو نے بولے سرکا مینے چاول لایاؤں * تُو وہ راوین نی بولیا
 کہ اِسمین ے ادے چاول بزار مین لجا کو بیچ - تُو تَجے پانچ پیشے
 ملینگے * تُو اِسمین سوتو ایک بڑی ہنڈی اور ایک ننھی ہنڈی لیکو
 آؤ بولکو بولیا * تُو اُس بهٹ نی وہ چاول بیچ کو دو ہنڈیاں لایا اور
 راوین ے سامنے رکھیا * تُو راوین نی بولیا کہ اُس بڑی ہنڈی مین
 کھانا پکا اور ننھی مین دال * تُو اُس بهٹ نی پکایا *

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY).

DISTRICT, NORTH KANARA.

TRANSLITERATION AND TRANSLATION.

Ēk gāō-mē ēk bhat athā. Woh jōgār-kā barā shaukhī athā.
A village-in one bhat was. He gambling-of much fond was.

Us jōgār-kē khēl-mē ap'nī sab ghar-dār hāryā, aur bhik
That gambling-of play-in his-own whole household was-lost, and alms
 maṅgnē-kō nikalyā. Tab us-kē zāt-wālē lōkā-nē ap'nē
begging-for he-went-out. Then his caste-men people-by their-own
 dil-mē samjē ki, 'inhē bhik maṅgnē lagyā, tō ikādē
mind-in it-was-thought that, 'this(-man) alms to-beg began, then at-one
 wakhat dūsrē zāt-mē bhī jāēgā.' Is-wāstē is-kē zāt-kē lōkā-nē
time other caste-in also he-will-go.' Therefore his caste-of people-by
 har rōz ēk shēr chāwal-kā khānā pakā-kō dēnē lagē. Yō
every day one seer rice-of food cooked-having to-give began. This
 bhat har rōz jā-kō woh khānā lē-kō ātā-thā. Ēk
bhat every day gone-having that food taken-having used-to-come. One
 din ēk kunbī ēk jaṅgli rāwē-kō bēchnē-kō lāyā. Tau woh
day one cultivator one wild parrot-to selling-for brought. Then that
 rāwā 'umr-mē barā athā, is-wāstē kaun ushē liyā naī; kī
parrot age-in great was, therefore any-one him took not; what
 bōlē tō woh bāt shikē sarkā na-thā. Tau woh kunbī
should-say then he speech to-learn like not-was. Then that cultivator
 phir-kō ghar-kō jātā-thā, us wakhat-mē woh khānā lātā-thā.
returning home-to going-was, that time-in he food bringing-was.

Sō bhat-kō woh kunbī milyā. Tau us kunbī-nē us
So the-bhat-to that cultivator was-met. Then that cultivator-by that
 bhat-kō pūchhyā ki, 'yō rāwā tū lētā-ē, kyā?' Tau us
bhat-to was-asked that, 'this parrot thou buying-art, eh?' Then that
 bhat-nē bōlyā ki, 'hōī, maī lēūgā, lēkin mērē-kanē kuchh paishē
bhat-by was-said that, 'yes, I will-take, but me-with any pice
 naī, mērē-kanē jarā khānā hē; is-mē-sō adā khānā maī tujē
(are-)not, me-with a-little food is; this-in-from half food I thee
 dēūgā.' Tau woh kunbī bhukkā athā, is-wāstē us kunbī-nē
will-give.' Then that cultivator hungry was, this-for that cultivator-by

us bāt-kō kabūl kar-kō rāwā̃ diyā. Tau us
that speech-to accepting made-having the-parrot was-given. Then that
 bhaṭ-nē woh rāwā̃ lē-kō apnē ghar-kō āyā, aur us
bhaṭ-by that parrot taken-having his-own home-to came, and that
 khānē-mē-kā jarā khānā rāwē-kō dāl-kō, bāqī khānā
food-in-of a-little food the-parrot-to placed-having, remaining food
 apē khāyā. Jarā wakhat hūē bādō woh rāwā̃
(by-)himself was-eaten. A-little time passed after that parrot
 bhaṭ-kanē bāt karnē lagyā. Tau bhaṭ apnē dil-mē̃ baṛā
the-bhaṭ-with speech to-do began. Then the-bhaṭ his-own mind-in much
khush huā, aur rāwē-kō pūchhyā ki, 'tū kyā bōltā-ē?'
pleased became, and the-parrot-to asked that, 'thou what speaking-art?'
 Tau us rāwē-nē bōlyā ki, 'arē bhaṭ, tujhē din-darōz kitnā
Then that parrot-by was-said that, 'O bhaṭ, to-thee daily how-much
 khānā miltā-ē?' Bhaṭ-nē bōlyā, 'majē ēk shēr-kā
dinner being-given-is?' The-bhaṭ-by was-said, 'to-me one seer-of
 miltā-ē.' Tau us rāwē-nē bhaṭ-kō shikāyā ki, 'abhi
being-given-is.' Then that parrot-by the-bhaṭ-to was-advised that, 'now
 tū us lōkā-kō bōl ki, "majē ittā khānā-kō chāwal
thou those people-to say that, "me so-much eating-for uncooked-rice
 dēō," bōl-kō bōl.' Waisā-ch us bhaṭ-nē jā-kō us lōkā-kō
give," said-having say.' So-even that bhaṭ-by gone-having those people-to
 bōlyā. Tau us lōkā-nē us-kī bāt qabūl karī; aur
was-said. Then those people-by his speech accepted was-made; and
ushē ēk shēr chāwal jarī lakṛī aur jarī dāl dēnē lagē.
to-him one seer rice some wood and some split-peas to-give began.
 Tau unhē ēk din woh sārā lē-kō apnē rāwē-kanē āyā, aur
Then he one day that all taking his-own parrot-to came, and
 rāwē-kō bōlyā ki, 'tū-nē bōlē sarkā maī-nē chāwal
parrot-to said that, 'thou-by saying according-to I rice
 lāyā-ū.' Tau woh rāwē-nē bōlyā ki, 'is-mē-kē adē chāwal
brought-have.' Then that parrot-by was-said that, 'this-in-of half rice
 bazār-mē̃ lē-jā-kō bēch, tau tujē pāch paishē milēgē; tau
bazaar-in taking sell, then to-thee five pice will-be-got; then
 us-mē̃-sō tū ēk baṛī haṇḍī aur ēk nanhī haṇḍī
that-in-from thou one big earthen-pot and one small earthen-pot
 lē-kō āō,' bōl-kō bōlyā. Tau us bhaṭ-nē woh
taken-having come,' said-having it-was-said. Then that bhaṭ-by that
 chāwal bēch-kō dō haṇḍiyā̃ lāyā, aur rāwē-kē sāmnē
rice sold-having two earthen-pots were-brought, and parrot-of before

rakhyā. Tau rāwē-nē bōlyā ki, 'us barī handī-mē khānā
were-put. Then parrot-by was-said that, 'that big earthen-pot-in food
 pakā aur nanhī-mē dāl.' Tau us bhaṭ-nē pakāyā.
cook and small-in split-peas.' Then that bhaṭ-by was-cooked.

FREE TRANSLATION OF THE FOREGOING.

In a certain village there was a Bhaṭ¹ who was a great gambler. By it he lost all his property, and so he went out to beg. His caste-fellows said to each other that if he went on begging he would some day lose his caste, and so they gave him every day a seer of cooked rice. Each day he used to go and fetch his dinner home. One day a cultivator brought a wild parrot for sale to the village, but it was too old for any one to buy it, as there was no likelihood of its learning to speak. As he was going home with the bird he met the Bhaṭ returning with his dinner. The cultivator asked him if he would buy the bird. 'That I will,' said the Bhaṭ, 'but I have no money. All that I have is this food, and if you like you can take half of it as the price.' The cultivator was hungry, and so he made a bargain on these terms. The Bhaṭ took the parrot home and after giving him a little of his half-share of the food ate the rest. Shortly afterwards the parrot began to speak to him, at which the Bhaṭ was much pleased, and asked him what he was saying. The parrot said, 'O Bhaṭ, how much dinner do you get each day?' 'I get one seer.' Said the parrot, 'tell those people to give you uncooked rice.' The Bhaṭ did so, and his people agreed, and gave him a seer of uncooked rice, some wood, and some split peas. One day he took all these and brought them to the parrot saying, 'I have brought uncooked rice as you told me.' The parrot said, 'sell half the rice in the bāzār, and you will get five pice for it. With these buy two earthen pots, a big and a small one.' He did so and showed the pots to the parrot. 'Now,' said the parrot, 'cook the rice in the big pot, and the split peas in the small one.' So the Bhaṭ cooked his dinner.

(Here the story ends abruptly. The remaining adventures of the parrot and the Bhaṭ are unknown to me.)

¹ Bhaṭs are a sept of Brāhmins. Many of them live by begging.

The next specimen of Dakhinī comes from the State of Savantvadi, which lies just north of Goa. It is a folktale. The language closely resembles the Dakhinī of Madras, the most important exception being the use of the word *hatā* to mean 'was.' This word is used in Gujarat, Braj and Bundelkhand in the same meaning, and a possible explanation of its presence here may be that it is a survival from the tenth century, when Ratnagiri and the neighbouring country was ruled by Yādavas. Braj is the head-quarters of that tribe.

The principal peculiarities of this form of Dakhinī are as follows :—

Arabic words are deformed in the borrowing. Such are *garīb* for *gharīb*, and *khātar* for *khātir*. We may also note as an irregular pronunciation *mūgnā*, instead of *māgnā*, to demand. *Hōr*, and, is a dialectic form in Upper India. *Āchhnā* means 'to be.'

The sign of the Agent case is *nī*. For the dative we have *kē-nī*, as in *us-kē-nī*, to him. This shows the origin of the common Dakhinī form *kanē*.

As already stated, the word for 'was' is *hatā*. We have also *tā* in *lagyā-tā*, had happened. *Tā* is also a Bundēli form. The present tense of the auxiliary verb loses its aspiration in composition, as in *ātā-ō*, I am coming; *nhātt-ē*, thou art running.

The case of the Agent is used in the Madras fashion, *i.e.* the verb agrees in number and gender with the noun in the Agent case and not with the object. I therefore ignore the suffix of the Agent in the interlinear translation, and treat it as non-existent. The case is even used before intransitive verbs. Examples of the way in which it is employed are,—*un-nī bōlyā*, he said; *un-nī bōlī*, she said; *kinī milēlē māl-kī chārī karyā*, someone made tale-bearing of (about) the treasure trove; *un-nī mundī halāyā*, he shook his head; *un-nī dil-mē lāyā*, he brought into his mind, he thought.

The Gujarātī past participle in *ēlā* is common. Thus, *bharēlā taplā*, a filled vessel; *milēlā māl*, treasure trove; *diēlā taplā*, the vessel given (by the uncle).

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY).

STATE, SAVANTVADI.

ایک گریب بُڈی سوت کاتینے والی ہتی * اُسکا ایک بیٹا ہتا * اُسکینی
 سوتکیان دو گنڈیاں بکانیکے کھاتر اُنی دئے * او جاتے جاتے باڑی ے اوپر
 ایک سلڈا ہتا * اُنی آدمی کو دیکھتے برور ڈر کو مُنڈی ہلایا * اُنی بولیا
 مامو تُمنا ہونا تو یو ليو * دونوں گنڈیاں باڑی ے اوپر رکھیا ہور گھر کو آیا *
 مان نی پوچھی پیسے لایا کیا * مامو نے مونگے سو اُسے دونوں دیا * بخت
 اُنی آپے کانکو باچار میں لیکو گئی * اُکڑے چاؤل لائے * تھوڑے دن ہوئے
 اُنی بولیا مامون کینی سو پیسے لیکو آناؤں * اُنی بولی چکھوٹ جا *
 اُسکے جو مین کھریان ے مامون کینی سو پیسے لانا * وہان سو او گیا *
 باڑی ے اوپر ایک موٹا سلڈا اُسے دیکھتے ے برور ڈر کو نہاڈے لگیا * مامون
 نہاٹنڈین کان * پیسے دیو اُس دن ے نین تو سیڑی کو پکڑ کو ادا لاؤنگا *
 بخت وہ دوڑیا سنگت او بھی دوڑیا * ایک تپلا روپیان سو بھریلا جنگل
 میں نجیک ہتا * اُسکے اوپر سو سلڈا گیا * اُنی مامونکا مال بولکو بھریلی
 پرات اُٹھا کو لایا * مارگ میں اُنی دل میں لایا یو روپے پولے اچھینگے *
 اُنی سرکو سون روپے سارے اوتیا * تالوے اوپر دو روپے رہیے دھڑے باکی
 سارے پولے * دو روپے لیکو مان کینی لاکو دیا مامون نی دئیے تیلے میں

سو دو دھڑی باکی سارے پولے * مان نی بولی چل دکھا * مان نی جاو
 سارے بھر کو لیکو آئی هور گھینون وگڑ لاکو اُسکے گُلگُلے کری * گُلگُلے کرکو
 گھو مین تلی هور پچھاڑے مین چارو باجو اڑائی * ٲیے کو بولی گُلگُلیان
 کا نون لگیانئین چنکو لاکو کھا * او چنکو کھاتے رھیا * تھوڑے دن سو کئی
 سرکار مین ملیلے مالکی چاڑی کریا * پولس تپاس مین لکھنا هوا * دوسرا
 لکھنا کورٹ مین هوا * بُڈی نی بولی مین نی دِیلی جبانی پولس ے
 ڈرسون دی * کھرا پوچھے تو مچے کچھ مالوم نہیں * ٲیے کو پوچھو * ٲیے نی
 بولیا گُلگُلیان کا نون لگیا تا تاریک مہینا سال دن مچے مالوم نئین اُس نون
 مین مچے سارا مال علیا * پوراوا صدے سیر اُسکے پر هوا نئین * گُلگُلیان
 کا نون کدی لگیا نئین * دِیلی جبانی پولس ے ڈرسو * بنا پوراوے ے
 کورٹکی کھاتری هوئی نئین * چھورا انجان بولکو کچھ بھی بولتا نئین
 سبب کھاتری هوتی نئین *

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY).

STATE, SAVANTVADI.

TRANSLITERATION AND TRANSLATION.

Ēk garib buddi sūt kātñewālī hati. Us-kā ēk bēṭā hatā;
 One poor old thread spinner there-was. Her-of one son was;
 us-kē-nī sūtkyā dō gundyā bikāñē-kē khātar un-nī dii. Ō
 him-to of-thread two reels selling-of for-purpose she gave. He
 jāte-jāte bārī-kē upar ēk saldā hatā. Un-nī ādmī-kū dēkhtē
 going-going hedge-of upon one lizard was. He man-to on-seeing
 barōbar dar-kō mundī halāyā. Un-nī bōlyā, 'māmū, tum-nā
 immediately feared-having head shook. He said, '(maternal-)uncle, to-you
 hōnā tō yō lēo.' Dōñō gundyā bārī-kē upar rakhyā,
 if-they-are-wanted then these take.' Both reels hedge-of on were-put,
 hōr ghar-kū āyā. Mā-nī pūchhī, 'paisē lāyā, kyā?'
 and house-to (he-)came. The-mother asked, 'pice are-brought, eh?'
 'Māmū-nī mūgē, sō usē dōñō diyā.' Bajat
 The (maternal-)uncle asked-for, therefore to-him both were-given.' Then
 un-nī āpē kāt-kō bājār-mē lē-kō gai. Ukrē chāwal
 she herself spun-having market-to taken-having went. Half-boiled rice
 lāi. Thōrē din huē. Un-nī bōlyā, 'māmū-kēñī-sū
 she-brought.' A-few days passed. He said, '(maternal-)uncle-near-from
 paisē lē-kō ātā-ō.' Un-nī bōli, 'chakhōt, jā.' Us-kē jiw-mē
 pice taken-having (I-)coming-am.' She said, 'well, go.' Her mind-in
 khāryā-kē māmū-kēñī-sū paisē lānārā. Whā-sū ā gayā.
 (that-)real. (maternal-)uncle-from pice (he-is-)a-bringer. There-from he went.
 Bārī-kē upar ēk mōṭā saldā isē dēkhtē-kē-barōbar dar-kō
 Hedge-of on one big lizard him on-seeing-just feared-having
 nhātnē lagyā. 'Māmū, nhātt-ē kā? Paisē dēo
 to-flye began. (Maternal-)uncle, (you-)running-are where? Pice give
 us din-kē; naī-tō sēpri-kū pakar-kō adlāūgā.' Bajat woh dauryā;
 that day-of; if-not tail-to held-having (I) shall-dash. Then he ran;
 sangat ō bhī dauryā. Ēk tapā rūpayā-sū bharelā jāngal-mē najik
 in-company he also ran. One vessel rupees-with filled jungle-in near
 hatā. Us-kē upar-sū saldā gayā. Un-nī māmū-kā māl
 was. That-of upon lizard went. He (maternal-)uncle's property

* bōl-kō bharēli parāt uṭhā-kō lāyā. Mārag-mē un-nī dil-mē
said-having a-filled plate lifted-having brought. The-way-in he mind-in
 lāyā, 'yō rupae pōlē āchhēgē.' Un-nī sir-kō-sū
brought, 'these rupees unsubstantial will-be.' He from-on-head
 rupae sārē ōtyā. Tālu-kē-upar dō rupae rahyē dharē,
rupees all poured-out. On-top two rupees remained substantial.
 bākī sārē pōlē. Dō rupae lē-kō mā-kēnī
remaining all unsubstantial. Two rupees having-taken mother-to
 lā-kō diyā. 'Māmū-nī dielē taplē-mē-sū dō
brought-having (he-)gave. 'By-(maternal-)uncle given out-of-vessel two
 dharē, bākī sārē pōlē.' Mā-nī bōli, 'chal, dīkhā.'
substantial, the-rest all unsubstantial.' The-mother said, 'come, show.'
 Mā-nī jā-kō sārē bhar-kō lē-kō āi, hōr
The-mother gone-having all collected-having taken-having came, and
 ghēū o gur lā-kō us-kē gulgulē kari. Gulgulē
wheat and molasses brought-having that-of balls made. Balls
 kar-kō ghiū-mē tali, hōr pichhāri-mē chārō bājū urāi.
having-made ghee-in (she-)fried, and compound-in four sides threw
 Bētē-kū bōli, 'gulgulyā-kā niū lagyāi, chun-kō lā-kō
Son-to (she-)said, 'balls-of rain has-fallen, gathered-having brought-having
 khā.' Ō chun-kō khātē rahyā. Thōrē din-sū kinī
eat.' He gathered-having eating remained. A-few days-in some-one
 sarkār-mē milēlē māl-kī chārī karyā. Pōlis tapās-mē
government-in found property-of backbiting made. Police investigation-in
 likhnā huā. Dusrā likhnā kōraṭ-mē huā. Buddi-nī bōli, 'maī-nī
writing became. Second writing court-in became. The-old-dame said, 'I
 dieli jābānī pōlis-kē dar-sū dī. Kharā pūchhē tō majē
given statement police-of through-fear gave. Truth thou-ask then to-me
 kuchh mālūm nahī. Bētē-kū pūchhō.' Bētē-nī bōlyā, 'gulgulyā-kā niū
anything known is-not. Son-to ask.' The-son said, 'balls-of rain
 lagyā-tā, tarik, mhainā, sāl, din, majē mālūm naī, us niū-mē
fallen-had, date, month, year, day, to-me known is-not, that rain-in
 majē sārā māl milyā.' Pūrāwā muddē-sir us-kē-par huā naī.
to-me all property was-got.' Evidence conclusive him-of-on became not.
 Gulgulyā-kā niū kadī lagyā naī. Dieli jābānī pōlis-kē dar-sū.
Balls-of rain ever fell not. Given statement police-of fear-through(-is).
 Binā pūrāwē-kē kōraṭ-kī khātrī hūi naī. 'Chhōrā anjān,
Without evidence-of court-of satisfaction was-made not. 'Boy ignorant(-is),
 bōl-kō, 'kuchh-bhī bōltā naī; sabah khātrī hōtī naī.
said-having, 'anything is-speaking not; therefore satisfaction becomes not?

FREE TRANSLATION OF THE FOREGOING.

There was once a poor old woman who earned her living by spinning thread. She had one son. One day she gave him two balls of thread to take away and sell. As he went along he met a lizard sitting on the top of a hedge, who shook its head in terror at the sight of a man. The boy said, 'Nunkey, if these are for you, you can take them.' So he put the balls on the hedge and went home. His mother asked him for the money resulting from the sale, and he told her that his uncle had asked for them, and that he had given them to him. So she spun some more thread and went off herself to market to sell it, and with the money she got for it bought some half-boiled rice and returned home. A few days afterwards the boy said to his mother, 'I am going off to get the money from Nunkey.' She thought he was talking of his real uncle and said, 'very well.' So he started on his way. On the top of the hedge there was sitting a big lizard, which ran away in terror as soon as it saw him. Said the boy, 'Nunkey, where are you running to? Give me the pice which you owe me for the thread I gave you that day, or else I'll catch you by the tail and dash you to the ground.' He then ran after the lizard. There was a vessel full of rupees in the jungle hard by and over this glided the lizard. The boy thought it was his uncle's property, so he lifted up the filled plate and carried it home. On the way it occurred to him that the rupees might be hollow, so he poured them all from off his head on to the ground. Two of them remained on his head, and these he considered to be solid, but the rest he neglected as being hollow. So he took the two rupees and brought them home to his mother saying, 'two of those which were in the vessel given by Nunkey were solid. The rest were all hollow.' The mother told him to show the others to her, and went and picked them all up and brought them home. Then she bought some wheat and jaggery which she made into balls and fried in ghee. These she scattered over the courtyard and said to her son, 'it has been raining toffee-balls. Go out and pick them up and bring them home to eat.' So he picked them up and sat down to eat them.

A few days afterwards some good-natured friend told the government officers about the treasure trove. The old woman told the police at the inquiry what had occurred. Then she was sent for to the court, and there she said, 'the former statement was made by me through fear of the police. If you want to know the truth, I have nothing to tell. Ask my son.' The boy said, 'I found the property in the rain on the day on which it rained toffee-balls. I cannot give you the date.' 'There was no other evidence against him. There never was such a thing as a shower of toffee-balls. The magistrate considered that, 'it is plain that the first statement was made through fear of the police. The court can come to no decision without evidence. The boy is an idiot, and says the first thing that comes into his head. He cannot therefore be convicted.'

DAKHINĪ OF MADRAS.

The operations of the Linguistic Survey do not extend to the Presidency of Madras, or to the neighbouring States of Hyderabad and Mysore. I am hence unable to offer any specimens prepared for the Survey in these countries. In order, however, to make the subject complete I give, as an example of the Dakhinī of Madras, the following version of the Parable of the Prodigal Son, as issued by the Madras Auxiliary Bible Society. It will be seen that the language is that illustrated in the preceding grammatical sketch. The case of the agent nowhere occurs, and verbs of saying and asking govern an accusative and not an ablative of the person addressed. Note how, under the influence of the neighbouring Dravidian languages, the use of the relative pronoun is avoided as much as possible. I give a transliteration. An interlinear translation is unnecessary.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF MADRAS).

(Madras Auxiliary Bible Society, 1894.)

کسی آدمی کے دو بیٹے تھے - اور اُن عین سے چھوٹا باپ کو کہا اے
 باپ مجھے پہنچتا ہے سو مال کا حصہ مجھے دے اور وہ اپنی زندگانی اُن کو
 بانٹ دیا - اور بہت دن نہیں گزرے کہ چھوٹا بیٹا سب کچھ جمع کر کر
 ایک دورے ملک کا سفر کیا اور وہاں اپنا مال بدمعاشی میں اڑایا - اور
 سب خرچ کر چکا سو وقت اُس ملک میں بڑا قحط پڑا - اور وہ محتاج ہونے
 لگا - اور وہ اُس ملک کے ایک باشندے سے جا ملا - اور وہ اُسے اپنے کھیتوں
 میں سو اُڑ چرانے بھیجا - اور اُسے آرزو تھی کہ سو اُڑ کھاتے تھے سو چھلکوں سے
 اپنے تئیں سیر کرے اور کوئی اسکو نہ دیتا تھا - تب ہوش میں آکر کہا
 میرے باپ کے کتنے مزدور کو بہت سی روٹی ہے اور میں یہاں بھوکہ
 سے مرتا ہوں - میں اٹھکر اپنے باپ کے پاس جاؤنگا اور اُسے کہوں گا اے باپ
 میں آسمان کے خلاف اور تیرے حضور گناہ کیا ہوں - اب سے میں تیرا بیٹا
 کہلانے کے لائق نہیں ہوں مجھے اپنے مزدوروں میں سے ایک کی مانند بنا -
 اور اٹھکر اپنے باپ کے پاس چلا اور ابھی دور تھا کہ اُس کا باپ اُسے دیکھا
 اور رحم کیا اور دوڑ کر اُسکو گلے لگایا اور بوسہ دیا - پھر بیٹا اُسے کہا اے باپ
 میں آسمان کے خلاف اور تیرے حضور گناہ کیا ہوں اب سے تیرا بیٹا کہلانے

ے لایق نہیں ہوں - پر باپ اپنے نوکروں کو کہا اچھے سے اچھا جامہ جلدی باہر لاؤ اور اسے پہناؤ اور اُس کے ہاتھ میں انگوٹھی اور پانؤں میں جوتی دو - اور پلے ہوئے بچھڑے کو لاکر ذبح کرو کہ ہم کھاویں اور خوشی مناویں - اِس لیئے کہ یہ میرا بیٹا مر گیا تھا اور پھر جیا ہی گم ہوا تھا اور ملا ہی اور وہ خوشی کرنا شروع کئے *

اور اُس کا بڑا بیٹا کھیت میں تھا اور جب آکر گھر کے نزدیک پہنچا راگ اور ناچ کی آواز سنا - اور چھوکر وہاں سے ایک کو پاس بلا کر یہہ کیا ہے پوچھا - وہ اُسے کہا کہ تیرا بھائی آیا ہے اور تیرا باپ اُسے صحیح سلامت پانے سے پلا ہوا بچھڑا ذبح کیا ہے - تب وہ خفا ہوا اور اندر جانے نہ چاہا - تب اُس کا باپ باہر آکر اُسے منایا - پر وہ جواب میں اپنے باپ کو کہا دیکھ اتنے برسوں سے تیری خدمت کرتا ہوں اور کبھی تیرا حکم عدول نہ کیا اور تو کبھی مجھے اپنے دوستوں کے ساتھ خوشی منانے کے لیئے ایک بکری کے بچے کو نہ دیا - پر جب تیرا یہہ بیٹا جو تیری زندگانی کو کسبیوں کے ساتھ کھا گیا سو آیا تو اُس کے لیئے پلے ہوئے بچھڑے کو ذبح کیا - اور وہ اُسکو کہا کہ اے لڑکے تو ہمیشہ میرے پاس ہے اور سب کچھ میرا ہے سو تیرا ہے - پر تیرا یہہ بھائی مر گیا تھا اب جیا ہے اور گم ہوا تھا ملا ہے سو خوش و خرم ہونا لازم تھا *

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF MADRAS).

(Madras Auxiliary Bible Society, 1894.)

TRANSLITERATION.

Kisī ādmī-kē dō bēṭē thē. Aur un-mē-sē chhōṭā bāp-kū kahā, ‘ai bāp, mujhē pahunchtā-hai sō māl-kā ḥiṣṣa mujhē dē.’ Aur woh apnī zindagānī un-kū bāṭ-diyā. Aur bahut din nahī guzrē ki chhōṭā bēṭā sab kuchh jam‘ kar-kē ēk dūr-kē mulk-kā safar kiyā, aur wahā apnā māl bad-ma‘āshī-mē urāyā. Aur sab kharch kar chukā, sō waqt us mulk-mē barā qaṭṭ parā, aur woh muṭṭāj hōnē lagā. Aur woh us mulk-kē ēk bāshindē-sē jā milā, aur woh usē apnē khētō-mē sūar charānē bhējā. Aur usē ārzū thi ki sūar khātē-thē sō chhilkō-sē apnē tāī sēr karē, aur kōī us-kū na dētā-thā. Tab hōsh-mē ā-kar kahā, ‘mērē bāp-kē kitnē mazdūrō-kū bahut-sī rōṭī hai, aur maī yahā bhūkh-sē martā-hū. Maī uṭh-kar apnē bāp-kē pās jāūgā, aur usē kahūgā, “ai bāp, maī āsmān-kē khilāf aur tērē ḥuzūr gunāh kiyā-hū; ab-sē maī tērā bēṭā kahlānē-kē lāiq nahī hū; mujhē apnē mazdūrō-mē-sē ēk-kī mānind banā.”’ Aur uṭh-kar apnē bāp-kē pās chalā, aur abhī dūr thā ki us-kā bāp usē dēkhā, aur raḥm kiyā, aur dauṛ-kar us-kū galē lagāyā, aur bōsa diyā. Phir bēṭā usē kahā, ‘ai bāp, maī āsmān-kē khilāf aur tērē ḥuzūr gunāh kiyā-hū; ab-sē tērā bēṭā kahlānē-kē lāiq nahī hū.’ Par bāp apnē naukarō-kū kahā, ‘achchhē-sē achchhā jāma jaldī bāhir lāo, aur isē pahnāo; aur us-kē hāth-mē āgūthī, aur pāō-mē jūti dō; aur palē huē bachhrē-kū lā-kar zabḥ karō; ki ham khāwē aur khūshī manāwē; is-liyē ki yeh mērā bēṭā mar-gayā-thā, aur phir jiyā-hai; gum huā thā, aur milā hai.’ Aur woh khūshī karnā shurū kiē.

Aur us-kā barā bēṭā khēt-mē thā. Aur jab ā-kar ghar-kē nazdik pahunchā, rāg aur nāch-kī awāz sunā. Aur chhōkrō-mē-sē ēk-kū pās bulā-kar, ‘yeh kyā hai?’ pūchhā. Woh usē kahā ki, ‘tērā bhāī āyā hai, aur tērā ḥap, usē ṣaḥīḥ salāmat pānē-sē, palā-huā bachhrā zabḥ kiyā hai.’ Tab woh khafā huā, aur andar jānē na chāhā. Tab us-kā bāp bāhir ā-kar usē manāyā. Par woh jawāb-mē apnē bāp-kū kahā, ‘dēkh, itnē barsō-sē tērī khidmat kartā-hū, aur kabhī tērā ḥukm-udūl na kiyā, aur tū kabhī mujhē apnē dōstō-kē sāth khūshī manānē-kē liyē ēk bakrī-kē bachchē-kū na diyā. Par jab tērā yeh bēṭā, jō tērī zindagānī-kū kasbiyō-kē sāth khā gayā, sō āyā, tō us-kē liyē palē-huē bachhrē-kū zabḥ kiyā.’ Aur woh us-kū kahā ki, ‘ai larkē, tū hamēsha mērē pās hai, aur sab kuchh mērā hai, sō tērā hai. Par tērā yeh bhāī mar gayā thā, ab jiyā-hai; aur gum huā thā, milā hai; sō khūsh o khurram hōnā lāzim thā.’

As another specimen of Madras Dakhinī, I give the fable of the crane and the hawk, taken from Shakespear's grammar. The language is that illustrated by the foregoing grammatical sketch.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF MADRAS).

(From Shakespear's Grammar, 1843.)

بول گئے ہیں کہ ایک دھوبی کسی ندی کے کڑے اپنے دھندے
میں سڑک تھا - فور ہر دن ایک بغولے کو دیکھتا کہ وہ ڈھو کے
کنارے پر بیٹھتا فور چیکڑ میں کے کڈڑے چن کر کھاتا فور اُسپوچ
میر کرکو چپ رہتا فور وہاں سون اپنے گھونسلے کو اڑھکر چلے جاتا *

ایک دن ایک باشہ انچت آنکلیا فور ایک کٹے تیر کو شکار مار کر
تھوڑا کھایا فور باقی کا چھوڑ دیکر چل نکلیا * بغولہ یہ دیکھ لیکر
اپنے میں اے چنتا کر لیا کہ یہ پنچھی اتنا چھوٹا آچھہ کر آیسے
بڑے بڑے جانوران شکار مارتا ہے * میں اتنا موٹا آچھہ کر آیسے نجس
چارہ کھاتا ہوں * سو یہ میری کم بختی فور ہلکی پائیری کا کام
ہے * میں بھی کی آیسے بڑپنا نین جگاتا ہوں * اب سون میں
ایسے کڈڑے نین کھاونگا فور ایک دفعے کا آسمان پو پکھوٹا مارونگا *

* نظم *

جو کہ دھوان گھن ے اوپر جاوینگے
ابر میں پھر کھیکو وہ آوینگے
زندہ دِلان ہین سو گگن پر چڑھین
بل سُون اپن دِل ے او یہاں سُون اڑھین

یہہ سمجھہ لیکو اُنے کیڑے کھانا چھوڑ دیا ہور تیتہر کبوتر ے شکار
پو جینے لگیا * دھوبی باشہ کا بھی تماشا دیکھیا تھا ہور بغولہ کیڑے
کھانا چھوڑ دیکر کبوتر ے کدھن جھانستا ہے سو یہہ بھی دیکھہ لیکو
دنگ ہو گیا ہور تماشا دیکھنے لگیا * یکایک کبوتر وہاں آنکلیا ہور
بغولہ اڑھکر اُس کبوتر پو جھانسیا * کبوتر پانی ے کدھن ڈھک کر
ہور اُسے چوندی دیکر اُسکے آگے سُون پٹا تڑایا * بغولہ اُسپو تٹ کر
پانی ے کڑے پو گریا ہور اُسکے پران چیکڑ میں لوت پوت ہو گئے *
دھوبی آکر اُسے پکڑ لیا ہور گھر کدھن چل دیا * باٹ میں اُسکا
ایک توست ملکر پوچھیا کہ کیا ہے * دھوبی بولیا یہہ بغولہ ہے *
باشہ کا کام کرنے گئے لگن آپچ سپڑ پڑیا *

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF MADRAS).

(From *Shakespear's Grammar*, 1843.)

TRANSLITERATION AND TRANSLATION.

Bōl-gaē-haĩ ki, ĕk dhōbī kisī naddī-kē karkē
They-have-said that, a washerman a-certain river-of on-bank
 apnē dhandē-mē sarak thā, haur har din ĕk baghōlē-kū
his-own profession-in engaged was, and every day a crane
 dēkhtā ki, woh dhau-kē kinārē-pō baiṭhtā, haur chikar-mē-kē
he-used-to-see that, it stream-of bank-on used-to-sit, and mud-in-of
 kīrē chun-kar khātā, haur us-pō-ch ṣabr kar-kō
worms picked-up-having used-to-eat, and that-on-even patience made-having
 chup rahtā haur wahā-sū apnē ghūslē-kū urh-kar
silent used-to-remain, and there-from his-own nest-to flown-having
 chalē-jātā. Ēk din ĕk bāsha anchit ā-nikalyā, haur ĕk
used-to-go-away. One day a hawk suddenly came-forth, and a
 kattē titar-kū shikār mār-kar thōrā khāyā, haur bāqī-kā
plump partridge (as-)prey struck-having a-little ate, and the-rest-of
 chhōr-dē-kar chal-nikalyā. Baghōla yeh dēkh-lē-kar apnē-mē apē
left-having went-forth. The-crane this noticed-having himself-in himself
 chintā kar-liyā ki, 'yeh panchhī itnā chhōtā achh-kar
thinking made-for-himself that, 'this bird so small been-having
 aisē barē barē jānwarā shikār mār-tā-hai. Maĩ itnā mōtā
such big big creatures (as-)prey killing-is. I so stout
 achh-kar aisā najis chāra khātā-hū. Sō yeh mēri kambakhtī haur
been-having such filthy food eating-am. So this my bad-fortune and
 halkī pāērī-kā kām hai. Maĩ bhī kī aisā bar-panā naĩ
mean origin-of effect is. I also what such greatness not
 jagātā-hū? Ab-sū maĩ aisē kīrē naĩ khāūgā, haur ĕk
arousing-am? Now-from I such worms not will-eat, and one
 daf'ē-kā āsmān-pō pakhōtā mārūgā.
time-of heaven-on wing I-will-strike.

NAZM.
VERSE.

(Metre, — ◡ ◡ — — ◡ ◡ — — ◡ —.)

In the following verse, vowels are marked long or short as required by the metre.)

“Jō ki dhuwā̃ ghan-ke upar jāwēgē,
“When that smokes clouds-of above will-go,
 “Abr-mē phir kāhe-ku woh āwēgē?
“Cloud-in again why they will-come?
 “Zinda dilā̃ haī, so gagan-par charhē,
“Living hearts are, they heaven-on may-mount,
 “Bal-sū apan dil-ke o yhā-sū urhē.”’
“Force-by own heart-of they here-from may-fly.”’
 Yeh samajh-lē-kō unē kirē khānā chhōr-diyā, haur
This consideration-taken-having he worms to-eat abandoned, and
 titar kabūtar-kē shikār-pō japnē lagyā. Dhōbī
partridge pigeon-of prey-on to-lie-in-wait-for began. The-washerman
 bāsha-kā bhī tamāshā dēkhyā-thā, haur baghōla kirē khānā
the-hawk-of also the-exhibition seen-had, and the-crane worms to-eat
 chhōr-dē-kar , kabūtar-kē kudhan jhāstā-hai, sō yeh bhī
abandoned-having pigeon-of direction looking-eagerly-is, so this also
 dēkh-lē-kō dang hō-gayā, haur tamāshā dēkhnē lagyā.
watched-having surprised became, and the-exhibition to-watch began.
 Yakāyak kabūtar wahā̃ ā-nikalyā haur baghōla urh-kar us
All-at-once the-pigeon there came-forth and the-crane flown-having that
 kabūtar-pō jhāsyā. Kabūtar pānī-kē kudhan dhuk-kar
pigeon-on looked-eagerly. The-pigeon the-water-of direction turned-having
 haur usē chōdi dē-kar us-kē āgū-sū patṭā tuṛāyā.
and to-it evasion given-having it-of front-from collar broke (i.e. went-off).
 Baghōla us-pō tuṭ-kar pānī-kē karkē-pō giryā, haur us-kē
The-crane it-on swooped-having water-of edge-on fell, and it-of
 parā̃ chikar-mē lōt-pōt hō-gaē. Dhōbī ā-kar usē
feathers mud-in entangled became. The-washerman come-having it
 pakar-liyā, haur ghar kudhan chal-diyā. Bāt-mē us-kā ēk dōst
seized, and home direction went. Way-on him-of a friend
 mil-kō pūchhyā ki, ‘kyā hai?’ Dhōbī bōlyā, ‘yeh
met-having asked that, ‘what is?’ The-washerman said, ‘this
 baghōla hai. Bāsha-kā kām karnē gaē lagū apē-ch
crane is. Hawk-of business to-do going while he-himself-even
 sapaṛ-paryā.’
he-was caught.’

FREE TRANSLATION OF THE FOREGOING.¹

They have related that a washerman was engaged in his business on the bank of some river, and every day observed a crane which was seated on the side of the stream, and which picking up the worms from within the mud used to eat them, patiently remaining silent. Then flying thence it used to go to his own nest. One day a hawk came forth suddenly, and having struck as his prey a fine partridge, ate a little, and leaving the rest went away. On seeing this the crane took to thinking within himself, that 'this bird, being so small, hunts and kills such very large creatures; I, being so large, am in the habit of eating such filthy food: this is the effect of my want of fortune and meanness of origin. What! cannot I, too, rouse such greatness! From this time I will not eat such worms, and will for once strike my wing up to heaven.

VERSE.

"When the columns of smoke ascend above the clouds,
 "Why should they return with the showers?
 "They who are lively of heart will mount up to the firmament,
 "By the impulse of their heart alone they will fly hence above."

Having taken this fancy into his head he left off eating worms, and began to lie in wait for a partridge or pigeon. The washerman had witnessed the exhibition of the hawk, and that the crane, having abandoned eating worms, was looking eagerly towards a pigeon; at beholding which he was struck with surprise, and began to direct his attention to the spectacle. All at once the pigeon came there, and the crane taking wing was intent upon it. The pigeon directing her flight towards the water, and eluding the other, fled away from before him, but the crane, having made a swoop at her, fell slap on the shore of the water, and his wings became entangled in the mire. The washerman then came and seized him, and proceeded towards home. On the way a friend meeting him asked, 'what is this?' The washerman replied, 'this is a crane that was himself caught whilst attempting to do the deed of a hawk.'

¹ Shakespear's, with a few verbal alterations.

DAKHINĪ OF BERAR.

The Dakhinī of Berar in no way differs from that spoken in Madras, and specimens of it are not necessary. The same remark applies to the Dakhinī spoken in those districts of the Central Provinces which lie south of the Satpuras, and adjoin Berar and Hyderabad. Although, of course, no definite line can be drawn, we may take the Satpura range, and the connected hills, as the boundary between standard Hindōstānī and the Dakhinī variety.

VERNACULAR HINDŌSTĀNĪ.

The following account of the peculiarities of the Vernacular Hindōstānī of the Upper Doab and Western Rohilkhand is based on the specimens annexed. It will be noticed that many of them have been found to exist in the Hindōstānī of Gujarat and in Dakhinī.

PRONUNCIATION.—Vowels.—There is a strong tendency to prefer the letter *ē* to *ai*, and *ō* to *au*, thus, we have *pēr*, not *pair*, feet; *hē*, not *hai*, he is; *hē*, not *hai*, they are; *ōr*, not *aur*, and; *lōndā*, not *laundā*, a son; *dōr*, not *daur*, run. *Ōr*, and, is sometimes weakened to *ar*, and is then sometimes aspirated and becomes *har*. In Sahāranpur and Dehra Dun it becomes *hōr*. Similarly, *baith*, sit, becomes *baṭṭh*, which, in the second Meerut specimen, becomes *baṭṭ*. In other respects vowels are frequently interchanged. Thus we have both *kahā* and *kehā*, said, and *kuhānā*, to be called. The letter *i*, in an unaccented syllable, has become *a* in *sakārī*, a hunter; *maṭhāi*, sweetmeats. In *kaṭṭhā*, for *ikaṭṭhā*, in one place, an initial unaccented *i* has been elided. In *ak*, for *ki*, that, *i* has become *a*, and the vowel has been transposed. In *yādmī*, a man, the vowel *y* has been prefixed.

Consonants.—The influence of Pañjābī is evidenced by the strong preference shown for cerebral letters. The dental न *na*, when medial or final, often becomes the cerebral ण *ṇa*, and the dental ल *la*, when medial or final, often becomes the cerebral ऌ *ḷa*. The latter letter is unknown to standard Hindī, and to the more eastern dialects, but is common in Rājasthānī, Pañjābī, and Gujarātī. In the manuscripts received from the Upper Doab it is indicated by putting a dot under ल, thus, ल, but in printing the specimens I have followed the usual custom of writing ऌ. Examples of the employment of cerebral ण *ṇa* are *māṇas*, a man, for *mānus*; *apṇā*, own, for *apṇā*; *khōwaṇ*, to lose, for *khōnā*; *suṇaṇ*, to hear, for *sunṇā*. In *likar*, for *nikal*, come out, initial *n* has become a dental *l*, and *l* has become a cerebral *ṛ*. Examples of *ḷ* are *jaṅgaḷ*, a forest; *kōḷi*, the breast; *baḷad*, a bullock; *bāl*, hair. If the spelling of the specimens is to be trusted, the change of *l* to *ḷ* is not nearly so regular as that of *n* to *ṇ*. We often find dental *l* where we should expect the cerebral letter. Thus we have *milē-gi*, not *milḷē-gi*, she (*i.e.* it) will be got; *chalā*, not *chalḷā*, he went. Perhaps, however, this is due to carelessness in writing.

In standard Hindī and to the east, a medial ढ *ḍa* or ढ *ḍha* is regularly pronounced *ṛa* or *ṛha*. Thus, बड़ा *barā*, not बड़ा *baḍā*, great. In the Upper Doab, the *ḍa*-sound is often preserved. Thus, गढ़ी or गढ़ी (see below), not *gārī*, a cart; *baḍā*, not *barā*, great; *chadhṇā*, not *charhṇā*, to mount. I have, however, noted a few instances of *ṛ* such as *ghōṛā*, a horse; *chirṇyā*, a bird; but these may be slips of the pen on the part of the writer. The preference is certainly for the *ḍa* (or *ḍha*) sound.

One of the most marked tendencies of this dialect is to double a consonant after an accented long vowel. In this case the preceding long vowel is usually shortened, *i.e.* *ī* becomes *i*, *ū* becomes *u*, *ē* becomes *e*, and *ō* becomes *o*. The only apparent exception is *ā*, which *in writing* remains long. It is, however, in such cases pronounced short, not like the *u* in 'nut', but like *a* in the German word 'mann'. Thus the sound of the word *bāppū*, a father, might be represented in English (not Hunterian) spelling by

bappoo. So strong is this tendency to double consonants that even the *t* of the termination of the present participle is doubled after a long vowel. Examples of this doubling are *bāppū*, a father; *bāssanh*, a vessel; *gāḍḍē*, a cart; *pāttā*, obtaining (present participle of *pāṇā*); *jāttā*, going; *bhukkhā*, hungry; *beṭṭā*, a son; *khettō-mē*, in the fields; *dekkhā*, seen; *bhejjā*, sent; *roṭṭi*, bread; *chhoṭṭā*, small; *loggō-pē*, on people; *hottā*, becoming.

DECLENSION.—Nouns.—There is an oblique form singular of weak nouns which ends in *ō* or *ū*. Thus, *gharō-mē*, into the house; *gharū paṛ rahā*, he stayed at home; *gharō*, to the house. The oblique plural sometimes ends in *ū*, as in *mar^adū-kā*, of men; *betū-kā*, of daughters; *chokkhē yād^amyū-kā*, of good men. In one case, *chhol^akā-nē*, husks (Muzaffarnagar), we have an oblique plural in *ā* (as in Dakhinī). The nominative plural of feminine nouns in *i* ends in *ī*, as in *beṭṭī*, daughters.

The sign of the case of the agent is *nē* or *nē*. For the accusative-dative, we have *kē*, *kū* or *kō*, *nū* (a Pañjābī form), and *nē*. Examples are *bāp-kē*, (a son has been born) to (my) father; *Birbal-kū*, to Birbal; *bāppū-nū*, to a father; *chhol^akā-nē sūr khā-hē*, the swine are eating husks; *bandar-nē us-nē dēkh-liyā*, the monkey saw it; *maṭhāi-nē chhōṛ-dē*, (that) he should give up the sweetmeats. For the locative we have *pē* and *pa*, on; and for the ablative *settī*. In *beṭṭē-nē chalā-giyā*, the son went away (Muzaffarnagar), we have the agent case used with a neuter verb.

Pronouns.—The pronouns of the first and second persons are somewhat irregular. Their principal forms are as follows:—

	I.	Thou.
Sing. Nom.	<i>mē</i>	<i>tū</i>
Agent	<i>mē</i>	<i>tē</i>
Oblique	<i>majh, mujh</i>	<i>tajh, tujh</i>
Acc.-Dat.	<i>majhē, mujhē</i>	<i>tajhē, tujhē</i>
Genitive	<i>mērā</i>	<i>tērā</i>
Plur. Nom.	<i>ham</i>	<i>tam</i>
Agent	<i>ham-nē</i>	<i>tam-nē</i>
Oblique	<i>ham</i>	<i>tam</i>
Acc.-Dat.	<i>hamē</i>	<i>tamē</i>
Genitive	<i>hamārā, mhārā</i>	<i>tumhārā, thārā</i>

Note that in the singular these pronouns do not take *nē* in the case of the agent. Thus, *mē* (not *mē-nē*) *bhēj-diyā-thā*, I sent; *tē yā chāj kis-kē-tē lai?* from whose (house) did you take (i.e. buy) this thing?

The demonstrative pronouns have a feminine form in the nominative. They are as follows:—

	Nom. Masc.	Nom. Fem.
This,	<i>yū, yah</i>	<i>yā</i>
That, he, she, it,	<i>o, ō, oh</i>	<i>wā</i>

In other respects they are as in standard Hindī, except that the Nominative Plural of *ō* is *wē*.

Other pronominal forms are *ap^anā*, own; *jō, jōn*, who; *kōn* or *kē*, who?; *kē*, what? (both substantive and adjective); *kai*, how many?; *kō*, any one (obl. *kisī*); *jōn-sā*, *jō-kuchh*, whatever; *asā*, such; *ib*, now; *ibhī, ib-jā*, even now; *jib* is both 'when' and

‘then’ as elsewhere in Western Hindī dialects ; *jīb-jā̃*, thereon ; *whā̃*, *whā̃-sī*, there ; *jā̃*, where.

CONJUGATION.—Verb substantive.—The present is—

Sing.	Plur.
1. <i>hū̃</i>	<i>hē̃</i>
2. <i>hē</i>	<i>hō</i>
3. <i>hē</i>	<i>hē̃</i>

The past is *thā*, etc., as in the literary form of the dialect.

Active Verb.—The tense which in standard Hindī is mainly used as a present subjunctive, here often retains its original meaning of a present indicative. Thus, *mē̃ mārū̃*, I strike, or may strike.

The Present Definite is formed by conjugating this simple present (not the present participle) with the present tense of the verb substantive. Thus,—

Sing.	Plur.
1. <i>mārū̃-hū̃</i> , I am striking	<i>mārē̃-hē̃</i>
2. <i>mārē-hē</i>	<i>mārō-hō</i>
3. <i>mārē-hē</i>	<i>mārē̃-hē̃</i>

Sometimes the present participle is used as in the literary dialect. Thus, *kottā-hē*, he is becoming ; *jāttē-hē̃*, they are going.

The Imperfect is sometimes formed on the same principle as those on which the present definite is formed, substituting the past, for the present, tense of the verb substantive. Thus, *mē̃ mārū̃-thā*, or *mē̃ mār^atā thā*, I was striking. More usually, this tense is formed as in Rājasthānī and sometimes in Braj Bhākhā, by conjugating an oblique verbal noun in *ē*, with the past tense of the verb substantive. This form also occurs in the Magahī dialect of Bihārī. Thus, *mārē-thā*, I, thou, or he was striking, literally, was on striking ; *mārē-thē*, we, you, they were striking. Compare the Old English ‘was a-striking.’

Verbs whose roots end in a long vowel are contracted in the present and future. Thus, *khā̃-hē̃*, for *khāē̃-hē̃*, they eat ; *jāū̃gā*, for *jāū̃gā*, I shall go ; *khāgā*, for *khāēgā*, he will eat ; *khāgē*, we shall eat.

The Infinitive ends in *nā* (oblique *nē*), or *ṇ* (oblique the same). Thus, *khānā*, to eat, dative *khāṇē-kō*, for eating ; *khōwan*, to lose (note the inserted *w* after *ō*) ; *paṛan*, to fall ; *bharan-kō*, for filling.

The verb *kar^anā* makes its past participle *karā* or *kiyā*. Thus, *karā-hē*, or *kiyā-hē*, (I) have done (sin). *Jānā*, to go, has both *gayā* and the Pañjābī *giyā*. *Dharānā*, to place, has its past tense irregularly *dharyāyā*.

In one place the word for ‘it is proper’ is given as *chahāiyē*. In *maṭhāi kaḍh^aṇi chāhī*, he wished to take out the sweetmeats [literally, the sweetmeat to-be-taken-out (a gerundial adjective) was desired], we have an instructive illustration of the use of a desiderative verb.

In the second specimen from Meerut, we have an irregular conjunctive participle in *ū̃* which is borrowed from Rājasthānī. It is *batṭū̃* (for *batṭhū̃*), having sat.

We have an example of a potential passive in *kuhānā*, to be able to be called.

The usual negative is *nahē̃*, not. *Nē* and *nī* are also used. *Nī* appears to be used with the first person as in *mē̃ nī chālā*, I did not go, and *nē* with the third person as in *usē kō nē dētā*, no one used to give to him.

The first specimens of Vernacular Hindōstānī come from the District of Meerut.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MEERUT..

SPECIMEN I.

(G. R. Dampier, Esq., I.C.S., 1899.)

एक आदमी-के दो लोन्हे थे । उन-में-तें छोटे-नें अपने बाप-से-तुती कहा
ओ बाप तेरे मरे पिच्छे जो कुछ धन धरती मर्भे मिलेंगी वा इभी दे-दे ।
बाप-नें दोनों लोन्हों-को अपनी माया बाँट-दी । थोरे दिन पीछे छोटा भाई
अपणा सारा माल ले-के परदेस-में चला-गया और वहाँ बदमास्त्री-में अपना
नावा खोवण लगा । जब सारा धन सपड़-गया तो उस देस-में बहोत ठाडा
काळ पड़ण लगा । तो ओ गरीब हो-गया । फिर उन-नें उस देस-के एक
माणस-से-तुती जा-कर नोकरी माँगी । तो उस माणस-नें उसे जंगळ-में अपने
सूर चुगावण-की खातर भेजा । फिर उसे इतनी भूक लगी की जो घास
पात सूर खाँ-थे उन-ही-तें अपना पेट भरण-को तयार था । और किसी
माणस-नें उसे खाने-को नहीं दिया । जब उसे कुछ सोझी आई तो उस-नें
अपने मन-में कहा मेरे बाप-के धोरे बहोत नोकर हैं और वहाँ कुछ घाटा
नहीं है और मैं इस देस-में भुक्खा मरूँ-हूँ । मैं अब उठ-के अपने बाप-के धोरे
जाऊँ और उसे कहूँगा की ओ बाप मैं खुदा-के ओर तेरे रूबरू पाप करा-हे ।
अब मैं असा नहीं रहा की तेरा बेटा कुहाया जाऊँ । मर्भे अपना नोकर
कर-लो । ओ उठ-के अपने बाप-के धोरे गया । जब ओ अपने बाप-के घर-तें
दूर रहा-था तब उस-के बाप-नें उसे देखा और दया भी आ-गई । दोड़-के
उस-की कोळी भर-ली और पुचकारा और उस-का चुम्मा लिया । तो लोन्हे-नें
कहा ओ बाप मैं खुदा-के रूबरू ओर तेरे रूबरू पाप किया-हे । मैं अब असा
नहीं रहा जो तेरा बेटा कुहाया जाऊँ । फिर बाप-नें अपने नोकरों-से कहा
की सारों-में अच्छे लत्ते इस लड़के-को पहनाओ और उस-की अँगली-में गुन्टी
ओर पेर-में लुत्ता पहनाओ ओर एक ठाडा बहडा ला-के काटो । हम खाँगे

ओर खुसी मनावें । यू मेरा लोन्डा मर-गया-था ओर अब जी-गया । ओर खोया-गया-था ओर अब मिल-गया-हे । ओर आपस-में खुसी करण लगे ॥

ओर बडा भाई जंगळ-में था । जब जंगळ-तें घर-के धोरे आया तो उन-नें नाचण गावण-की वाज सुणी । फिर उन-नें एक नोकर-को बुला-कर पुँच्छा की या के बात हे । नोकर-नें उसे कहा की तेरा भाई घरों आया-हे ओर तेरा भाई जीता हुआ चला-आया । उस-की खुसी-में तेरे बाप-नें बहडा काटा-हे । इतनी बात सुण-के बडा भाई छोह-में आ-के घरों-में नहीं गया । फिर उस-के बाप-नें बहार आ-के उसे कहा तू भीतर चल । फिर उन-नें बाप-को जुबाब दिया की में घणें दिनों-से तेरी ठहल करूँ ओर कदी तेरे हुक्म बिना कोई काम नहीं करा । तो फिर भी डब-लो मभें एक बकरी-का बच्चा भी नहीं दिया जिसे में काट-के अपने यारों-का नोत्ता दूँ । पर जब यू तेरा लोन्डा आया जिन-नें तेरा धन कंचन्यों-में खो दिया तो इस-की खात्तर ठाडा बहडा मार-दिया । फिर बाप-नें बडे भाई-तें कहा की अरः लोन्डे तू धुर-तें मेरे धोरे रहा-हे ओर जो मेरा हे सो-ही तेरा हे । फिर न्यों चहाइये की हम मिल-के शादी करें । तेरा भाई मरा-हुआ जी-गया । ओर खोया-गया-था ओर अब मिला-हे ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MEERUT.

SPECIMEN I.

(G. R. Dampier, Esq., I.C.S., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk ādāmī-kē dō lōṇḍē thē. Un-mē-tē chhōtē-nē ap^anē
One man-of two sons were. Them-in-from the-younger-by his-own
 bāp-settī kahā, 'O bāp, tērē marē pichchhē jō-kuchh dhan
father-to it-was-said, 'O father, thy death after whatever property
 dhar^atī majhē milēgī, wā ibhī dē-dē.' Bāp-nē dōṇō
land to-me will-be-given, that now give.' The-father-by the-two
 lōṇḍō-kō ap^anī māyā bāt^a-dī. Thōrē din pichhē
sons-to his-own property was-divided-(and-)given. A-few days after
 chhōtā bhāi ap^anā sārā māl lē-kē par-dēs-mē
the-younger brother his-own all property taken-having foreign-land-into
 chalā-gayā, ōr wahā bad-māssī-mē ap^anā nāwā khōwaṇ lagā. Jib
went-away, and there evil-conduct-in his-own goods to-lose began. When
 sārā dhan sapar-gayā, tō us dēs-mē bahōt thāḍā kāl paraṇ
all property was-spent, then that country-in very mighty famine to-fall
 lagā; tō ō garib hō-gayā. Phir un-nē us dēs-kē ēk
began; then he poor became. Then him-by that country-of one
 māṇas-settī jā-kar nōk^arī māgī. Tō us māṇas-nē usē
man-to gone-having service was-prayed-for. Then that man-by as-for-him
 jaṅgal-mē ap^anē sūr chugāwaṇ-kī-khāttar bhējā. Phir usē
forest-in his-own swine feeding-of-for it-was-sent. Then to-him
 it^anī bhūk lagī kī jō ghās pāt sūr khā-thē
so-much hunger-by was-attached that what grass leaves the-swine eating-were
 un-hī-tē ap^anā pēt bharāṇ-kō tayār thā; ōr kisī māṇas-nē usē
them-with his-own belly filling-for ready he-was; and any man-by to-him
 khānē-kō nahī diyā. Jib usē kuchh soddhī āī, tō us-nē
eating-for not was-given. When to-him some sense came, then him-by
 ap^anē man-mē kahā, 'mērē bāp-kē dhōrē bahōt nōkar hē, ōr
his-own mind-in it-was-said, 'my father-of near many servants are, and

wahā kuchh ghātā nahī hē; ōr mē is dēs-mē bhukkhā.
there anything wanting not is; and I this country-in hungry
 marū-hū. Mē ab uṭh-kē apṇē bāp-kē dhōrē jāū ōr
dying-am. I now arisen-having my-own father-of near (will-)go and
 usē kahūgā kī, “Ō bāp, mē Khudā-kē ōr tērē rūbārū pāp
to-him I-will-say that, “O father, by-me God-of and of-thee before sin
 karā-hē. Ab mē asā nahī rahā kī tērā bēṭā kuhāyā-jāū.
been-done-is. Now I such not remained that thy son called-I-may-be.
 Majhē apṇā nōkar kar-lō.” Ō uṭh-kē apṇē bāp-kē
Me thy-own servant appoint.” He arisen-having his-own father-of
 dhōrē gayā. Jib ō apṇē bāp-kē ghar-tē dūr rahā-thā,
near went. When he his-own father-of house-from far-off remained-was,
 tab us-kē bāp-nē usē dēkhā ōr dayā bhī ā-gai. Dōṛ-kē
then his father-by as-for-him it-was-seen and pity also came. Run-having
 us-kī kōḷī bhar-li, ōr puch^akārā, ōr us-kā chumbhā
him-of embrace was-filled-and-taken, and he-was-kissed, and him-of kiss
 liyā. Tō lōndē-nē kahā, ‘Ō bāp, mē Khudā-kē rūbārū
was-taken. Then the-son-by it-was-said, “O father, by-me God-of before
 ōr tērē rūbārū pāp kiyā-hē. Mē ab asā nahī rahā jō
and thee-of before sin been-done-is. I now such not remained that
 tērā bēṭā kuhāyā-jāū.’ Phir bāp-nē apṇē nōkār-sē kahā
thy son called-I-may-be.’ Again the-father-by his-own servants-to it-was-said
 kī, ‘sārō-mē achchhē lattē is laṛ^akē-kō parhāō, ōr us-kī āḡ^ali-mē
that, “all-in good clothes this son-to clothe, and his finger-on
 gunṭṭhī ōr pēr-mē juttā parhāō; ōr ēk ṭhādā bah^aḍā lā-kē
a-ring and feet-on shoes clothe; and one fine calf brought-having
 kāṭō. Ham khāgē ōr khusī manāwē. Yū mērā
slaughter. We shall-eat and merriment shall-celebrate. This my
 lōndā mar-gayā-thā, ōr ab jī-gayā; ōr khōyā-gayā-thā, ōr ab
son dead-gone-was, and now alive-went; and lost-gone-was, and now
 mil-gayā-hē.’ Ōr āpas-mē khusī karan lagē.
found-gone-is.’ And themselves-among merriment to-make (they-)began.

Ōr badā bhāī jaṅgal-mē thā. Jab jaṅgal-tē ghar-kē
And the-elder brother forest-in was. When forest-from house-of
 dhōrē āyā tō un-nē nāchan gāwan-kī wāj sunī. Phir
near he-came then him-by dancing singing-of sound was-heard. Then
 un-nē ēk nōkar-kō bulā-kar pūchchhā kī, ‘yā kē bāt
him-by one servant-to called-having it-was-asked that, “this what matter
 hē?’ Nōkar-nē usē kahā kī, ‘tērā bhāī gharō
is?’ The-servant-by to-him it-was-said that, “thy brother to-the-house

āyā-hē, ōr tērā bhāi jītā-huā chalā-āyā; us-kī khusī-mē tērē
come-is, and thy brother alive-been arrived; this-of happiness-in thy
 bāp-nē bah^adā kātā-hē.' It^anī bāt sun-kē badā
father-by calf slaughtered-is.' *So-much talk heard-having the-elder*
 bhāi chhōh-mē ā-kē gharō-mē nahī gayā. Phir us-kē bāp-nē
brother wrath-in come-having house-into not went. Then his father-by
 bahār ā-kē usē kahā, 'tū bhītar chal.' Phir un-nē
outside come-having to-him it-was-said, 'thou inside go.' *Then him-by*
 bāp-kō jubāb diyā kī, 'mē ghañē dinō-sē tērī ṭahal
the-father-to answer was-given that, 'I many days-from thy service
 karū, ōr kadī tērē hukm-binā kōī kām nahī karā; tō
do, and ever thy order-without any work not was-done; yet
 phir-bhī ib-lō majhē ēk bak^ari-kā bachchā bhī nahī diyā,
again-even now-up-to to-me one she-goat-of young-one even not was-given,
 jisē mē kāṭ-kē ap^anē yārō-kā nottā dū. Par jib
which I slaughtered-having my-own friends-of feast I-may-give. But when
 yū tērā lōndā āyā, jin-nē tērā dhan kañchanyō-mē khō-diyā,
this thy son came, whom-by thy fortune harlots-among was-wasted-away,
 tō is-kī khāttar ṭhādā bah^adā mār-diyā.' Phir bāp-nē
then this-one-of for the-fine calf was-killed.' *Again the-father-by*
 badē bhāi-tē kahā kī, 'arah lōndē, tū dhur-tē mērē dhōrē
elder brother-to it-was-said that, 'O son, thou long-from my near
 rahā-hē, ō jō mērā hē sō-hī tērā hē. Phir nyō
remained-art, and what mine is that-very thine is. Yet thus
 chahāiyē kī ham mil-kē śādī karē; tērā bhāi
it-behoved that we united-having rejoicing should-make; thy brother
 marā-huā, jī-gayā; ōr khōyā-gayā-thā, ōr ab milā-hē.'
dead-was, alive-went; and lost-gone-was, and now found-is.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDOSTĀNĪ.

DISTRICT, MEERUT.

SPECIMEN II.

A FOLK-SONG.

(Sis Rām Brāhmaṇ.)

क्यों धक्के खाता	फिरे भरम-के ठट्टू ।
जो लिखा करम-का	मिल-जागा घर बट्टू ॥
क्यों सिर-पे जटा	बाँध-के बाँध लड़ चुन्ड्या ।
रहाँ सँकड़ों मुन्ड	मुँडा-के मर-गय मुन्ड्या ॥
क्यों दिया काख-में	तुम्बी कुत्तक कुन्ड्या ।
क्यों मुँह-के चाळ	लपेट बण-गय डुन्ड्या ॥
दिल साफ नहीं	तो तुम हो नौखट्टू ।
जो लिखा करम-का	मिल-जागा घर बट्टू ॥
क्यों भसम रमावे	क्यों ओढ़े म्रिग-छाला ।
क्यों पहर कांठ-में	फिरे काठ-की माला ॥
क्यों फुँक-फुँक-के किया	आग-माँह तन काला ।
प्रभु-से मिलणे-का हे	एक पंथ नीराला ॥
गफलत-का परदा	खोल-दे काणे मट्टू ।
जो लिखा करम-का	मिल-जागा घर बट्टू ॥
क्यों जँची आवाज-से	जा-के अलख जगावे ।
ओ सोवे तो फिर	कोण जगाणे पावे ॥
तू बजा-के चिमटा	किस-कु घोर सुनावे ।
ओ घट-घट-की सुनता-हे	बेद न्योँही गावे ॥
माँगण-की तस्याँ	माँग उतणी-के मट्टू ।
जो लिखा करम-का	मिल-जागा घर बट्टू ॥

जो पावेगा सो	घर बैठे-ही पावेगा ।
बण-बण-के भटके-से	कुछ हाथ नहीं आवेगा ॥
जो सत-की मिहनत	कर-कर-के खावेगा ।
उस-के बेड़े-को	अलख पार लँघावेगा ॥
कहे सिस-राम मेरे	लगा ग्यान-का चट्टू ।
जो लिखा करम-का	मिल-जागा घर बट्टू ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MEERUT.

SPECIMEN II.

A FOLK-SONG.

(Sis Rām Brāhmaṇ.)

TRANSLITERATION AND TRANSLATION.

Kyō dhakkē khātā phirē bharama-kē taṭṭū ?
Why pushes eating wanderest-thou deluded-having-become O-pony ?

Jō likhā karama-kā mila-jāgā ghara baṭṭū.
What written fate-of will-be-got at-home sitting.

Kyō sira-pē jaṭā bādha-ke bādha-lāi chundyā ?
Why head-on matted-hair tied-having bindest-thou a-top-knot ?

Yhā sēkarō munda mūdā-ke mara-gaya mundyā.
Here hundreds head shaved-having died ascetics.

Kyō diyā kākha-mē tumḥi kuttaka kundyā ?
Why was-placed armpit-in gourd mace cup ?

Kyō mūha-kē chāḷa lapēṭa baṇa-gaya Dundyā ?
Why mouth-of fine-cloth having-wrapped becamest(-thou) a-Jain ?

Dila sāpha nahī tō tuma hō nīkhaṭṭū.
Heart clean not then you are worthless.

Jō likhā karama-kā mila-jāgā ghara baṭṭū.
What written fate-of will-be-got at-home sitting.

Kyō bhasama ramāwē kyō ōṛhē mriga-chhālā ?
Why ashes dost-thou-put why dost-thou-wear deer-skin ?

Kyō pahara kaṇṭha-mē phirē kāṭha-kī mālā ?
Why wearing neck-on dost-thou-wander wood-of necklace ?

Kyō phūka-phūka-kē kiyā āga-māha tana kālā ?
Why burnt-burnt-having was-made fire-in body black ?

Prabhu-sē milanē-kā hē ēka pantha nīrālā.
God-with meeting-of is one path separate.

Gaphalata-kā paradā khōla-dē kānē maṭṭū !
Negligence-of the-veil open O-one-eyed vain-one !

Jō likhā karama-kā mila-jāgā ghara baṭṭū.
What written fate-of will-be-got at-home sitting.

Kyō ūchī āwāja-sē jā-kē alakha jagāwē?
Why high voice-with gone-having God dost-thou-awaken?
 Ō sōwē tō phira kōṇa jagānē pāwē?
He sleeps then again who to-awaken is-able?
 Tū bajā-ke chimaṭā kisa-ku ghōra sunāwē?
Thou sounded-having tongs whom a-voice art-thou-causing-to-hear?
 Ō ghata-ghata-kī sunatā-hē, bēda nyōhī gāwē.
He heart-heart-of (-voice) hearing-is, veda thus-even sings.
 Māgaṇa-kī taryā māga, utaṇī-kē maṭṭū!
Asking-of the-manner ask, barren-woman-of O-vain-one!
 Jō likhā karama-kā mila-jāgā ghara baṭṭū.
What written fate-of will-be-got at-home sitting.
 Jō pāwēgā sō ghara bēṭhē-hī pāwēgā.
What thou-wilt-get that at-home sitting-even thou-wilt-get.
 Baṇa-baṇa-kē bhataṭakē-sē kuchha hātha nahī āwēgā.
Forest-forest-of wandering-from anything hand not will-come.
 Jō sata-kī mihanata kara-kara-kē khāwēgā,
Who truth-of labour done-done-having will-eat,
 Usa-kē bēṛē-kō alakha pāra lāghāwēgā.
Him-of the-raft God across will-take-over.
 Kahe Sisa-Rāma mērē lagā gyāna-kā chaṭṭū.
Saith Sis-Rām mine became knowledge-of the-plaything.
 Jō likhā karama-kā mila-jāgā ghara baṭṭū.
What written fate-of will-be-got at-home sitting.

In the above the word *baṭṭū* is altered, for the sake of rhyme, from *baṭṭhū*, i.e. *baṭṭhū*, a Rājasthānī form of the conjunctive participle.

FREE TRANSLATION OF THE FOREGOING.

Why, thrust here and there, dost thou, O horse, wander about in illusion? That which is written in thy fate will come equally certainly to thee, though thou sit at home.

Why dost thou tie up thy matted hair, why dost thou bind the topknot (of a *faqīr*)? In this world have hundreds of shaveling ascetics shaved their heads and died. Why holdest thou under thine arm the ascetic's gourd and mace and cup? Why wrappest thou (an insect-strainer of) fine cloth before thy mouth, and becomest thou a Jain? If the heart be not clean then art thou worthless. That which is written in thy fate will come equally certain to thee, though thou sit at home.

Why dost thou cover thy body with ashes, and why dost thou wear the ascetic's deer-skin? Why dost thou wander about with a wooden rosary around thy neck? Why dost thou torture thyself, and burn thy body black in the fire? There is but one

and one only path for finding the Lord. O one-eyed Vain One, tear the veil of ignorance from off thy face. That which is written in thy fate will come equally certain to thee, though thou sit at home.

Why with loud cries dost thou endeavour to awaken the Invisible One? If He sleeps, then who is there who can awaken Him? When thou soundest thy tongs, to whom art thou addressing thy cries? It is the voice of each heart that He heareth, as is sung in the Vēdas themselves. O thou Vain One, Son of a Barren Woman, ask thou the manner of asking. That which is written in thy fate will come equally certain to thee, though thou sit at home.

What thou wouldst get, that wilt thou get if thou sit at home. Naught will come to thee from wandering through the forests. Who eateth the fruit of honest labour, his raft will the Invisible One guide over the ocean of existence. Saith Sis-Rām, 'to me hath fallen the (excellent) toy of knowledge. That which is written in my fate will come equally certain to me, though I sit at home.'

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MEERUT.

SPECIMEN III.

A FOLK-TALE.

(G. R. Dampier, Esq., I.C.S., 1899.)

एक दिन अकबर बादसा-नेँ बीरबल-तेँ पुच्छा ओ बीरबल तू हमें बळद-का दूध ला-दे ओर नहीं तेरी खाल कढवाई जागी । बीरबल-कुँ बहोत रंज हुआ ओर हुन्तर आण-के अपने घरूँ पड़-रहा । बीरबल-की लोन्डी-नेँ अपने मन-में कहा की आज तो मेरा बाप बहोत सोच-में पड़ा-हे । आज के जाणे इस-का के ठब हुआ । जब उन-नेँ अपने बाप-कुँ पुच्छा अरे बाप आज तेरा के ठब हे । बीरबल-नेँ कहा की बेटी कुछ ना हे । फेर लोन्डी-नेँ पुच्छा की पिता अपने मन-का भेद बताणा चाहंये । जब उन-नेँ कहा की बादसा-नेँ कहा की के-तो बळद-का दूध ला-दे नहीं तभोँ कोल्ह-में पिळवाजंगा । मेरे-तेँ कुछ नहीं कहा गया ओर हाम्मी भर-के आया-हूँ ओर कुछ राह नहीं पात्ता । लोन्डी-नेँ कहा की पिता-जी या तो कुछ-भी बात नाँ हे । तूम बेफिकर रहो । बीरबल उठ खड़ा हुआ ॥

खेर जब तड़का हुआ तो उस लोन्डी-नेँ के काम करा की अपना सब सिंगार करा ओर बहोत अच्छी पुसाक पहर-के ओर कुछ कपड़े हाथ-में ले-के बादसा-के किले-के आगे-कुँ लिकड़ जमना-पर गई । बादसा किले-पे चढ-के जमना-की सेल कर-रहे-थे । अकबर-नेँ देखा की बीरबल-की लोन्डी लत्ते धो-रही-हे । बादसा-नेँ लोन्डी-तेँ पुच्छा की ए लोन्डी आज क्यों तड़की-ही-तड़क लत्ते धोवण आई-हे । जब उस लोन्डी-नेँ कहा की बादसा आज मेरे बाप-के लड़का हुआ-हे । बादसा-नेँ कोह-में आ-के कहा की अरी लोन्डी भला कहीं मरदूँ-के भी लोन्डे होते सुणे हैं । लोन्डी-नेँ कहा की बादस भला कहीं

बऊद-के भी दूध होता सुणा-हे । जिव बादसा-कूँ कुछ बोल नहीं आया ओर लोन्डी-कूँ कह-दिया की तड़के-ही-तड़क वीरबल-कूँ कचहड़ी-में भेज-दे ॥

वीरबल तड़के-ही कचहड़ी-में गया । बादसा-नेँ पुच्छा की वीरबल लाया बऊद-का दूध । वीरबल-नेँ कहा की बादसा सलामत में तो कल तड़के-ही लोन्डी-के हाथ भेज दिया-था । बादसा-कूँ कुछ बोल न आया ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MEERUT.

SPECIMEN III.

A FOLK-TALE.

(G. R. Dampier, Esq., I.C.S., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk din Ak^abar Bād^asā-nē Bīr^abal-tē puchchhā, ‘ Ō Bīr^abal,
One day Akbar the-Emperor-by Bīr^abal-to it-was-asked, ‘ O Bīr^abal,
 tū hamē baḷad-kā dūdh lā-dē, ōr nahī tēri khāl kaḍh^awāi jāgī.’
thou to-me bullock-of milk bring, and not thy skin flayed shall-go.’
 Bīr^abal-kū bahōt rañj huā ōr huntar ān-kē ap^anē
Bīr^abal-to great anxiety became and therefrom come-having his-own
 gharū paṛ-rahā. Bīr^abal-kī lōndī-nē ap^anē maṇ-mē kahā
in-house lay-down. Bīr^abal-of daughter-by her-own mind-in it-was-said
 kī, ‘ āj tō mērā bāp, bahōt sōch-mē paṛā-hē. Āj kē
that, ‘ today indeed my father great anxiety-in fallen-is. Today who
 jānē is-kā kē ḍhab huā.’ Jib un-nē ap^anē bāp-kū
knows this-man-of what manner became.’ Then her-by her-own father-to
 puchchhā, ‘ arē bāp, āj tērā kē ḍhab hē?’ Bīr^abal-nē
it-was-inquired, ‘ O father, today thy what manner is?’ Bīr^abal-by
 kahā kī, ‘ bēṭī, kuchh nā hē.’ Phēr lōndī-nē
it-was-said that, ‘ daughter, anything not is.’ Again the-daughter-by
 puchchhā kī, ‘ pitā, ap^anē man-kā bhēd batānā chāh^ayē.’
it-was-asked that, ‘ father, thy-own mind-of secret to-show is-necessary.’
 Jib un-nē kahā kī, ‘ Bād^asā-nē kahā kī, “ kē-tō
Then him-by it-was-said that, ‘ the-Emperor-by it-was-said that, “ either
 baḷad-kā dūdh lā-dē, nahī tajhē kōlhū-mē piḷ^awāūgā.”
bullock-of milk bring, (or-)not thee the-mill-in I-shall-cause-to-be-pressed.”
 Mērē-tē kuchh nahī kahā gayā, ōr hāmmī-bhar-kē āyā-hū, ōr
Me-by anything not said went, and agreed-having come-I-am, and
 kuchh rāh nahī pāttā.’ Lōndī-nē kahā kī, ‘ pitā-jī,
any way not I-(am-)getting.’ The-daughter-by it-was-said that, ‘ father,

yā tō kuchh-bhī bāt nā̃ hē. Tum bē-phikar rahō.
this incl^d any-even thing not is. Thou without-anxiety remain.
 Bīr^abal uth kharā huā.
Bīrbal having-arisen standing-up became.

Khēr, jib tar^akā huā, tō us lōndī-nē kē kām karā, kī
Well, when dawn became, then that girl-by what deed was-done, that
 ap^anā sab singār karā ōr bahōt achchhī pusāk pahar-kē,
her-own all adornment was-made and very good dress put-on-having,
 ōr kuchh kap^arē hāth-mē lē-kē, Bād^asā-kē kilē-kē āgē-kū
and some clothes hand-into taken-having, the-Emperor-of fort-of before-to
 likar Jam^anā-par gai. Bād^asā kilē-par chadh-kē
coming-out the-Jamnā-to went. The-Emperor the-fort-on mounted-having
 Jam^anā-kī sēl kar-rahē-thē. Ak^abar-nē dēkhā kī Bīr^abal-kī
the-Jamnā-of survey making-was. Akbar-by it-was-seen that Bīrbal-of
 lōndī lattē dhō-rahī-hē. Bād^asā-nē lōndī-tē puchchhā
the-daughter clothes washing-is. The-Emperor-by the-girl-from it-was-asked
 kī, 'ē lōndī, āj kyō tar^akē-hī-tarak lattē dhōwaṇ
that, 'O girl, today why very-early-in-the-morning clothes to-wash
 āī-hē?' Jib us lōndī-nē kahā kī, 'Bād^asā, āj
come-art-thou?' Then that daughter-by it-was-said that, 'Emperor, today
 mērē bāp-kē lar^akā huā-hē.' Bād^asā-nē chhōh-mē ā-kē
my father-to son has-been.' The-Emperor-by wrath-in come-having
 kahā kī, 'arī lōndī, bhalā, kahī mar^adū-kē bhī lōndē hōtē
it-was-said that, 'O girl, well, ever men-to also sons being-born
 sunē-hē.' Lōndī-nē kahā kī, 'Bād^asā, bhalā; kahī baḷad-kē
heard-are.' The-girl-by it-was-said that, 'Emperor, well, ever bullock-of
 bhī dūdh hōtā sunā-hē?' Jib Bād^asā-kū kuchh bōl nahī āyā. Ōr
also milk being heard-is?' Then the-Emperor-to any talk not came. And
 lōndī-kū kah-diyā kī, 'tar^akē-hī-tarak Bīr^abal-kū kachah^ari-mē
the-girl-to it-was-ordered that, 'early-in-the-morning Bīrbal court-into
 bhēj-dē.'
send.'

Bīr^abal tar^akē-hī kachah^ari-mē gayā. Bād^asā-nē
Bīrbal early-in-the-morning the-court-in went. The-Emperor-by
 puchchhā kī, 'Bīr^abal, lāyā baḷad-kā dūdh?' Bīr^abal-nē
it-was-asked that, 'Bīrbal, broughtest(-thou) bullock-of milk?' Bīrbal-by
 kahā kī, 'Bād^asā, salāmat, mē tō kal
it-was-said that, 'Emperor, peace(-be-unto-thee), by-me indeed yesterday
 tar^akē-hī lōndī-kē hāth bhēj-diyā-thā.' Bād^asā-kū
in-the-morning the-daughter-of hand(-by) (it-)sent-was.' The-Emperor-to
 kuchh bōl na āyā.
any talk not came.

FREE TRANSLATION OF THE FOREGOING.

One day the Emperor Akbar told Birbal to bring him some bullock's milk, 'otherwise,' said he, 'I shall have you flayed alive.'¹ Filled with anxiety as to how he was to comply with this order, Birbal went home and lay down on his bed. His daughter wondered at his condition, and asked him what was the matter. 'Nothing,' said he. She persisted in enquiring the secret cause of his evident trouble, and at length he said to her, 'the Emperor has ordered me to bring him some bullock's milk, "or else," says he, "I'll have you squeezed in an oil-press." I had no reply to make, and I have come home after having accepted the task.' Said she, 'Father, this is a matter of very slight importance. Don't worry about it.' So Birbal got up and went about his daily business.

Well, early next morning, what did this girl do but dress herself up in all her ornaments and fine apparel, and carry a lot of soiled clothes down to the bank of the Jamna, where it flowed below the Emperor's fort. The Emperor was taking a walk on the battlements and saw Birbal's daughter washing clothes in the river. 'My girl,' said he, 'why have you come out to wash clothes so early in the morning?' 'Your Majesty,' she replied, 'because my father was brought to bed of a son this morning.' This made the Emperor angry, and he cried, 'you impudent girl, well, upon my word, who ever heard of men having babies?' She answered, 'well, upon my word, your Majesty, who ever heard of bullocks giving milk?' The Emperor had no reply to make to this retort, so he simply told her to tell her father to come to court the first thing the next morning.

Early next morning Birbal appeared in court, and the Emperor asked him if he had brought the bullock's milk. He replied, 'your Majesty, peace be upon you, I sent it yesterday by my daughter's hand.' The Emperor had no reply to make to this.

¹ The procedure of this operation is to put the sufferer into an oil-press, and squeeze him out of his skin. Hence Birbal's reference to it later on. Birbal, as court-jester, should have made some witty retort, and thus got out of the difficulty. His ready tongue failed him on this occasion.

The language of the District of Muzaffarnagar is practically the same as that of Meerut. This will be evident from the following specimens, one of which is a portion of the Parable, while the other is a folk-tale.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MUZAFFARNAGAR.

SPECIMEN I.

एक यादमी-के दो बेटे थे । उन-में-ते छोटे-ने बापू-ते कहा अक बापू जोण-सा हिस्सा माल-में-ते मेरे बाँटे आवे-हे ओह मुझे दे । जिव उस-ने माल उन्हें बाँट दिया छोटे बेटे-ने थोड़े दिन प्राक्के सब कट्टा कर-के दूर मुलक-में चला गया ओर वहाँ-सी अपना माल लुचपने-में खो-दिया । जिव जाँ ओह सारा खरच-में आ-लिया जिव उस मुलक-में काल पड़-गिया ओर ओह भुक्का हो-गिया । जिव-जाँ उस मुलक-में एक साइकार-के जा लगा । उस-ने अपने खेतों-में सूर चुगावण भेजा । उसे यह चाहणा थी अक जोण-सी छोलकाँ-ने सूर खाँ-हैं उन-ते अपना पेट भर-लूँ । वैं भी उसे को ने देता । जिव सोधी-में आ-के केहा अक मेरे बापू-के कितने नौकरोँ-कूँ रोटी मिलें-हैं अर मैं भुक्का मरूँ । मैं उठ-के अपने बापू धोरे जाऊँगा अर उस-से कहूँगा हे बापू मैं असमान की अर तेरे हजूर-की बड़ी खता करी । अब मैं इस जोगा नहीं रहा अक तेरा बेटा कुहाजँ । मुझे अपने नौकरोँ-में-ते एक-की ढाल बना ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MUZAFFARNAGAR.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk yād^amī-kē dō bettē thē. Un-mē-tē chhotṭē-nē bāppū-tē
One man-of two sons were. Them-in-from the-younger-by the-father-to
 kahā ak, 'bāppū, jōn-sā hissā māl-mē-tē mērē bātē
it-was-said that, 'father, whatever share property-in-from my in-share
 āwē-hē oh mujhē dē.' Jib us-nē māl unhē bāt diyā,
is-coming that to-me give.' When him-by property to-them dividing was-given,
 chhotṭē bettē-nē thōrē din pāchhē sab kaṭṭhā kar-kē dūr
the-younger son-by a-few days after all together made-having distant
 mulak-mē chalā-gayā, or whā-sī ap^anā māl luch^apanē-mē
country-into it-was-gone-away, and there his-own property debauchery-in
 khō-diyā. Jib-jā oh sārā kharach-mē ā-liyā, jib us
was-wasted-away. When that all expenditure-in was-brought, then that
 mulak-mē kāl paṛ-giyā, or oh bhukkā hō-giyā. Jib-jā us
country-in famine fell, and he hungry became. Then that
 mulak-mē ēk sāhukār-kē jā lagā. Us-nē
country-in one rich-man-to going got-himself-engaged. Him-by
 ap^anē khetṭō-mē sūr chugāwan bhejjā. Usē yah chāh^anā thī
his-own fields-in swine to-feed he-was-sent. To-him this desire was
 ak, 'jōn-sī chhol^akā-nē sūr khā^a-hē un-tē ap^anā pēt
that, 'whatever husks swine are-eating those-with my-own belly
 bhar-lī.' Wē bhī usē kō nē dētā. Jib sōdhī-mē
I-may-fill.' Those even to-him anyone not used-to-give. Then sense-in
 ā-kē kehā ak, 'mērē bāppū-kē kit^anē
come-having it-was-said(-by-him) that, 'my father-of how-many
 nauk^arō-kū roṭṭī milē-hē, ar mē bhukkā marū. Mē uṭh-kē
servants-to bread is-given, and I hungry die. I arisen-having
 ap^anē bāppū dhōrē jāūgā ar us-sē kahūgā, "hē bāppū, mē
my-own father near will-go and him-to will-say, "O father, by-me
 As^amān-kī ar tērē hajūr-kī baṛī khatā kari, ib mē is
Heaven-of and thy presence-of great sin was-done, now I this-for

jōgā nahī rahā ak tērā beṭṭā kuhāũ. Mujhē apṇē
worthy not remained that thy son I-may-be-called. Me thy-own
 naukṛō-mē-tē ēk-kī dhāl banā.”’
servants-in-from one-of like make.”’

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MUZAFFARNAGAR.

SPECIMEN II.

A FOLK-TALE.

एक सकारी छोटे मुँह-के बासन्ह-में थोड़ी मठाई घाल-के जंगल-में बोझा-बोझा धरयाया । एक बन्दर-ने उस-ने देख-लिया । धीरे गया । मठाई देखी । जिम्मी बासन्ह-में हाथ दे-दिया और मुट्ठी भर-के मठाई काठणी चाही । डब जाँ लिकड़े तो किस ढाल लिकड़े । न-तो बर्तन का मुँह चौड़ा होता-हे और न ओह मुट्ठी खोलता-हे । न-तो ओह लोभ-ते हटता न-तूँ उसे अकल रस्ता बताती अक मठाई-ने छोड़-दे और अपणी जान बचाने । होते होते यह हुआ अक सकारी आ-गया हर बन्दर पकड़-लिया । नेठम याही हाल उन लोगोँ-पे हे जो माल-के लोभ-में पड़-जाते-हैं । अखीर-में उन्हें बड़ा सकारी मौत गिरफदार कर-के ले-जाता-हे ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MUZAFFARNAGAR.

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ēk sakāri chhottē mūh-kē bāssanh-mē thōri mathāi ghāl-kē
One hunter small mouth-of vessel-in some sweetmeat put-having
 jaṅgal-mē bollā-bollā dharyāyā. Ēk bandar-nē us-nē dēkh-liyā. Dhōrē
forest-in silently placed. One monkey-by that was-seen. Near
 gayā. Mathāi dekkhi. Jibhi bāssanh-mē hāth dē-diyā, ōr
he-went. Sweets he-saw. Then-even vessel-in hand was-put, and
 muṭṭhi bhar-kē mathāi kāḍh^anī chāhi. Ib-jā lik^arē, tō
fist filled-having sweets to-take-out desired. Now it-may-come-out, then
 kis dhāl lik^arē. Na-tō bartan-kā mūh chaurā
what manner it-may-come-out. Not-either vessel-of mouth wide
 hottā-hai, ōr na oh muṭṭhi khōl^atā-hē. Na tō oh lōbh-tē
becomes, and not he fist opening-was. Not either he avarice-from
 haṭ^atā, na tū usē akal rastā batātī, ak miṭhāi-nē
would-withdraw, not or to-him wisdom a-way would-tell, that sweets
 chhōr-dē, ōr ap^anī jān bachāwē. Hottē-hottē
he-may-give-up, and his-own life he-may-save. Becoming-becoming
 yah huā ak sakāri ā-gayā, har bandar pakar-liyā.
this became that the-huntsman arrived, and the-monkey was-captured.
 Nēṭham yāhi hāl un loggō-pē hē, jō māl-kē lōbh-mē
Exactly this state those people-on is, who property-of covetousness-in
 pār-jāttē-hē. Akhīr-mē unhē barā sakāri maut giraph^adār kar-kē
falling-are. Last-at them great huntsman death caught made-having
 lē-jāttā-hē.
takes-away.

FREE TRANSLATION OF THE FOREGOING.

A hunter once put some sweetmeats into a vessel with a narrow mouth, and quietly laid it down in the forest. A monkey saw it and went up to it. He saw the sweets

WESTERN ROHILKHAND.

To the east of the Upper Doab, across the Ganges, lies Rohilkhand. The dialect of Eastern Rohilkhand is Braj Bhākhā and will be subsequently dealt with,—*vide* pp. 312 ff. Western Rohilkhand includes the State of Rāmpur and the two districts of Moradabad and Bijnaur. Here the dialect is Hindōstānī, and the Vernacular is much nearer the literary form of that speech than even the dialect of the Upper Doab. In fact the only difference is a slight broadening of the pronunciation, by which a final *ō* becomes *au*, and a final *ē* becomes *ai*. I have also noted the occasional use of *kũ* instead of *kō* as the sign of the Accusative-Dative, and the common instrumental in *ō̃*, as in *bhūkhō̃*, by hunger. In other respects the dialect of Western Rohilkhand does not differ from literary Hindōstānī. This will be evident from the following extract from the version of the Parable of the Prodigal Son which comes from Bijnaur.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, BIJNAUR.

एक आदमी-के दो बेटे थे । उन-में-से छोटे-ने बाप-से कहा कि जो कुछ मेरे हिस्से-की चीज है मुझे बाँट दे । तब उस-ने उस-के हिस्से-का माल बाँट-दिया । थोड़े दिन बाद छोटा बेटा सब माल-कूँ ले-कर परदेस-को चला गया और वहाँ सब माल कुचाल-में खो-दिया और उस-के पास कुछ नहीं रहा । उस मुल्क-में भारी काल पड़ा और दुह कांगाल होने लगा । तब उस देस-के एक अमीर-के पास चला गया । उस-ने अपने खेतों-में सुवर चराने भेज-दिया । और वुह उन छिलकौं-से जो सुवर खा-कर छोड़-देते अपना पेट भरता और कोई आदमी उसे कुछ नहीं देता । फिर जब उस-को सुध आई तब उस-ने सोचा कि मेरे बाप-के बहुत-से मिहंत्यों-को खाने-को है और वुह बच रहता-है और मैं भूखों मरता-हूँ । मैं अपने बाप-के धोरे जाऊँगा ॥

TRANSLITERATION AND TRANSLATION.

Ēk ād'mī-kē dō bēṭē thē. Un-mē-sē chhōṭē-nē bāp-sē
One man-of two sons were. Them-in-from the-younger-by the-father-to
 kahā ki, 'jō-kuchh mērē hissē-kī chij hai mujhē bāṭ-dē.'
it-was-said that, 'whaterer my share-of thing is to-me dividing-give.'
 Tab us-nē us-kē hissē-kā māl bāṭ diyā. Thōṛē din
Then him-by his share-of property having-been-divided was-given. A-few days
 bād chhōṭā bēṭā sab māl-kū lē-kar par-dēs-kō chalā-gayā,
after the-younger son all property taken-having foreign-land-to, went-away,
 aur wahā sab māl kuchāl-māi khō-diyā, aur us-kē pās kuchh
and there all property evil-conduct-in was-wasted, and him-of near anything
 nahī rahā. Us mulk-māi bhārī kāl parā aur wuh kaṅgāl hōnē
not remained. That country-in heavy famine fell and he indigent to-be
 lagā. Tab us dēs-kē ēk amīr-kē pās chalā-gayā. Us-nē
began. Then that country-of one rich-man-of near he-went. Him-by
 ap'nē khēṭāū-mē suwar charānē bhēj-diyā. Aur wuh un chhil'kaū-sē,
his-own fields-in swine to-feed he-was-sent. And he those husks-with,

jō suwar khā-kar chhōr-dētē, ap^anā pēt bhar^atā,
which swine having-eaten used-to-leave, his-own belly he-used-to-fill,
 aur kōī ād^amī usai kuchh nahī dētā. Phir jab us-kō sudh
and any man to-him anything not used-to-give. Again when him-to sense
 āī, tab us-nē sōchā ki, ‘mērē bāp-kē kahut-sē
came, then him-by it-was-thought that, ‘my father-of many
 mihantyaū-kō khānē-kō hai, aur wuh bach rah^atā-hai, aur maī
labourers-to eating-for is, and that saved remains, and I
 bhūkhō mar^atā-hū. Maī ap^anē bāp-kē dhōrē jāūgā.’
from-hunger dying-am. I my-own father-of near will-go.’

AMBALA.

The boundary line between Western Hindī and Pañjābī passes through the district of Ambala. *Tahsils* Rupar and Kharar, in the west of the district, speak Pañjābī, the rest of the district Western Hindī. The frontier between the two languages may be taken as the river Ghaggar.

The east of Ambala is separated from Saharanpur by the river Jamna, and the language of the Western Hindī tract of the former district differs very slightly from the vernacular Hindōstānī of the Upper Doab. It has naturally more of a Pañjābī flavour as we go west, and moreover, the speech of the lower castes has a stronger tincture of that language than that of the rest of the people.

For instance, the language spoken round Dera Basi, near the Ghaggar, which is called by its speakers '*Pahār-talī*,' or the tongue of the country at the foot of the hills, has even Pañjābī phrases like *us-dā*, of him, though, on the whole, it is distinctly Hindōstānī. Similarly, a folk-tale from Chachhrauli, which is in the State of Kalsia, in the extreme east of the district, although so near to Saharanpur, has the Pañjābī form *laggiā*, for 'he began.' This was because the version was in the language of a Chamār grass-cutter.

The average Vernacular Hindōstānī of the Hindī area of Ambala is, however, on the whole remarkably free from Pañjābī influence. This will appear from the two specimens of it which I append, *viz.* a portion of a version of the Parable of the Prodigal Son, and a statement made in court by an accused person. I further give the folk-tale mentioned above, which was told at Chachhrauli by a Chamār.

The district of Ambala includes two portions of the State of Kalsia, and it is convenient to consider the number of speakers of Vernacular Hindōstānī in the three areas together. We must also include some speakers of the same dialect who live in Nizāmat Panjaur of the Patiala State, which lies close to Ambala city. The number of speakers is as follows :—

Ambala proper	.	.	.	.	.	.	.	.	.	.	.	506,500
Kalsia (Chachhrauli)	.	.	.	.	.	.	.	.	.	.	.	40,233
Kalsia (near Dera Basi)	.	.	.	.	.	.	.	.	.	.	.	18,933
Patiala (Panjaur)	.	.	.	.	.	.	.	.	.	.	.	136,500
TOTAL for Ambala											.	702,166

In the specimens which illustrate the average dialect of Ambala we may note the influence of Pañjābī in the use of *kihā*, for 'said'; *bāḍānā*, not *bāḍānā*, to divide; and the use of *nū* or *nō* to indicate the dative. Amongst other local forms, we may note *ōr* or *hōr*, and; *pach^akārā*, not *puch^akārā*, kissed; *mā*, in; *man-nū*, to me, and the employment of an oblique plural in *ā*, not *ō*, as in *dōnā-nū*, to both, and several other examples.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, AMBALA.

SPECIMEN I.

एक आदमी-के दो छोकरे थे। उन-माँ-ते छोटे छोकरे-ने अपने बाप-ते किहा कि मन-नूँ जो हिँस्सा घर-माँ-ते आवे-हे ओह मेरा मन-नूँ बाँड-दे। तो बाप-ने दोनों-नूँ बाँड-दिया। थोरे दिनाँ पिच्छे ओह छोकरा ढेर-सारा जमा कर-के परदेस चला-गया। वहाँ उस-ने अपना सारा रुपया लचपन्याँ-माँ खो-खिँडा-दिया। ओर जब सारा रुपया बरोबर हो-लिया वहाँ काल पड़ गया। तो फेर वहाँ तंग होन लगा। ओर एक तकड़े-से जिमीँदार-के नोकर जा लगा। उस जिमीँदार-ने उस-नों अपने खेताँ-माँ सूँवर चगाने भेजा। उस-के जी-माँ यूँ आई कि जिन कोलकाँ-नों सूँवर खायेँ-हेँ उन-से अपना पेट भर-लूँ। पर उसे कोई नहीं दे-या। तो फेर उस-नों अकल आई कि मेरे बाप-के कितने-ही नोकर रोटी खायेँ-हेँ होर में भूका मरूँ-हूँ। अब में अपने बाप-के पास जाऊँगा ओर उस-नों कहूँगा कि मेरे-ते रब-का ओर तेरा कसूर हुआ-हे ओर अब में इस लायक नहीं हूँ कि तेरा बेटा कुहाऊँ। मन-नूँ भी अपने नोकरों-माँ नोकर कर-के राख-ले। फेर ओह वहाँ-ते अपने बाप ओड़ी चला। होर ओह अजों दूर था कि उसे देख-के उस-के बाप-ने तरस आया। दोड़-के भंफी-पाली ओर उसे पचकारा ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, AMBALA.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk ād^amī-kē dō chhōk^arē thē. Un-mā^ā-tē chhōtē chhōk^arē-nē
One man-of two sons were. Them-in-from the-younger son-by
 ap^anē bāp-tē kihā ki, ‘man-nū jō hīssā ghar-mā^ā-tē āwē-hē
his-own father-to it-was-said that, ‘me-to what share house-in-from comes
 oh mērā man-nū bāḍ-dē.’ Tō bāp-nē dōnā-nū bāḍ
that mine me-to dividing-give.’ Then the-father-by both-to dividing
 diyā. Thōrē dinā pichchhē oh chhōk^arā dhēr-sārā
(riches-)were-given. A-few days after that boy heap-all
 jamā-kar-kē par-dēs chalā-gayā. Wahā us-nē ap^anā
collected-made-having a-foreign-land(-to) went-away. There him-by his-own
 sārā rup^ayā luch^apanyā-mā ‘khō-khīḍā-diyā. Ōr jab sārā
all rupee debauchery-in was-lost-(and-)frittered-away. And when all
 rup^ayā barōbar hō-liyā, wahā kāl par-gayā. Tō phēr wahā taṅg
money levelled became, there famine fell. Then again there troubled
 hōn lagā. Ōr ēk tak^arē-sē jimīdār-kē nōkar jā
to-be he-began. And one well-to-do landlord-of servant going
 lagā. Us jimīdār-nē us-nō ap^anē khētā-mā sūwar
got-himself-employed. That landlord-by him-to his-own fields-in swine
 chagānē bhējā. Us-kē jī-mā yū āi ki, ‘jin chhōl^akā-nō sūwar
to-feed it-was-sent. His mind-in this came that, ‘what husks swine
 khāyē-hē, un-sē ap^anā pēt bhar-lū.’ Par usē kōi nahī
are-eating, those-with my-own belly I-may-fill.’ But to-him anyone not
 dē-thā. Tō phēr us-nō akal āi ki, ‘mērē bāp-kē kit^anē-hi
was-giving. Then again him-to senses came that, ‘my father-of how-many-indeed
 nōkar rōṭī khāyē-hē hōr mē bhūkā marū-hū. Ab mē ap^anē
servants bread eat and I hungry am-dying. Now I my-own
 bāp-kē pās jāūgā ōr us-nō kahūgā ki, “mērē-tē Rab-kā aur
father-of near will-go and him-to I-will-say that, “me-by God-of and
 tērā kasūr huā-hē. Ōr ab mē is lāyak nahī hū ki
thee-of sin has-been-committed. And now I this worthy not am that

tērā bēṭā kuhāũ. Man-nũ-bhī ap^{nē} nōk^{rō}-mā nōkar kar-kē
thy son I-may-be-called. Me-also thy-own servants-among servant making
rākh-lē.”” Phēr oh wahā-tē ap^{nē} bāp ōrī chalā. Hōr oh ajō
keep.”” Again he there-from his-own father towards started. And he yet
dūr thā ki usē dēkh-kē us-kē bāp-nē taras āyā. Dōṛ-kē
far-off was that him seen-having his father-to compassion came. Run-having
jhamphī-pāli ōr usē pach^{kārā}.
embrace-was-taken and as-for-him it-was-kissed.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, AMBALA.

SPECIMEN II.

मुसम्मात महताबी मेरी घर-वाली-नूँ ताप चोथ्या दो साल-से आता-था ।
 गात-माँ सत्या नहीं रही-थी । फेर एक-दिन मुसम्मात महताबी घर गशी खा-
 कर गिर-पड़ी । उस-के गिर-कर चोट लग-गई । हत्था चक्की-का ओर लकड़ि-
 याँ वहाँ पड़ी थी । में-ने मारी नहीं हे । मेरे घर-की ओरत हे । फेर
 नानक-ने कदावत-से थाने-माँ लिखा-दिया कि लेखू ओर हमारी चाची
 आपस-में घर-में बोल रहे-हैं । फेर मेरी ओरत-नूँ थाने-माँ बुला-लिया । मेरी
 ओरत-ने कह-दिया कि मन-नूँ मारा नहीं ओर ना क्रेता-हे । यह मालिक हे
 में ओरत हूँ । फेर हमारा थानेदार साहब-ने चलान कर-दिया ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, AMBALA.

SPECIMEN II.

(Statement in Court of an accused Person.)

TRANSLITERATION AND TRANSLATION.

Musammāt Mah^tābī mēri ghar-wāli-nū tāp chōthyā dō sāl-sē
Musammāt Mahtābī my wife-to fever quartan two years-from
 ātā-thā. Gāt-mā satyā nahī rahī-thī. Phēr ēk din Musammāt
coming-was. Body-in strength not remaining-was. Again one day Musammāt
 Mah^tābī ghar gaśī khā-kar gir-parī. Us-kē gir-kar
Mahtābī (in-)the-house swooning eaten-having fell-down. Her-of fallen-having
 chōṭ lag-gai. Hatthā chakkī-kā' ōr lak^ariyā wahā parī-thī.
hurt was-caused. The-handle grinding-stone-of and firewood there lying-were.
 Mē-nē mārī nahī hē. Mērē ghar-kī ōrat hē. Phēr Nānak-nē
Me-by struck not she-is. My house-of woman she-is. Again Nānak-by
 kadāwat-sē thānē-mā likhā-diyā ki, 'Lēkhū ōr hamārī
enmity-from police-station-in it-was-got-written-down that, 'Lēkhū and my
 chāchī āpas-mē ghar-mē bōl-rahē-hē.' Phēr mēri ōrat-nū
aunt each-other-in house-in speaking-are.' Again my wife-to
 thānē-mā bulā-liyā. Mēri ōrat-nē kah-diyā ki, 'man-nū mārā
police-station-in it-was-called. My wife-by it-was-said that, 'me-to-it struck
 nahī, ōr nā chhētā-hē. Yah mālik hē, mē ōrat hū.' Phēr hamārā
not, and not it-beaten-is. This lord is, I wife am.' Again our
 thānēdār sāhab-nē chalān kar-diyā.
the-police-sergeant sāhib-by despatch was-made.

FREE TRANSLATION OF THE FOREGOING.

My wife, Musammāt Mahtābī, had been suffering from quartan ague for two years, and had become very weak. One day she fell down in a swoon at the house, and was hurt by the fall. There was the handle of a grinding-mill and some fuel lying there. I did not beat her, she is my wife. It was Nānak who through enmity reported at

the police station that I, Lēkhū, and my wife, his aunt, were quarrelling at home. My wife was thereupon sent for to the police station. She stated that no one had beaten her or struck her. That I was her lord and she my wife. The police sergeant then sent us off to court.

The following is a specimen of the dialect of the lower castes of the Ambala district. It is a folk-tale told by a Chamār of Chachhrauli.

Note the way in which a postposition is added, not to the noun itself, but to an oblique genitive, as in *chamār-kē-nē*, by a chamār. The dialect is fond of omitting aspirates, as in *bī* for *bhī*, also; *mujē* for *mujhē*, to me; *tā* for *thā*, was.

The sign of the case of the agent is *nai*, *nē* or *nā̃*. Both *un-nai* and *an-nai* are used for 'by them.' *Yū̃* and *jū̃* both mean 'thus.' *Pān* is 'five.' The influence of Pañjābī is shown in present participles like *jāndā*, knowing; in past participles in *iā*, like *laggiā*, began, *dēkhiā*, saw; and in the use of postpositions, such as *nāl*, with.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, AMBALA.

SPECIMEN III.

(DIALECT OF LOWER CASTES.)

इक्क चमार-के-ने अपनी माँ-नूँ किहा अके मैं अपनी बय्यर-नूँ लियाऊँ ।
 बड़ मुजे पान सेर खिल्लाँ दे-दे । बस उन-माँ-ते गाओने ते । गाड़ी जा-के
 देखिआ बाल-माँ डावन लगिआ । खिल्लाँ उड़-गईँ गाओने रह-गए । बस
 ओह यूँ कहंदा चलिआ गया अके आवेँ जाएँ । चिड़ियाँ-माराँ-ने छेत-
 दिया अके म्हारी चिड़ियाँ डाए-दीँ । बस उनैँ पूछनैँ लगिआ भई किक्कर
 कहँ । उन-नैँ किहा कि लै-लै-जाओ, अर धर-धर-जाओ । बस साहब गाड़ी
 मर-गिया-था सुरदा । अन-नैँ छेतिआ कि तू बे-सगन बोलिआ । ऐसी कहो
 ऐसी कहीं ना होए । बस ओह जूँ बी कहंदा चलिआ गया । बड़ ऐसी
 कहीं ना होई । बाह उन-नों बिआह-वालियाँ-ने छेत-दिया अके यूँ कहो बड़
 ऐसी बोह कहीं हो । अगो गाँव-माँ लग रही-ती आग । उन-नाँ छेत-दिया
 कि म्हारे लग-रही आग तू कहे ऐसी सब कहीं हो । ओह अपने गाँव-माँ
 चलिआ-गिआ अपनी सास पास । बस साँझ-नूँ उसे रताँदा होइ गया ।
 रोटी-पर बुलाया रोटी खाने-नूँ । सास चुपकी चुपकी लग्गी उस-पा रोटी
 पावन । उन-ने उठाइ-के थाली मारी अपनी सास-की माथे-नाल बड़ कुत्ता
 लग गया नाल । रात होई ओह पसाब करन गया । अपने-के बहाने
 अपनी सास-के माँजे-पर चढ़-गिया । ओह बोली कौन है । कहन लगिआ
 तेरी चोट लग्गी रात । मैं देखन आया । ना बेटे मेरे नाहीं लग्गी । बस
 ओह कहन लगिआ जूँ-तान नाहीं मैं जाँदा । मेरे माँजे-पर छोडि-आ
 तो जानागा । छोड-आई ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, AMBALA.

SPECIMEN III.

(DIALECT OF LOWER CASTES.)

TRANSLITERATION AND TRANSLATION.

Ikk chamār-kē-nē ap^anī mǎ-nũ kihā akē, 'maĩ
 One leather-worker-by his-own mother-to it-was-said that, 'I
 ap^anī bayyar-nũ liyāũ, bai, mujē pān sēr khillā dē-dē.
 my-own wife bring, O-you, to-me five seers parched-maize give.'
 Bas, un-mā-tē gāonē tē. Gārī jā-kē dēkhiā
 Enough, them-in-from hard-grains were. Further going it-was-seen
 bāl-mā dāwan laggiā. Khillā ur-gaĩ, gāonē
 wind-in to-be-winnowed began. Parched-grains blew-away, hard-grains
 rah-gaē. Bas, oh yũ kah^andā chaliā-giyā akē, 'āwē
 remained. Enough, he thus saying went-on that, 'let-them-come
 jāē.' Chiriyā-mārā-nē chhēt-diyā akē, 'mhārī chiriyā
 let-them-go.' Bird-catchers-by he-was-beaten that, 'our birds
 dāē-dī.' Bas unaĩ pūchh^anai laggiā, 'bhai,
 were-caused-to-fly-away.' Enough them to-ask he-began, 'brother,
 kikkar kahũ?' Un-nai kihā ki, 'lai-lai-jāō, ar
 how should-I-say?' Them-by it-was-said that, 'take-take-go-away, and
 dhar-dhar-jāō.' Bas, sāhab, gārī mar-giyā-tā mur^adā. An-nai
 put-put-go.' Enough, sir, further died-gone-was a-corpse. Them-by
 chhētiā ki, 'tū bē-sagan bōliā, aisī kahō "aisī kahĩ
 he-was-beaten that, 'thou ill-omen spakest, thus say "such anywhere
 nā hō." Bas, oh jũ bī kah^andā chaliā-giyā, 'bai,
 not may-be.'" Enough, he thus also saying went-on, 'O-you,
 aisī kahĩ nā hōi.' Bāh, un-nō biāh-wāliyā-nē chhēt-diyā
 such anywhere not may-be.' Afterwards, him marriage-men-by he-was-beaten
 akē, 'yũ kahō, "bai, aisī bōh-kahĩ hō." Aggē
 that, 'thus say, "O-you, such many-where may-be." Further-on
 gāw-mā lag-rahī-tī āg. Un-nā chhēt-diyā ki 'mhārē
 village-in raging-was a-fire. They thrashed that '(in-)our(-village)

lag-rahī āg, tū kahē, "aisī sab-kahī hō." ' Oh ap^{nē}
raging-is a-fire, you say, "so everywhere may-be." ' He his-own
 gāw-mā chaliā-giyā ap^{nī} sās pās. Bas, sājh-nū
village-into went his-own mother-in-law near. Enough, evening-in
 usē ratādā hōi-giyā. Rōṭī-par bulāyā, rōṭī khānē-nū.
to-him night-blindness became. Bread-on he-was-called, bread eating-for.
 Sās chup^{kī} ' chup^{kī} laggi us-pā rōṭī pāwan.
The mother-in-law silently silently began him-near bread to-put.
 Un-nē uṭhāi-kē thālī mārī ap^{nī} sās-kē māthē-nāl,
Him-by raised-having the-dish was-struck his-own mother-in-law-of head-on,
 baī kuttā lag-giyā-nāl. Rāt hōi oh pasāb karan
that a-dog is-joined-with(-in-in-cutting). Night became he water to-make
 giyā. Ap^{nē}-kē bahānē ap^{nī} sās-kē māṛjē-par
went. His-own pretence-under his-own mother-in-law-of cot(-on)-to
 chaṛh-giyā. Oh bōlī 'kaun hai?' Kahan laggiā 'tērī chōṭ
he-climbed. She spoke 'who is?' To-say he-began 'thy hurt
 laggi rāt. Maī dēkhan āyā.' 'Nā beṭṭē, mērē
was-received at-night. I to-see came.' 'No son, (on-)my(-body)
 nāhī laggi.' Bas, oh kahan laggiā, 'jū-tān nāhī maī jāndā.
not was-received.' Enough, he to-say began, 'thus not I believing.
 Mērē māṛjē par chhōḍī-ā, tau jānāgā.' Chhōḍ āī.
My couch on leaving-come, then I-shall-know.' Leaving she-came.

FREE TRANSLATION OF THE FOREGOING.

A cobbler once asked his mother for five seers of parched maize, as he wanted to go off to bring home his wife. Among what she gave him were some hard, unparched grains. As he went along the wind began to winnow his load, and blew away the parched grain, but left the heavy hard ones behind. Not caring a bit, he went along saying, 'let them come, let them go,' meaning it was all the same to him.

As he went along saying this, whom should he meet but some bird-catchers. 'What's that you're saying?' said they. 'Let them come, let them go,' replied he. So they beat him. 'That's not the thing to say to bird-catchers,' said they, 'you have let go the birds we caught.' 'I am very sorry,' said he. 'What *should* I say?' 'Why, you should say, "catch plenty of 'em, and carry plenty of 'em home,'" answered they.

Well, Sāhib, he went along the road saying, 'catch plenty of 'em, and carry plenty of 'em home,' when whom should he meet but a funeral procession carrying a corpse to the burning-place. 'Catch plenty of 'em, and carry plenty of 'em home,' says he. Then the mourners gave him a thrashing for using ill-omened language. 'I'm very sorry,' says he, 'but what *should* I say?' 'Why, of course,' replied they, 'when you meet a funeral you should say "ah, may the like of this never happen again."'

So he went along saying, 'ah, may the like of this never happen again,' and, by and bye, he met a wedding party. 'Ah, may the like of this never happen again,' says he. So they beat him. 'What *should* I say?' says he. 'Why, of course,' answered they, 'when you meet a wedding you should say, "may this happen over and over again."'

So he went along saying, 'may this happen over and over again,' when he came to a village on fire. So the villagers beat him, because he wanted fires like that everywhere.

At length he got to his mother-in-law's house. Evening came, and he was moon-blind. They called him in to dinner. His mother-in-law put his dinner quietly down before him. He thought she was a dog wanting to share his dinner, so he hit her on the head with his dish.

When night fell he had to get up for a certain purpose, and when he came back climbed on to his mother-in-law's bed thinking that it was his own. 'Who's there?' said she. Said he, 'I am only come to see if you are still sore from the blow I gave you.' 'Not a bit, my son,' replied she. Then said he, 'I don't believe it. I won't believe it till you get off my bed.' So she got off.

(Here the story ends abruptly. I am not certain that I have given the correct meaning of the last two sentences. It is the best sense I can make of it.)

BĀNGARŪ, JĀṬU OR HARIĀNĪ.

This dialect is spoken in the South-East Panjab, in the country to the north and west of Delhi, on the west of the Jamna. Its habitat is more particularly described in the Introduction (pp. 66 ff.). It is the Vernacular Hindōstānī of the Upper Doab much mixed with Pañjābī and Rājasthānī. A full account of its peculiarities will be found in the description of the Bāngarū of Karnal which follows. Its most prominent characteristics are the oblique plural of substantives which (as in Dakhinī Hindōstānī) follows Pañjābī and Rājasthānī in ending in \tilde{a} , not \tilde{o} , and the employment of the Rājasthānī verb substantive $s\tilde{u}$, I am.

BĀNGARŪ OF KARNAL AND PATIALA (NIRWANA).

The Bāngarū of Karnal and of the country round Nirwana in Patiala resembles in many respects the Vernacular Hindōstānī of Muzaffarnagar on the other side of the river Jamna. On the other hand it has all the typical peculiarities of the mixed dialects of the Eastern Panjab. It is in this latter point sharply distinguished from the dialect of Ambala, which is the same as that of the Upper Doab, with a varying amount of peculiarities borrowed from Pañjābī. The specimens of Ambala show hardly any of the marks which distinguish Bāngarū from the dialect of Muzaffarnagar, such, for instance, as the employment of *sū* to mean 'I am.' The only book describing Bāngarū that I have seen is *Jāṭū, being some grammatical notes and a glossary of the language of the Rohtak Jāṭs*, by Mr. E. Joseph, I.C.S., which originally appeared in the Journal and Proceedings of the Asiatic Society of Bengal (N. S.), Vol. VI (1910), pages 693 ff. Free use has been made of this in writing the present account. The following are the main peculiarities of Bāngarū which appear in the specimens.

PRONUNCIATION.

The vowel scale is not very definite. Thus we have *kohāũ* for *kahāũ*, I may be called; *rehyā* for *rahā*, remained; *jubāb* for *javāb*, an answer; *bōhat* for *bahut*, much. The vowel *ē* and the diphthong *ai* are freely interchanged. Thus, the postposition of the instrumental and dative, *nē*, is often written *nai*, and the postposition of the dative and the ablative is both *tē* and *tai*. Similarly, the oblique form of the genitive postposition is both *kē* and *kai*. There is the same preference for cerebral *n* and *l* which we have noted in the Upper Doab, as in *apⁿā*, own; *hōnā*, to be; *kāl*, famine; *chalan*, conduct. When *l* is doubled, it is protected from cerebralisation, as in *chālⁿlⁿā*, not *chālⁿlⁿā*, to go; *ghālⁿlⁿā*, not *ghālⁿlⁿā*, to send. The sound of *ḍ* is preferred to that of *ṛ*, as in *baḍā*, not *baṛā*, great. The specimens, however, give a few instances of *ṛ*, as in *parā*, he fell; *nēṛē*, near, and Mr. Joseph gives an example of *ṛ* becoming *l* in *khalā*, for *kharā*, erect. There is the same tendency as in the Upper Doab to double medial consonants, with shortening of a preceding long vowel. When the preceding vowel is *ā*, it is not shortened in writing, but is pronounced short, like the *a* in the German 'maⁿn.' Examples of this doubling are *chāllyā*, he went; *ghāllyā*, he sent; *lāggē*, they began; *rājji*, pleased; *bhittar*, within; *bhukkā*, hungry; *kāl*, tomorrow, but *kāl*, time, with a real long *ā*.

DECLENSION.

Nouns are declined much as in ordinary Hindōstānī, except that the oblique plural ends in *āũ*, not *ō*. We have noted a few sporadic cases of this in the Upper Doab,

and some more in Ambala. Here, as in Dakhinī Hindōstānī, Pañjābī, and Rājasthānī, it is the rule. The following are examples of the declension of substantives :—

Sing.		Plur.	
Nominative.	Oblique	Nominative.	Oblique.
<i>ghōṛā</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛā</i>
<i>bābbū</i> , a father	<i>bābbū</i>	<i>bābbū</i>	<i>bābbūā</i>
<i>din</i> , a day	<i>din</i>	<i>din</i>	<i>dinā</i>
<i>khēt</i> , a field	<i>khēt</i>	<i>khēt</i>	<i>khētā</i>
<i>mānas</i> , a man	<i>mānas</i>	<i>mānas</i>	<i>mānāsā</i>
<i>baras</i> , a year	<i>baras</i>	<i>baras</i>	<i>barāsā</i>
<i>chhōrī</i> , a girl	<i>chhōrī</i>	<i>chhōryā</i>	<i>chhōryā</i>
<i>bayyar</i> , a woman	<i>bayyar</i>	<i>bayyarā</i>	<i>bayyarā</i>

Note that the feminine nouns are irregular.

The postpositions are employed rather indefinitely. In several instances, the same postposition is used for more than one case. The genitive takes *kā* as in ordinary Hindōstānī. Its masculine oblique form is *kē* or *kai*. *Nē* or *nai* is used not only for the case of the Agent, but also to indicate the dative and the accusative, corresponding to the Hindōstānī *kō*, thus, *par-dēs-nē*, to a foreign country. *Tī*, *tē*, or *tai*, is properly the sign of the ablative as in Hindōstānī, but is also used for the dative and the accusative, as in *mai-nē chhōrē-tī māryā*, I struck the boy. 'In' is *mē* or *mai*. *Kānī-tī* is given as a sign of the ablative. A good example of the twofold meaning of *tī*, *tē*, or *tai*, is in the sentence *un rōpayā-tī us-tī lē-lō*, take those rupees from him. *Sitē* forms an instrumental, as *jīwaryā-sitē*, (bind) with ropes.

The **Pronouns** show several peculiar forms. The first two personal pronouns are—

I.		Thou.
Sing. Nom.	<i>mai</i>	<i>thū, tū, tai.</i>
Gen.	<i>mērā, marā</i>	<i>tērā, tarā.</i>
Agent	<i>mai-nē, mannē, mannai</i>	<i>tai-nē, tannē, tannai.</i>
Dat.	<i>mannē, mannai</i>	<i>tannē, tannai.</i>
Plur. Nom.	<i>ham, hamē</i>	<i>tham, tamhē.</i>
Gen.	<i>mhārā</i>	<i>thārā.</i>
Agent	<i>mhā-nē, -nai</i>	<i>thā-nē, -nai.</i>
Dat.	<i>mhā-nē, -nai</i>	<i>thā-nē, -nai.</i>

The Demonstrative pronouns are *yāūh*, *yoh*, *yū*, this; nom. fem. *yāh*; sing. obl. *is*; nom. plur. *yē, yaī*; obl. *in*: *āūh*, *oh*, he, that; nom. fem. *wāh*; sing. obl. *us*; plur. *waī, oh*; obl. *un*. The relative pronoun is *jō* or *jaun*, obl. sing. *jis*. The interrogative pronouns are *kaun*, who? obl. sing. *kis*; and *kē* or *kai*, what? *Id* is 'now.'

VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

The present tense is as follows :—

Sing.	Plur.
1. <i>sũ, sã, I am</i>	<i>saĩ, sē, sã.</i>
2. <i>sai, sē</i>	<i>sō.</i>
3. <i>sai, sē</i>	<i>saĩ, sē.</i>

This is the usual form. Sometimes *h* is substituted for *s*, so that we get *hũ*, etc.
The past tense is *thã*, etc., as in Hindōstānī.

B.—Active Verb.

The tense which in Hindōstānī is employed as a present subjunctive, is here also employed in its original sense of a simple present. It is conjugated as follows, closely agreeing with Dakhinī Hindōstānī.

Sing.	Plur.
1. <i>mārũ, mārã, I strike</i>	<i>māraĩ, mārē, mārã.</i>
2. <i>mārai, mārē</i>	<i>mārō.</i>
3. <i>mārai, mārē</i>	<i>māraĩ, mārē.</i>

The definite present is formed either by suffixing the present tense of the auxiliary verb to the present participle, as in book-Hindōstānī, or to the simple present, as in the Upper Doab. Thus, *maĩ mār^adā-sũ* or *maĩ mārũ-sũ*, I am striking.

The imperfect is formed by conjugating the past tense of the verb substantive with the present participle, as in book-Hindōstānī, or with the verbal noun in *ē*, as in the Upper Doab. Thus, *maĩ mār^adā-thã*, or *maĩ mārē-thã*, I was striking. In Rohtak the principle followed is the same as that of the definite present, as in *maĩ mārũ-thã*, I was striking.

The future is formed, on the same principle as in Hindōstānī, by suffixing *gã* (*gē, gĩ*) to the simple present. Thus, *mārãgã*, I shall strike.

The past tenses are formed from the past participle on the usual principle. Thus, *mannē mārỹã*, I beat him.

Mr. Joseph gives a past conditional formed either as in Hindōstānī, or, more usually, by suffixing *hai* to the simple present. The latter principle is that followed by Lahndā, which suffixes *hã* in the same way. Examples of each form of this tense, given by Mr. Joseph, are :—

- (1) *Jē thōrã pānī na hōtã, tō tōr charh jātã*, if so little water had not been (running), it would have flowed up (on to the fields).
- (2) *Jē maĩ nyũ karũ-hai, tō maĩ marũ-(hai)*, if I had done so, I should have died. As indicated by marks of parenthesis the *hai* may be omitted in the apodosis.

The present participle is *mār^adā*, with *d* instead of *t*.

The past participle is *mārỹã*; masc. obl. *mārē*; fem. *mārĩ*.

The infinitive is *māraṇ* or *mār^aṇã*.

The irregular verbs seem to be as in ordinary Hindōstānī, except that I have note 1, *āṇ-kai*, having come; and *mannē karã-sai*, I have done. *Jāṇ*, to go, has its past participle both *gayã* and *giyã*.

The usual negative is *nāhē*. When the verb is in the first person we have also *nī*, as in *maī nī jānū*, I do not know. With the Imperative *mat* or *mat-nā* is used, as in *mat-nā chaliyō*, do not go (Mr. Joseph).

VOCABULARY.

Several peculiar words are used. I have noted the following in the specimens. Many of them are borrowed from Pañjābī.

<i>ab^arā</i> , bad.	<i>jīman</i> , to eat.
<i>ak</i> , conj., that = <i>ki</i> .	<i>kamand</i> , a rope ladder.
<i>ar</i> , and.	<i>karai</i> , <i>karē</i> , where?
<i>arai</i> , <i>arē</i> , here.	<i>kēn</i> , the ear.
<i>as^anā</i> , a son-in-law.	<i>kharan</i> , to stand up.
<i>bābbū</i> or <i>bāppū</i> , a father.	<i>khās</i> , a wish, desire.
<i>baitan</i> , to sit.	<i>khāttar</i> (<i>postposition</i>), for; (<i>substantive</i>), entertainment, hospitality.
<i>balān</i> , to summon, call.	<i>khottā</i> , an ass.
<i>bāṇḍan</i> , to divide.	<i>khottā</i> , sin, wrong-doing.
<i>bar^agā</i> , like, resembling.	<i>kur</i> , <i>kar</i> , the back.
<i>baran</i> , to enter.	<i>lāggan</i> , to begin.
<i>bayyar</i> , a woman, a wife.	<i>lhawāi</i> , a confectioner.
<i>bērā lēn</i> , to visit.	<i>lōyā</i> , iron.
<i>bhājan</i> , to run.	<i>mand-jān</i> , to be engaged in a thing (governs the infinitive).
<i>bhukkā</i> , hungry.	<i>maigan</i> , to beg.
<i>bhūṇḍā</i> , bad.	<i>nakk</i> , the nose.
<i>bībī</i> , a sister.	<i>niām</i> , a reward = <i>in'ām</i> .
<i>big-jān</i> , to arrive.	<i>ōt</i> , advantage, benefit.
<i>birān karan</i> , to destroy.	<i>pā</i> , near = <i>pās</i> .
<i>chāllan</i> , to go.	<i>pallā</i> , a sheet, a shawl.
<i>chhēl</i> or <i>chhail</i> , good.	<i>sāpphā</i> , a sheet, a handkerchief.
<i>chhūrat</i> , a boy.	<i>sātt</i> , true.
<i>chūn</i> , flour.	<i>siōnā</i> , gold.
<i>ḍand</i> , a tooth.	<i>smānā</i> , a forest, jungle.
<i>dhōrē</i> , near.	<i>tawal</i> , haste.
<i>dhūi</i> , the back.	<i>thiyāwan</i> , to be got = Hindī <i>hāth</i> <i>ānā</i> .
<i>dhur</i> , distance.	<i>turan</i> , to go.
<i>ḍhabī</i> , a friend.	<i>tābar</i> , a child.
<i>ḍhāṇḍī</i> , a cow.	<i>ṭallā</i> , service.
<i>ḍhūṇḍ</i> , a house.	<i>urāi</i> , <i>urē</i> , there.
<i>gail</i> , with.	<i>wār</i> , delay.
<i>giyān</i> , matter, affair.	
<i>hāt</i> , a shop.	
<i>ib</i> , <i>ibbi</i> , <i>ibbai</i> , now.	
<i>jaryat</i> , a son.	
<i>jīb</i> , then, also when.	

The following specimen comes from Karnal. It was originally written in the Persian character, which does not show the cerebral *n* and *l*. These were shown in the transliteration which accompanied the copy in the Persian character. I have transcribed it into the Nāgarī character, which is more appropriate. I also give a transcription in the Roman character. An interlinear translation is unnecessary.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BĀNGARŪ.

DISTRICT, KARNAL.

एक माणस-कै दो छोरे थे । उन-मैं-तै छोटे छोरे-ने बाप्पू-तै कच्चा अक बाप्पू हो धन-का जौण-सा हिस्सा मेरे बाँडे आवे-सै मन्ने दे-दे । तौ उस-ने धन उन्हें बाँड-दिया । अर थोड़े दिनाँ पाछे छोटा छोरा सब कुछ कट्टा कर-कै परदेस-ने चाल-गया अर उडै अपना धन खाँटे चक्कण-मैं खो-दिया । अर जद सारा खो-खिँडा-दिया उस देस-मैं बडा काळ पड़ा अर औह कंगळ हो-गया । फेर एक साङ्गकार-कै नौकर लाग-गया । उस-ने अपने खिताँ-मैं सूर चरावण घाह्या । अर उस-ने चाहणा थी अक इन छोल्लकों-से जौण-स्याँ-ने सूर खावें-सैं अपना पेट भर-ले अक उस-ने कोई नाहीं दे-या । फेर उस-ने सोधी-मैं आण-कै कच्चा मेरे बाप्पू-कै कितने कमेरे पेट भर खावें-सैं अर मैं भुक्का मरूँ सँ । अर मैं उठ-कै अपने बाप्पू धीरे चाह्या-जाँगा अर उस-तै कहाँगा अक बाप्पू भगवान-का अर तेरा खोट करा-सै अर इब इस जोगा नाहीं सँ अक मैं तेरा छोरा कोहाजँ । मन्ने अपने मिहनतियाँ बरगा बणा-ले । तौ उठ-कै अपने बाप्पू धीरे गया अर औह इब्बे दूर था अक उस-ने देख-कै उस-के बाप्पू-ने दया आई भाज-कै गळ ला-लिया अर बोहत चुंब्या । छोरे-ने बाप्पू-तै कच्चा बाप्पू मन्ने भगवान-का अर तेरा खोट करा-सै अर इस जोगा नाहीं अक तेरा छोरा कोहाजँ । बाप्पू-ने अपने नौकराँ-तै कच्चा अक सुथरे-तै सुथरे लत्ते काँट न्याओ अर उस-ने परहाओ अर उस-के हाथ-मैं गूँठी अर पाछाँ-मैं जोड़ा पर-हाओ अर हम खावें अर खुसी मणावें अक मेरा छोरा मर-गया-था इब जी-गया अर खोया-गया-था इब पा-गया । तौ फेर वैं राज्जी होण लागे ॥

उस-का बडा छोरा खेत-में था । जद औह घर-के नेड़े आया गावण अर बजावण-की वाज सुणी । तौ एक नौकर-ने बुला-कै पूछा यौह के सै । उस-ने उस-तै कछ्हा अक तेरा भाई आ-रेछ्हा-सै अर तेरे बाप्पू-ने इस-को बडी खात्तर करी इस खात्तर अक उस-ने अच्छा पाया । उस-ने छो-में आण-कै नाहीं चाछ्हा अक भित्तर जावे । तौ उस-के बाप्पू-ने बाहर आण-कै उसे मणाया । उस-ने जुबाब दिया देख मैं तेरे धोरे इतने बरसाँ-तै तेरी टहल करूँ-सूँ अर कधी तेरे हुकुम बिनाँ नाहीं चाह्या पर तन्ने कधी मन्ने बकरी-का बच्चा नाहीं दिया अक अपने याराँ गैल खुसी मणाजँ । अर जद यू तेरा छोरा आया जिस-ने तेरा धन कंचण्याँ-में उडाया तन्ने उस-की बडी खात्तर करी । उस-ने कछ्हा अक रे छोरे तौँ मेरे धोरे धुर-तै सै अर जो कुछ मेरा सै औही तेरा सै । पर खुसी मणाणा अर राज्जी होणा चाहिये था अक यू तेरा भाई मर-गया-था सो डूब जी-गया-सै अर खोया-गया-था डूब पा-गया ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ.

DISTRICT, KARNAL.

TRANSLITERATION.

Ēk mānas-kai dō chhōrē thē. Un-maĩ-tai chhoṭṭē-nē bāppū-tai kahyā ak, ‘bāppū hō, dhan-kā jaun-sā hissā mērē bāḍē āwē-sai mannai dē-dē.’ Tau us-nē dhan unhaĩ bāḍ-diyā. Ar thoṛē dinā pāchhai chhoṭṭā chhōrā sab kuchh kaṭṭhā kar-kē par-dēs-nē chāll-gayā, ar urai (*there*) ap^{nā} dhan khoṭṭē chalaṇ-maĩ khō-diyā. Ar jad sārā khō-khīḍā-diyā us dēs-maĩ baḍā kāl parā, ar āṭh kangāl hō-gayā. Phēr ēk sāhūkār-kai nāṭkar lāg-gayā. Us-nē ap^{nē} khētā-maĩ sūr charāwāṇ ghālliyā. Ar us-nē chāh^{nā} thī (*there was a wish to him*) ak in chholl^{kō}-sē jaun-syā-nē sūr khāwē-saĩ ap^{nā} pēt bhar-lē, ak us-nē kōi nāhī dē-thā. Phēr us-nē sōdhi-maĩ āṇ-kai kahyā, ‘mērē bāppū-kai kit^{nē} kamērē pēt-bhar khāwē-saĩ ar maĩ bhukkā marū-sū. Ar maĩ uṭh-kai ap^{nē} bāppū dhōrē chālliyā-jāgā ar us-tai kahāgā ak, “bāppū, Bhag^{wān}-kā ar tērā khōṭ karā-sai, ar ib is joggā nāhī sū ak maĩ tērā chhōrā kohāṭī. Mannai ap^{nē} mihⁿ-tiyā bar^{gā} (*like*) baṇā-lē.”’ Tau uṭh-kai ap^{nē} bāppū dhōrē gayā, ar āṭh ibbai (*now*) dūr thā ak us-nē dēkh-kai us-kē bāppū-nē dayā āi, bhāj-kai gaḷ lā-liyā ar bōhat chumbyā. Chhōrē-nē bāppū-tai kahyā, ‘bāppū, mannē Bhag^{wān}-kā ar tērā khōṭ karā-sai, ar is joggā nāhī ak tērā chhōrā kohāṭī’ Bāppū-nē ap^{nē} nauk^{rā}-tai kahyā ak, ‘suth^{rē}-tai suth^{rē} lattē kaḍh lyāō, ar us-nē par^{hāō}; ar us-kē hāth-maĩ gūṭhī, ar pāhyā-maĩ jōṛā par^{hāō}; ar ham khāwē ar khusī maṇāwē ak mērā chhōrā mar-gayā-thā, ib jī-gayā; ar khōyā-gayā-thā, ib pā-gayā.’ Tau phēr waĩ rājī hōṇ lāggē.

Us-kā baḍā chhōrā khēt-maĩ thā. Jad āṭh ghar-kē nērē āyā gāwāṇ ar bajāwāṇ-kī wāj sunī. Tau ēk naukar-nē bulā-kai pūchhā, ‘yāṭh kē sai?’ Us-nē us-tai kahyā ak, tērā bhāi ā-rehyā-sai, ar tērē bāppū-nē is-kī baḍī khāṭṭar karī, is khāṭṭar ak us-nē (*him*) achchhā pāyā.’ Us-nē chhō-maĩ āṇ-kai nāhī chāhyā ak bhittar jāwē. Tau us-kē bāppū-nē bāhar āṇ-kai usē maṇāyā. Us-nē jubāb diyā, ‘dēkh, maĩ tērē dhōrē it^{nē} bar^{sā}-tai tērī ṭahal karū-sū, ar kadhī tērē hukum binā nāhī chālliyā, par tannē kadhī mannē bak^{rī}-kā bachchā nāhī diyā ak ap^{nē} yārā gail (*with*) khusī maṇāṭī. Ar jad yū tērā chhōrā āyā, jis-nē tērā dhan kañchanyā-maĩ uḍāyā, tannē us-kī baḍī khāṭṭar karī.’ Us-nē kahyā ak, ‘rē chhōrē, taṭ mērē dhōrē dhur-tai (*from long*) sai, ar jō kuchh mērā sai, auhī tērā sai. Par khusī maṇāṇā ar rājī hōṇā chāhiyē-thā, ak yū tērā bhāi mar-gayā-thā, sō ib jī-gayā-sai; ar khōyā-gayā-thā, ib pā-gayā.’

BĀNGARŪ (JĀṬŪ).

The Bāngarū of Rohtak, which is locally called Jāṭū, or the language of the Jāṭs, is practically the same as that of the foregoing specimen. The only point to notice is that the letter *y* is not used in the past participle of verbs. Thus, *kahā*, not *kahyā*. We may also note the idiomatic use of the oblique form of the genitive as an oblique base in *mērē-sē*, from me.

As a specimen I give a short story illustrating the reputed avarice of the people of the Ahīr (or, as they are locally called, Hīr) caste. An Ahīr has promised to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahīr invents all kinds of excuses to get off giving it.

It is printed, as received, in the Persian character. It may also be taken as a specimen of the Jāṭū of Delhī.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ (JĀṬŪ).

DISTRICT. ROHTAK.

ایک ہیر ماندہ پڑا تھا - اوس کا اسنا پیرا لین آیا - جس دن
اوس کا اسنا آیا اوس دن ٹک ٹک اوس کو چین تھی - ہیر اپنی
بہائی سے بولا - اک یہہ چھوڑ کون سے - اوس کا بہائی بولا - اک
مہارا اسنا سے - ہیر نے کہا - اک کون سا اسنا سے - وہ بولا - جیکلی
مے گھر والا سے - ہیر نی کہا اک چودھری آج تیری آئی سے میری
چین ہوئی سے تو میری سے کچھ مانگ - ہیر کا جمائی بولا - اک
چودھری میں مانگوںگا - تو ناہ دیگا - ہیر بولا - ناہ کیوں دونگا -
تیری آنے سے میری اوت ہوئی سے - جو مانگیگا سو دونگا - ہیر کا
جمائی بولا - اک وہ چوسیگڑ جیلی تیری دھری سے - واہ دیدے - ہیر
بولا - اک یاہ جیلے ناہیں دونگا - یاہ جیلی تین پیڈھی سے دھری
سے - میرے کا کا حکملا مے ہاتھ کی - جس میں پوری گیل چھلہ -
میرے کالجی کی کور - جس پر تین تین بیہ بگڑ لے - کیوکر دیدون *

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ (JĀṬŪ).

DISTRICT, ROHTAK.

TRANSLITERATION AND TRANSLATION.

Ēk hīr mādā paṛā thā. Us-kā as^anā bēra-lēn āyā.
A Hīr sick fallen was. Him-of son-in-law to-visit came.

Jis din us-kā as^anā āyā, us din tuk-tuk us-kō
On-what day him-of the-son-in-law came, on-that day somewhat him-to
chain thi. Hīr ap^anē bhāi-sē bōlā ak, 'yoh chhōrā kaun
relief was. The-Hīr his-own brother-to said that, 'this youth who
sai?' Us-kā bhāi bōlā ak, 'mhārā as^anā sai.' Hīr-nē
is?' Him-of brother said that, 'our son-in-law it-is.' The-Hīr-by
kahā ak, 'kaun-sā as^anā sai?' Oh bōlā, 'Jaikali-
it-was-said that, 'which son-in-law is-it?' He said, 'Jaikalī-
kē(not kā) ghar-wālā sai.' Hīr-nē kahā ak, 'Chaudh^arī,
of house-holder it-is.' The-Hīr-by it-was-said that, 'Chaudhrī,
āj tērē ānē-sē mērī chain huī-sai. Tū mērē-sē kuchh
today thy coming-from my relief become-is. Thou my-from something
māg.' Hīr-kā jamāi bōlā ak, 'Chaudh^arī, maī māgūgā,
ask.' The-Hīr-of son-in-law said that, 'Chaudhrī, I shall-ask,
tū nāh dēgā.' Hīr bōlā, 'nāh kyū dūgā? Tērē
thou not wilt-give.' The-Hīr said, 'not why shall-I-give? Thy
ānē-sē mērī ōt huī-sai. Jō māgēgā, sō dūgā.'
coming-from my benefit become-is. What thou-shalt-ask, that I-shall-give.'
Hīr-kā jamāi bōlā ak, 'oh chau-sīgar jēlī tērī
The-Hīr-of son-in-law said that, 'that four-pronged corn-rake thine
dharī sai, wāh dē-dē.' Hīr bōlā ak, 'yāh jēlī nāhī
kept is, that give-away.' The-Hīr said that, 'this corn-rake not
dūgā. Yāh jēlī tīn pīdhī-sē dharī sai. Mērē
I-shall-give. This corn-rake three generations-from kept is. My
kākā, Hukamlā, -kē hāth-kī. Jis-mē pōrī gail chhāla. Mērē
father, Hukamlā, -of hand-of. Which-in joint with a-ring. My
kāl^ajē-kī kōr. Jis-par tīn tīn biyāh bigar liyē.
liver-of piece. Which-on three three marriages spoilt were-taken.
Kyū-kar dē-dū?' Hōw am-I-to-give-away?'

FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahir who had fallen sick. His son-in-law came to visit him. It happened that he was a little better on the day that the son-in-law came. He asked his brother who the young fellow was. 'Our son-in-law,' was the reply. 'Which son-in-law?' 'Jaikali's husband.' Then said the Ahir to his son-in-law, 'Sir, today I feel better, and it is owing to your coming. You must ask me for a present.' The son-in-law replied, 'Sir, if I do ask, you won't give.' Said the Ahir, 'why should I not give? It is your coming here which has done me so much good. Ask what you like, and I'll give it you.' Then said the son-in-law, 'give me that four-pronged corn-rake, which you have.' Said the Ahir, 'that corn-rake is just what I can't give you. I've had it in my family for three generations, and it is the one which my poor old father, Hukamlā, used to work with. Besides it has rings on its joints. It's a regular bit of my heart, so it is. I have broken off three marriages rather than part with it, when it was asked for as part of the dowry. How on earth can I give it?'

BĀNGARŪ (HARIĀNĪ).

As a specimen of what is called Hariānī, I give the following excellent folktale from the Jind Tahsīl of the Jind State. The language is the same as in the other specimens. We may, however, note the following cases of exceptional pronunciation. *Kah^anā*, to say, has for its infinitive *kai^ah^an*, almost pronounced *kaihn*. Its causal is *kauhān*, to cause to say. *Maĩ gaṇ* is for *māṅ^anā*, to ask, beg. In *balān*, to summon, *u* or *o* has become *a*.

The verb *rahaṇ*, to remain, is much contracted. Thus we have *rē-thē* for *rahē-thē*, and *rhyā* for *rahyā* (standard Hindī *rahā*).

The verbs *dēṇ*, to give, and *lēṇ*, to take, prefer the vowel *ī* to the vowel *ē* in conjugation. Thus we have *diāṅṅā*, I (*masc.*) will give; *dīṅṅī*, I (*fem.*) will give.

एक बाह्मण था अर एक बाह्मणी थी । बाह्मण चून मैंग-कै लि-आया करदा । बाह्मणी कैहण लागी इस नगरी-में राजा भोज सै । यू सलोक कौहा-कै बाह्मणाँ-नै एक टका सिन्धोने-का दे-सै । इस राजा-कै तौ भी जा-कै कह-दे । बाह्मण कैहण लाग्या मै सलोक नी जाणदा । बाह्मणी कैहण लागी सलोक तन्नै मै सिख्या-दींगी । फेर उन बाह्मणी-नै सलोक सिख्या-दिया अक पैसा गाँठ-में ।

राजा भोज-नै सै रोपया उस-नै निआम-के दे-दिया । बाह्मण तो अपने घराँ चाह्या-आया ॥

राजा भोज एक खूर्जी रोपया-की भर-कै सैल-में चाल-पड़ा । चाह्या चाह्या अपनी सुसराड़ बिग-गिया । राजा भोज-नै एक ल्हवाई-की हाट-पर डेरा कर-दिया । ल्हवाई-नै उस-की खातर कर-दे वार हो-गई । ल्हवाई रोज-की रोज राजा भोज-की रानी-की महल-में जाया करदा । ल्हवाई रानी खातर लाडू ले-जाया करदा । उ दन तवल-में औह लाडू भूल-गया । ल्हवाई जद कमन्द-पर चठण लाग्या राजा भोज-नै थाप्पी अक तै भी देख तो के गियान सै । राजा-की छोहरी कैहण लागी लाडू लि-आया । ल्हवाई कैहण लाग्या लाडू भूल-आया । राजा-की बेटी ले-कै कोरड़ा ल्हवाई-नै पिट्टण मँद-गई । राजा भोज-के पल्ले-में चार लाडू बंध रे-थे । राजा भोज-नै औह साफ़ा भरोखे-में बगा-कै मारा । राजा-की बेटी कैहण लागी यह लाडू कड़े लाइ आए । ल्हवाई कैहण लाग्या लाडू राम-नै दिए सैं । फेर वाह राजा-की बेटी लाडू खाण लागी अर कैहण लागी ल्हवाई ईसी लाडू मै अपने सासरे-में बिआह ले-गई जूहीं खाए-थे । तेरे को बटेज आ र्छा-सै । ल्हवाई कैहण लाग्या एक बटेज मेरे घोड़े-आला आ र्छा-सै । वाह राजा-की बेटी कैहण लागी तन्नै चार सै रोपया दींगी उस बटेज-नै मरवा-दे ॥

लहवाई उतर-कै चार जाल्लाहँ-नै बला-कै लि-आया अक भाई चार सै रोपया लेओ । इस बटेज-नै स्माणे-मै जा-कै मार-देओ । चार जाल्लाहँ-नै औह राजा भोज पकड़-लिया । राजा भोज कैहण लाग्या भाई तम मेरा के करोगे । जाल्लाह बोले हमें तनै जी-तै माराँगे । राजा पुच्छण लाग्या जी-तै मारे तनै के थियावैगा । जाल्लाह बोले भाई चार सै रोपया थियावैगे । राजा बोह्या भाई तम-नै रोपया पान सै दिआँगा जी-तै ना मारो । थारे शहर-मै जिजँदा नाहीं बडूँगा । उन्हाँ-नै पान सै रोपया ले-कै औह राजा छोड़-दिया ॥

राजा भोज-कै वाहण-वाला सलोक सात्त आ-गिया अक पैसा गाँठ-मै था जो जी बच-गया ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ (HARIĀNĪ).

STATE, JIND (TAHŞİL, JIND).

TRANSLITERATION AND TRANSLATION.

Ēk Bāhman thā ar ēk Bāhmanī thī. Bāhman chūn
One Brāhman was and one Brāhmanī was. The-Brāhman flour
 maĩg-kai li-āyā-kar^adā. Bāhmanī kaih^an lāggī, 'is nag^ari-maĩ
begged-having to-bring-used. The-Brāhmanī to-say began, 'this village-in
 rājā Bhōj sai. Yū s^alōk kauhā-kai Bāhmanā-nai
King Bhōj is. This-person verse caused-to-say-having Brāhman-to
 ēk takā siōnē-kā dē-sai. Is rājā-kai taū bhī jā-kai kah-dē.
one coin gold-of giving-is. This king-to thou also gone-having recite.'
 Bāhman kaih^an lāggī, 'maĩ s^alōk nī jān^adā.
The-Brāhman to-say began, 'I a-verse am-not knowing.'
 Bāhmanī kaih^an lāggī, 's^alōk tannai maĩ sikhyā-dīgī. Phēr
The-Brāhmanī to-say began, 'a-verse to-thee I teach-will.' Then
 un Bāhmanī-nai s^alōk sikhyā-dīyā ak, 'pāissā gāth-maĩ. Rājā
that Brāhmanī-by the-verse was-taught that, 'pice knot-in.' The-King
 Bhōj-nai sai rōpayā us-nai niām-kē dē-diyā.
Bhōj-by hundred rupees him-to reward-of were-given.
 Bāhman tō ap^anē gharā chālyā-āyā.
The-Brāhman indeed his-own to-house went-away.
 'Rājā Bhōj ēk khūrjī rōpayā-ki bhar-kai sail-maĩ chāl-paryā.
King Bhōj a saddle-bag rupees-of filled-having tour-in started.
 Chālyā chālyā ap^anī sasurār big-giyā. Rājā Bhōj-nai
Gone gone his-own father-in-law's-house he-arrived. King Bhōj-by
 ēk lhawāi-kī hāt-par dērā kar-diyā. Lhawāi-nai us-kī
one confectioner-of shop-on lodging was-made. The-confectioner-by him-of
 khāttar kar-dē wār hō-gaī. Lhawāi rōj-kī rōj rājā
entertainment doing delay became. The-confectioner day-of day King
 Bhōj-kī rānī-kī mah^al-maĩ jāyā-kar^adā. Lhawāi rānī khāttar
Bhōj-of Queen-of palace-in to-go-used. The-confectioner the-Queen for
 lāddū lē-jāyā-kar^adā. U dan tawal-maĩ āūh lāddū bhūl-gayā
cates to-bring-used. That day hurry-in he the-cates forgot.
 Lhawāi jad kamand-par charhaṇ lāggī rājā Bhōj-nai
The-confectioner when the-rope-ladder-on to-climb began King Bhōj-by

thāppī ak, 'taĩ bhī dēkh tō kē giyān sai.'
it-was-determined that, 'thou also see indeed what matter is.'
 Rājā-kī chhoh^arī kaih^an lāggī, 'lāddū li-āyā ?'
The-King-of daughter to-say began, 'cates hast-thou-brought ?'
 Lhawāī kaih^an lāggī, 'lāddū bhūl-āyā.' Rājā-kī betṭī
The-confectioner to-say began, 'cates (I-) forgot.' The-King-of daughter
 lē-kai kōr^arā lhawāī-nai pittaṇ mand-gai. Rājā
taken-having a-whip the-confectioner to-beat became-engaged. King
 Bhōj-kē pallē-maĩ chār lāddū bandh rē-thē. Rājā Bhōj-nai āūh
Bhōj-of cloth-in four cates tied-up were. King Bhōj-by that
 sāpphā jharōkhē-maĩ bagā-kai mārā. Rājā-kī betṭī
handkerchief window-in thrown-having was-struck. The-King-of daughter
 kaih^an lāggī, 'yih lāddū karai-lāi āē ?' Lhawāī
to-say began, 'these cates where-from came ?' The-confectioner
 kaih^an lāggī, 'lāddū Rām-nai diē saĩ.' Phēr wāh rājā-kī
to-say began, 'cates God-by given are.' Then that King-of
 betṭī lāddū khān lāggī, ar kaih^an lāggī, 'lhawāī, isī
daughter the-cates to-eat began, and to-say began, 'confectioner, such
 lāddū maĩ ap^anē sās^arē-maĩ biāh lē-gai,
cates I my-own father-in-law's-house-in (on-)marriage was-taken-away,
 jūhī khāē-thē. Tērē kō baṭēū ā rhyā-sai ?
then eaten-were. Thy (-house-in) any wayfarer having-come remaining-is ?'
 Lhawāī kaih^an lāggī, 'ēk baṭēū mērē ghōrē-ālā
The-confectioner to-say began, 'one wayfarer in-my(-house) horse-owner
 ā rhyā-sai.' Wāh rājā-kī betṭī kaih^an lāggī, 'tannai
having-come remaining-is.' That King-of daughter to-say began, 'to-thee
 chār sai rōpayā dīgī, us baṭēū-nai mar^awā-dē.'
four hundred rupees I-will-give, that wayfarer get-killed.'
 Lhawāī utar-kai chār jāllāddā-nai balā-kai
The-confectioner descended-having four executioners called-having
 li-āyā ak, 'bhāī, chār sai rōpayā lēo. Is baṭēū-nai
brought that, 'brothers, four hundred rupees take. This wayfarer
 smānē-maĩ jā-kai mār-dēo.' Chār jāllāddā-nai āūh Rājā Bhōj
forest-in gone-having slay.' Four executioners-by that King Bhōj
 pakar-liyā. Rājā Bhōj kaih^an lāggī, 'bhāī, tam mērā kē
was-seized. King Bhōj to-say began, 'brothers, you of-me what
 karōgē ?' Jāllādd bollē, 'hamē tannai jī-tai mārāgē.' Rājā
will-do ?' Executioners said, 'we thee life-from will-kill.' King
 puchchhan lāggī, 'jī-tai mārē tannai kē thiyāwaigā ?
to-ask began, 'life-from by-killing to-thee what will-be-gained ?'

Jalladd	bollē,	‘bhāī,	chār	sai	rōpayā	thiyāwaīgē.’	
Executioners	said,	‘brother,	four	hundred	rupees	will-be-gained.’	
Rāj jā	bollyā,	‘bhāī,	tam-nai	rōpayā	pān	sai	diāgā,
The-King	said,	‘brothers,	you-to	rupees	five	hundred	I-will-give,
jī-tai	nā	mārō.	Thārē	śah ^a -r-maī	jīūdā	nāhī	barūgā.’
life-from	not	kill.	Your	city-in	living	not	I-will-enter.’
Unhā-nai	pān	sai	rōpayā	lē-kai	āūh	rāj jā	chhōr-diyā.
Them-by	five	hundred	rupees	taken-having	that	king	was-released.
Rāj jā	Bhōj-kai	Bāhmaṇ-wālā	s ^l ōk	sātt	ā-giyā	ak,	‘pāissā
King	Bhōj-to	the-Brāhmaṇ’s	verse	true	turned-out	that,	‘pice
gāth-maī’	thā,	jō	jī	bach-gayā.			
knot-in’	was,	therefore	life	escaped.			

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Brāhmaṇ and his wife. The Brāhmaṇ lived by begging. He would go out and come home with a little flour. One day his wife said to him, ‘the king of this village is Rājā Bhōj, and he is in the habit of making Brāhmaṇs recite verses before him and of then giving them a gold coin.¹ You should also go and recite a verse before him.’ ‘But,’ said the Brāhmaṇ, ‘I don’t know any verse.’ ‘Never mind,’ replied his wife. ‘I’ll teach you one.’ So she taught him the verse beginning ‘pice in your poke.’² He went to the king, and recited his verse, and his Majesty gave him a reward³ of a hundred rupees, and sent him home.

Well, King Bhōj put pice in *his* poke,—that is to say, he filled a saddle-bag with rupees, and started out for a riding-tour. By and bye he came to the village where lived his father-in-law. (His wife at the time was on a visit to her father.) He put up for the night in a confectioner’s shop. While he was hospitably entreating him, the confectioner forgot the time, and finding himself late, hurried off to the palace. Every day he used to go to the palace of King Bhōj’s queen, and serve her with cates. This day, in his hurry, he ran off, but forgot to take the cates with him. As he began to climb the rope ladder into the palace, King Bhōj made up his mind to see what was the matter, and followed him to its foot. Her Majesty⁴ said to the confectioner, ‘well, have

¹ A *ṭakā* is a double pice. Here it means a gold coin the size of a double pice.

² This is some well known Sanskrit saw, like the following one of Chāṇakya,—

*Svadāra-dhana-ratnāni nija-vaśyāni kārāyāt;
Anyathā tāni gachchhanti tyaktvā kāpurushādhamam.*

A man should always keep his wife, his money, and his jewels, in his own possession; otherwise they go off, and leave the poor wretch lamenting.

This has been crystallised into the Hindī proverb, *paisā gāth-kā, jōrū sāth-kī*, keep your pice in your poke, and your wife in your company. The first half of this is identical with the text.

The *gāth* is the knot in the waistband which serves as a purse. The story shows how King Bhōj kept only half the advice. He did not keep his wife with him, and hence she tried to get him murdered. He had, however, pice in his poke, and these saved his life.

³ *Nīām* is a corruption of *in’ām*.

⁴ This young lady who, apparently out of mere light-heartedness, tried to get her husband murdered, is here and elsewhere called the ‘King’s daughter.’ The ‘King’ in this case is, of course, not King Bhōj, but her own father, in whose house she was staying.

you brought the cates ?' The poor confectioner had to confess that he had forgotten them, and so she picked up a whip and began to lay it on him. Now, it happened that King Bhōj had four cates of his own, wrapped up in his cloth, so, when he heard what was going on, he threw his kerchief and its contents in through the window. 'Where did these come from ?' said the queen. All the poor confectioner could say was 'God sent them.' She tasted them, and said, 'confectioner, when I was carried off to my father-in-law's house after being married, I was there given cates with just the same smack. Have you any traveller staying in your house ?' 'Yes, there is one,' said the confectioner,—'a man who came on horse-back.' 'Then,' replied she, 'take these four hundred rupees, and go and get that traveller murdered.'

So the confectioner climbed down the ladder, and sent for four executioners. 'Brothers,' said he, 'here are four hundred rupees. Take this traveller off into the forest and kill him.' So they caught hold of King Bhōj, and carried him off. 'Brothers,' said he, 'what are you going to do to me ?' 'We're going to kill you dead,' said they. 'And how much are you to get for the job ?' asked the king. 'We're to get four hundred rupees,' answered they. 'Well, brothers,' said the king, 'I'll give you five hundred rupees not to kill me dead, and I'll promise not to enter your city again so long as I live.' So he gave them five hundred rupees, and they let him go.

Thus, you see, the Brāhman's verse turned out true. King Bhōj *had* pice in his poke, and that is how he saved his life.

BRAJ BHĀKHĀ.

The first specimen which I give of this dialect comes from the district of Muttra, the head-quarters of Braj Bhākhā. The language is that illustrated by the grammatical sketch given in the introduction.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ.

(DISTRICT, MUTTRA.)

एक जने-के दो छोरा हे । उन-में-ते लोहरे-ने कही कि काका मेरे बट-कौ धन मोए दे । तब वा-ने धन उन्हें बटि-करि दियौ । और थोरे दिनाँ पाछे लोहरे बेटा-ने सिगरौ धन इक-ठौरौ करि-कै दूर देसन-कुँ चल्थौ और वा जगे अपनी धन उड़ाय-दियौ । और जब सिगरौ धन खर्च-कर-चुथ्यौ वा देस-में बड़ौ अकाल पड़्यौ और वह कंगाल होन लागौ । तो एक बड़े आदमी-के जाइ लगौ और वा-ने वाए सूअर चराइवे-कुँ अपने खेतन-में पठाइयौ । वा-के मन-में आई उन क्लिकाँ-ते जिन्हें सूअर खात-हैं अपनी-हू पेट भरै और वाए कोई नाए देत-हौ । तब वाए चेत आयौ कि मेरे बाप-के बलाइ मजूरन-की रोटी चलत-है और हौं भोखन मरतु-हौं । अपने काका-के ठोरे जाऊँगौ और वा-से कहूँगौ कि काका मैं-ने तेरौ और भगवान-कौ बड़ौ पाप कियौ-है और अब ऐसी नाए रह्यौ कि तेरौ बेटा बाजौ । मोए अपने मजूरन-की नाईँ राख । और उठ्यौ और अपने बाप-के ठोरे चल्थौ । वह अमै दूरई हौ कि वा-के बाप-कुँ वाए देखत खेम तर्स आयौ और दौड़-कै वाए चिपटाइ लीनौ और बलाइ पिआर-कीनौ । बेटा-ने वा-से कही कि काका मैं-ने तेरौ और भगवान-कौ बड़ौ पाप कियौ-है और अब ऐसी नाए रह्यौ कि तेरौ बेटा बाजौ । बाप-ने अपने नौकरन-ते कही चोखे चोखे लत्ता लाओ और याए पहराओ और या-के हाथन-में अँगूठी और पामन-में पनहा पहराओ और हम खाएँ और मगन रहें । यह मेरौ छोरा मर-गयौ-हौ सो अब जिओ-है और खोइ गयौ-हौ सो अब पायौ-है । और वै खूसी करन लागे ॥

और वा-कौ बड़ौ छोरा खेत-पै हौ । जब वाखर-के टिंग आयौ वा-ने गाइवे और नाचवे-की आहट सुनी । तब वा-ने नौकरे बुलायौ और वा-से

पूँछी यह कहा है-रह्यौ-है । तो वा-ने कही कि तेरी भैया आयौ-है और तेरे काका-ने बड़ी जोनार करी-है या काजे कि वाए अच्छी-भलौ देख्यौ-है । वा-ने रिस-के मारे भीतर जानौ न विचारौ । तब वा-के बाप-ने वाए मनायौ और वा-ने बाप-से कही हौं इतेक दिनाँ-से तेरी टहल करतु-हौं और कब-हूँ तेरी आग्या-ते बाहर नाए चलयौ । पर तै-ने कब-हूँ मोए एक उन्ना-हूँ नाए दियौ कि मै-जँ अपने दोस्तदारन-में खुस-लब्दी करतौ । जब तेरी यह छोरा आयौ जा-ने सिगरौ धन राँड़ी-मूँड़नी-में बिगार दियौ तब तै-ने वा-के काजे बड़ी जोनार कीनी । तब वा-ने कही बेटा तू तो सदा मेरे टिंग रह्यौ-है और जो मेरौ है सो तेरौ है । पर तोए खुसी करनी उचित है कि तेरौ भैया मख्यौ भयौ फिर जिअ्यौ-है और खोयौ भयौ पायौ-है ॥

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

(DISTRICT, MUTTRA.)

TRANSLITERATION AND TRANSLATION.

Ēk	janē-kē	dō	chhōrā	hē.	Un-mē-tē	lōh-rē-nē	kahī
<i>A</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>	<i>it-was-said</i>
ki,	‘ kākā,	mērē	baṭ-kau	dhan	mōē	dē.’	Tab wā-nē dhan
<i>that,</i>	<i>‘ father,</i>	<i>my</i>	<i>share-of</i>	<i>fortune</i>	<i>to-me</i>	<i>give.’</i>	<i>Then him-by fortune</i>
unhaĩ		baṭi-kari		diyau.	Aur	thōrē	dinā pāchhē lōh-rē
<i>to-them</i>		<i>being-divided-having</i>		<i>was-given.</i>	<i>And</i>	<i>a-few</i>	<i>days after the-younger</i>
bēṭā-nē	sig ^a rau	dhan	ik-ṭhaurau	kari-kai		dūr	dēsan-kū
<i>son-by</i>	<i>all</i>	<i>fortune</i>	<i>one-place</i>	<i>made-having</i>		<i>a-distant</i>	<i>country-to</i>
chalyau,	aur	wā	jagē	ap ^a nau	dhan	urāy-diyau.	Aur
<i>it-was-gone,</i>	<i>and</i>	<i>that</i>	<i>in-place</i>	<i>his-own</i>	<i>substance</i>	<i>was-squandered.</i>	<i>And</i>
jab	sig ^a rau	dhan	kharch	kar-chukyau,	wā	dēs-mē	barau
<i>when</i>	<i>all</i>	<i>fortune</i>	<i>expenditure</i>	<i>was-completed,</i>	<i>that</i>	<i>country-in</i>	<i>a-great</i>
akāl	paṛyau	aur	wah	kaṅgāl	hōn	lāgau.	Tō ēk barē ād ^a mī-
<i>famine</i>	<i>fell</i>	<i>and</i>	<i>he</i>	<i>poor</i>	<i>to-be</i>	<i>began.</i>	<i>Then a great man-</i>
kē		jāi		lagau,	aur	wā-nē	wāē sūar
<i>of (house-in)</i>		<i>having-gone</i>		<i>he-attached-himself,</i>	<i>and</i>	<i>him-by</i>	<i>as-for-him swine</i>
charāibē-kū	ap ^a nē	khētan-mē	pathāiyau.	Wā-kē	man-mē	āi	un
<i>feeding-for</i>	<i>his-own</i>	<i>fields-in</i>	<i>it-was-sent.</i>	<i>Him-of</i>	<i>mind-in</i>	<i>it-came</i>	<i>those</i>
chhil ^a kā-tē	jinhaĩ	sūar	khāt-haĩ	ap ^a nau-hū	pēṭ	bharai,	aur wāē
<i>husks-with</i>	<i>which</i>	<i>swine</i>	<i>eating-are</i>	<i>his-own-also</i>	<i>belly</i>	<i>he-may-fill,</i>	<i>and to-him</i>
kōi	nāc	dēt-hau.	Tab	wāē	chēt	āyau	ki, ‘mērē bāp-kē
<i>anybody</i>	<i>not</i>	<i>giving-was.</i>	<i>Then</i>	<i>to-him</i>	<i>sense</i>	<i>came</i>	<i>that, ‘my father-of</i>
balāi	majūran-kī	rōṭi	chalat-hai	aur haũ	bhōkhan	maratu-haũ.	Ap ^a nē
<i>many</i>	<i>labourers-of</i>	<i>bread</i>	<i>going-is</i>	<i>and</i>	<i>I</i>	<i>by-hunger</i>	<i>dying-am. My-own</i>
kākā-kē	dhōrē	jāũgau	aur	wā-sē	kahũgau	ki,	“ kākā, maĩ-nē tērau
<i>father-of</i>	<i>near</i>	<i>I-will-go</i>	<i>and</i>	<i>him-to</i>	<i>I-will-say</i>	<i>that,</i>	<i>“ father, me-by of-thee</i>
aur	Bhag ^a wān-kau	barau	pāp	kiyau-hai,	aur	ab	aisau nāē rahyau
<i>and</i>	<i>God-of</i>	<i>great</i>	<i>sin</i>	<i>made-is,</i>	<i>and</i>	<i>now</i>	<i>such not I-remained</i>
ki	tērau	bēṭā		bājaũ.	Mōē	ap ^a nē	majūran-kī nāĩ rākh.”
<i>that</i>	<i>thy</i>	<i>son</i>		<i>I-may-be-called.</i>	<i>Me</i>	<i>thy-own</i>	<i>labourers-of like keep.”</i>

Aur uṭhyau aur ap^{nē} bāp-kē ḍhōrē chalyau. Wah abhai dūrai
And he-rose and his-own father-of near started. He as-yet far-off-even
 hau ki wā-kē bāp-kū wāē dēkhat khēm tars āyau, aur daur-kai
was that him-of father-to him seeing presently pity came, and run-having

wāē chip^{tāi} linau, aur balāi piār kīnau. Bēṭa-nē
as-for-him having-embraced it-was-taken, and much affection was-made. The-son-by
 wā-sē kahī ki, 'kākā, māi-nē tērau aur Bhag^{wān}-kau barau
him-to it-was-said that, 'father, me-by of-thee and God-of great
 pāp kiyau-hai aur ab aisau nāē rahyau ki tērau bēṭa
sin done-is and now such not I-remained that thy son

bājaū.' Bāp-nē ap^{nē} nauk^{ran}-tē kahī, 'chōkhē
I-may-be-called.' The-father-by his-own servants-to it-was-said, 'good
 chōkhē lattā lāo aur yāē pah^{rāu}, aur yā-kē hāthan-mē
good garments bring and this-one cause-to-wear, and this-one-of hands-on

āgūthī aur pāman-mē pan^{hā} pah^{rāu}, aur ham-khāāi aur magan
a-ring and feet-on shoes cause-to-wear, and we-may-eat and rejoiced

rahaī. Yah mērau chhōrā mar gayau-hau, sō ab jiau-hai; aur
may-remain. This my son dead gone-was, he now alive-is; and
 khōi-gayau-hau, sō ab pāyau-hai.' Aur wai khūsī karan lāgē.
lost-gone-was, he now found-is.' And they merriment to-make began.

Aur wā-kau barau chhōrā khēt-pai hau. Jab bākhar-kē ḍhīng
And him-of elder son field-on was. When house-of near
 āyau wā-nē gāibē aur nāch^{bē}-ki āhaṭ sunī. Tab wā-nē
he-came him-by singing and dancing-of sound was-heard. Then him-by

nauk^{rē} bulāyau, aur wā-sē pūchhī, 'yeh kahā hwai-rahya-
a-servant was-called, and him-from it-was-enquired, 'this what occurring-
 hai?' Tō wā-nē kahī ki, 'tērau bhaiyā āyau-hai, aur tērē
is?' Then him-by it-was-said that, 'thy brother come-is, and thy

kākā-nē barī jōnār karī-hai; yā kājē ki wāē achchhau-bhalau
father-by great feast made-is; this for that as-for-him safe-and-sound
 dēkhyau-hai.' Wā-nē ris-kē-mārē bhītar jānau na bichārau. Tab
it-seen-is.' Him-by anger-of-from inside to-go not it-was-thought. Then

wā-kē bāp-nē wāē manāyau, aur wā-nē bāp-sē kahī,
him-of father-by as-for-him it-was-appeased, and him-by father-to it-was-said,
 'haū itēk dinā-sē tērī ṭahal karatu-haū, aur kab-hū
'I so-many days-from thy service doing-am, and ever-even

tērī āgyā-tē bāhar nāē chalyau; par tai-nē kab-hū mōē
thy orders-from outside not I-went; but thee-by ever-even to-me
 ēk unnā-hū nāē diyau ki māi-ū ap^{nē} dōstdāran-mē
a kid-even not was-given that I-too my-own friends-among

khus-labdi kar^atau. Jab tērau yah chhōrā āyau jā-nē
merriment might-have-made. When thy this son came whom-by
 sig^arau dhan rāṛī-mūṛ^anī-mē bigār-diyau tab tai-nē wā-kē kājē
all fortune harlots-etc.-among was-wasted then thee-by him-of for
 baṛī jōnār kinī.' Tab wā-nē kahī, 'bēṭā, tū tō
great feast was-done.' Then him-by it-was-said, 'son, thou verily
 sadā mērē dhiṅg rahyau-hai, aur jō mērau hai sō tērau
always me-of near having-dwelt-art, and what mine is that thine
 hai; par tōē khūsī kar^anī učit hai ki tērau bhaiyā
is; but to-thee merriment to-make proper was because thy brother
 maryau bhayau, phir jiau hai; aur khōyau bhayau, pāyau hai.'
dead became, again alive is; and lost became, found is.'

OLD BRAJ BHĀKHĀ.

I now proceed to give specimens of old literary Braj Bhākhā. To those able to read them transliteration and interlinear translation will be unnecessary. I therefore, in each case, give only the text in the vernacular character, and a literal translation. A short extract from the Sūr Sāgar is here given in order to illustrate the Braj Bhākhā of the sixteenth century.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (SŪR DĀS).

ब्रज घर घर सब भोजन साजत ।
 सब-के द्वार बधाई बाजत ॥
 सकट जोरि लै चले देव बलि ।
 गोकुल ब्रजवासी सब हिलि मिलि ॥
 दधि-लोनी मधु साजि मिठाई ।
 कहँ लगि कहँ सवै बहुताई ॥
 घर-घर-तें पकवान चलाये ।
 निकसि गाँव-के गोइँडे आये ॥
 ब्रज वासी तहँ जुरे अपारा ।
 सिंधु समान न वार न पारा ॥
 पैड़े चलन नहीं कोउ पावत ।
 सकट चले सब भोजन आवत ॥
 सहस सकट चले नंद महर-के ।
 अवर सकट कितने घर-घर-के ॥
 सूर-दास प्रभु महिमा सागर ।
 गोकुल प्रकटे-हैं हरि नागर ॥

TRANSLATION.

[Krishna has persuaded the cowherds of Gökula to abandon the worship of Indra, and instead to offer homage to Mount Gōvardhana. The verses describe how they bring offerings of food to the mountain.]

In every house in Braj are they preparing food, and joyful music is being played in the doorway of each. The inhabitants of Gökul and Braj all yoked their carts and

carried off the offerings to the God. Salted tyre did they prepare and sweetmeats of honey. How am I to tell all the exceeding quantity of it. Cates did they despatch from every house, as they issued from the village and came to the cultivated land around it. There did the inhabitants form a wondrous collection, broad as the shoreless ocean. No one had to go on foot for they travelled in the carts which carried the provisions. From Prince Nand's¹ house alone went forth a thousand carts, so how many others were there of the other houses? Says Sūr-dās, the Lord is an Ocean of Majesty, and he became manifest in Gōkul as the youthful Hari.

¹ Nand was the leader of the cowherds, and the foster-father of Kṛishṇa, who was an incarnation of Viṣṇu (Hari). The tradition that these cowherds travelled *en masse* in carts is very old, and is not without historical importance. This mode of conveyance, used by a whole tribe, is elsewhere unknown in Northern India. The legend has been used to support the theory that these cowherd worshippers of the infant Kṛishṇa were members of a pastoral tribe that had migrated from Central Asia, bringing with them reminiscences of the Gospels of the Infancy. See Mr. J. Kennedy in J. R. A. S., 1907, pp. 951 ff.

I next give a few of the easier verses of the Sat-saī of Bihārī, as examples of the Braj Bhākhā of the seventeenth century.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

(EXTRACTS FROM THE SAT-SAI.)

(*Bihārī-lāl*, c. 1650.)

वसंत-ऋतु वर्णन ।

दिस-दिस कुसुमित देखिये उपवन बिपिन समाज ।
मनहु बियोगिनि-कौं कियौ सर-पंजर रितु-राज ॥ १ ॥

ग्रीष्म-ऋतु वर्णन ।

नाहिन ये पावक प्रबल लुएँ चलति चहुँ पास ।
मनौ बिरह बसंत-के ग्रीखम लेति उसास ॥ २ ॥

समीर वर्णन ।

चुवतु खेद मकरंद-कन तरु तरु तर बिरमाय ।
आवतु दच्छिन देस-तें यक्यौ बटोही बाय ॥ ३ ॥

TRANSLATION.

1. THE SPRING.

In every quarter appears the array of gardens and of groves in blossom. (Each flower is a Cupid's shaft) and it is as though the King of Seasons had built a cage of these arrows (in which to imprison) fair ones distraught by love.

2. THE HOT SEASON.

This is not a mighty conflagration. 'Tis the fierce hot winds blowing on every side. The summer is, as it were, heaving hot sighs for the departed spring.

3. THE BREEZE.

From the (sandal-scented) south country, there comes a wanderer,—the breeze. He lingers beneath each tree. The sweat (upon his brow) is the nectar which (he has gathered from) the flowers on his way.

Finally, I give an extract from the Rāj-nīti, to illustrate the Braj Bhākhā of the early part of the 19th century.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

(BRAJ BHĀKHĀ.)

(EXTRACT FROM THE RĀJ-NĪTI.)

(*Lallū-jī Lāl, 1843.*)

गोदावरी नदी-के तीर एक सेमल-कौ रूख । ता-पै सब दिस-की पंछी आय
बिश्राम लेतु-हैं । एक दिन प्रात-ही लघुपतनक नाम काग जाग्यौ । वह एक
काल-रूप व्याधी-कौ दूर-तें आवतु देखि चिचाय-करि कहनि लाग्यौ आज भोर-ही-
की बेला अधर्मी दुराचारी-कौ मुख देख्यौ । सो न जानियै कहा होय । ऐसैं
बिचारि लघुपतनक काग उड़ि-गयौ । कह्यौ-है कि—

उतपात-की ठाम पंडित चतुर न रहै ।

मूरख भय सोग बैठ्यौ सहै ॥

इतेक-में व्याधी-नें रूख तरै चाँवर-के कनिका डारि ता-पर जाल पसाख्यौ ।
तहाँ चित्रग्रीव कपोत कुटुंब समेत उड़त उत आय कढ़्यौ । तिन-में-तें एक पंछी
देखि बोल्ह्यौ इन चाँवरनि-कौ हौं चुग्यौ चहतु-हौं । चित्रग्रीव कही अरे या बन
में चाँवर कहाँ-तें आये । यह कछु कौतुक है । या-तें ये मो-कौ नीके नाहीं
लागतु ॥

TRANSLATION.

On the bank of the river Gōdāvarī was a silk-cotton tree, on which birds of every quarter used to roost. One day, very early in the morning, a crow named Laghupatanaka, awoke and saw a hunter approaching from a distance, like the God of Death himself. He screamed out and began to remark (what an unlucky omen it was that) the first thing he should see on the dawn of that day was an unscrupulous villainous countenance. 'Who knows,' thought he, 'what is going to happen next.' Having thus considered, the crow Laghupatanaka flew away. For it is said,—

'A wise man remains not in the place of calamity ;

'But a fool stays there, and sups fear and sorrow.'

In the meantime the hunter scattered grains of husked rice at the foot of the tree and over them spread his net. There came flying Chitragrīva (the king of the pigeons) with his family. One of them said, 'I should like to have a peck at that husked rice.' But Chitragrīva said, 'hullo, how does husked rice come into this forest? This is something quite out of the way. I therefore don't like the look of it.'

BRAJ BHĀKHĀ OF ALIGARH.

To the north-east of Muttra lies the district of Aligarh. Here the language is Braj Bhākhā, but it has some prominent local peculiarities, or, at least, has peculiarities which do not occur in the specimens received from Muttra.

I give two specimens of the Braj Bhākhā of Aligarh, a version of the Parable of the Prodigal Son, and a Folksong. The following points may be noted :—

Pronunciation.—There is a tendency of the letter *r* to disappear when it precedes a consonant, which is doubled in compensation. Thus, *naukannu-sũ*, for *naukaranu-sũ*, from the servants. This is very common in the Bhadaurī form of Bundēlī. The letter *w* when preceded by a long vowel often becomes *m*. Thus, *manāman*, for *manāwan*, to celebrate; *bāman*, fifty-two; *rōmati*, she (was) weeping. *Ky* is sometimes softened to *ch*, as in *chō* for *kyō*, why. *J* before *d* sometimes becomes *d*, as in *bhēd-dayau* for *bhēj-dayau*, he sent. A final aspirate surd consonant is disaspirated, as in *hāt* for *hāth*, a hand. In the word *kulaph* for *qufl*, a bolt, consonants have been transposed.

Declension.—A final short *u* is added to weak nouns even more commonly than in standard Braj Bhākhā. The *u* is retained in all cases and both numbers. Thus, *bāp* or *bāpu*, a father; *bāpu-sũ*, (he said) to the father; *khētanu-mē*, in the fields; *majūranu-kau*, of the servants. In one instance we find the word *rājai* used as the accusative-dative of *rājā*, a king.

The postpositions are as in standard Braj Bhākhā, but we have also *nu* (as well as *nē*) for the agent, as in *tum-nu mah-mānī karī-ē*, you have given a feast, and *kē* (as well as *kũ*) for the accusative-dative, as in *ēk janē-kē*, to a certain man.

In the **Pronouns**, the accusative-dative of *mai* is *mōy* or *mōē*, as in the standard, and *mō-ū-ē* is 'me also.' The pronoun of the third person is very peculiar. It is *gu* or *gwa* with an accusative-dative *gwai*, and an oblique form *gwā*. The plural is *gwē*, oblique *guni*. With it is connected *gwā* (often written *nwā*, न्वा), there = *wahā*. 'This' is *jī*; accusative-dative *jāy*; oblique, *jā*.

The present of the **Verb Substantive** is—

Sing.	Plur.
1. <i>ũ</i>	<i>ē</i>
2. <i>ē</i>	<i>au</i>
3. <i>ē</i>	<i>ē</i>

No doubt *ē* is often pronounced *ai*, and *ē*, *ai*. The Past Tense masculine is *ō* (or *au*), plural *ē*. In other words, in Aligarh the initial *h* of standard Braj Bhākhā is dropped.

When the verb substantive is used as an auxiliary with a present participle, the two are sometimes joined so as to form one word. Thus, *maratũ* for *marat-ũ*, I am dying. *Hatu-ē* is used to mean, he is. The conjunctive participle which is *hwai* in standard Braj Bhākhā, becomes *hai* in Aligarh. Thus, *hai-gayau*, for *hwai-gayau*, he became.

In all verbs the sign of the conjunctive participle is *kē*, not *kai*.

Braj Bhākhā is reported to be spoken in Aligarh by 992,200 people.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ.

(DISTRICT, ALIGARH.)

SPECIMEN I.

एक जने-कें है बेटा ए । उन-में-तें छोटे-ने बाप-सूं कह्यौ कि ए बाप मेरौ जो बाँटु होतु-ए सो मोय दै-देउ । तब ग्वा-ने मालु उन्हें बाँटि द्यौ । तब छोटी बेटा सबु डक-ठौरौ करि-कें परदेस-कूं चलयौ-गयौ औरु ग्वाँ अपनी सबु मालु गुलछरनु-में उड़ायौ । जब सबु उड़ाय खाय चुक्यौ ग्वा देस-में बड़ौ अकालु पख्यौ । फिरि गु बड़ौ कंगालु है-गयौ । तब ग्वा देस-के एक भागिमान-के सहारे-सूं जाय लग्यौ । ग्वा-ने ग्वा-कूं अपने खेतनु-में सूअर चुगाइवे भेद-द्यौ । सूअर जो खात-एँ ग्वा-की छूँछि-सूं पेटु भरिबे-कूं तय्यार हो । ग्वाय कोई कछू ना ओ देतु । जब ग्वाय होसु आयौ तब ग्वा-ने कही मेरे बापु-कें बहुत-से मजूरनु-कूं मुकतेरीं रोटौं एँ औरु मैं भूखनु मरतूं । मैं याँ-तें उठि-कें अपने बाप-के जौरे जाऊँगौ औरु ग्वा-तें कहूँगौ कि मैं-ने भगमान-के सामने औरु तिहारे अगर पापु कख्यौ-ए औरु अब मैं तिहारौ बेटा कहाइवे लायक ना जँ । जैसे औरु मजूर रहत-एँ तैसे मो-ऊ-ए राखि-लै । ग्वाँ-ते चलि-कें अपने बाप-के जौरे आयौ । परि बहुत दूरि-तें-ईँ ग्वा-के बाप-कूं लखाय पख्यौ औरु तब बाप-कूं तसुँ आय-गयौ औरु दौख्यौ औरु बेटा-की जेट भरि-लई औरु पुचकाख्यौ । औरु बेटा-ने बाप-सूं कही कि ए बाप मैं-ने भगमान-के अगर औरु तिहारे देखत पापु कख्यौ औरु अब मैं तिहारौ बेटा कहाइवे लायक ना जँ । परि बाप-ने अपने नौकनु-सूं कही कि अच्छे अच्छे ओढ़ना लाओ औरु जाय पहराओ औरु छाप जा-के हात-में पहराओ औरु पनही पायनु-में पहराओ । चलौ खाँय औरु चैन करै । काहे-तें कि जि मेरौ बेटा मरि गयौ-ओ औरु फिरि जी-पख्यौ । खोय गयौ-ओ औरु पाय-गयौ । औरु फिरि वे खुसी मनामन लगे ॥

ग्वा खन ग्वा-की बड़ौ बेटा खेत-में ओ । जब गु घर-के जौरे आयौ तौ ग्वा-ने गाइबौ नाचिबौ सुन्यौ । औरु एकु नौकर बुलायौ औरु पूछी कि याँ का है-रह्यौ-ए । ग्वा-ने ग्वा-सूं कही कि तेरौ भैया आय-गयौ-ए औरु तेरे बाप-ने ग्वा-की महमानी

करी-ए । काहे-तें कि गु भलौ चंगौ आय-गयौ-ए । तब गु बड़ौ रिस भयौ और
भीतर न धख्यौ । जा-तें ग्वा-कौ बापु बाहिर निकसि आयौ और ग्वा-कू मनायौ ।
तब ग्वा-ने अपने बाप-कू ज्वाबु द्यौ कि मैं इतने बर्सनु-तें तिहारी ठहल कर-रछ्यौ-
ऊँ और न मैं तिहारी बात-तें कब-हूँ बाहिर भयौ । तौ-ऊ तुम-ने कब-हूँ मोय एकु
बकरिया-कौ बच्च-ऊ न द्यौ कि यारनु-में लहरि उड़ावतौ । परि जैसें जि तिहारी
बेटा आयौ जा-ने तिहारी सब जमा पूँजी रंडिनु-के संग उड़ाय खाय डारी ग्वा-कौ
तुम-नु महमानी करी-ए । ग्वा-ने ग्वा-सूँ कही कि बेटा हमेस तू मेरे-ई जौरेँ रहतु-ए ।
जो कछू मो-पे हतु-ए सो तेरौ-ई ए । जि हम-कूँ चाहियति-ई कि हम खुसी मनावते
और खुस होते । काहे-तें कि जि तेरौ भैया मरि-गयौ-ओ फिरि जी-पख्यौ । और
जातु-रछ्यौ-ओ फिरि आय-गयौ ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

DISTRICT, ALIGARH.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dwai bēṭā ē. Un-mē-tē chhōṭē-nē bāp-sū
A man-to two sons were. Them-in-from the-younger-by the-father-to
 kahyau ki, 'ē bāp, mērau jō bāṭu hōtu-ē sō mōy
it-was-said that, 'O father, my what share becoming-is that to-me
 dai-dēu.' Tab gwā-nē mālu unhaī bāṭi dayau. Tab
give.' Then him-by the-property to-them dividing was-given. Then
 chhōṭau bēṭā sabu ik-ṭhaurau kari-kē par-dēs-kū
the-younger son all in-one-place made-having a-foreign-country-to
 chalyau-gayau, auru gwā apⁿau sabu mālu gul-chharranu-mē urāyau.
went-away, and there his-own all property debauchery-in was-wasted.
 Jab sabu urāy khāy chukyau gwā dēs-mē barau akālu paryau.
When all wasting eating was-finished that country-in a-great famine fell.
 Phiri gu barau kaṅgālu hai-gayau. Tab gwā dēs-kē ēk
Again he very poor became. Then that country-of a
 bhāgimān-kē sahārē-sū jāy lagyau. Gwā-nē gwā-kū
rich-man-of support-by having-gone he-attached-himself. Him-by him-as-for
 apⁿē khētanu-mē sūar chugāibē bhēd-dayau. Sūar jō khāt-ē
his-own fields-in swine for-feeding it-was-sent. Swine what eating-are
 gwā-kī chhūchhi-sū pēṭu bharibē-kū tayyār hau. Gwāy kōi
that-of the-husk-with the-belly filling-for ready he-was. To-him anyone
 kachhū nā ō dētu. Jab gwāy hōsu āyau, tab gwā-nē
anything not was giving. When to-him sense came, then him-by
 kahī, 'mērē bāpu-kē bahut-sē majūranu-kū muk^tērī rōṭī ē,
it-was-said, 'my father-to many-very servants-to abundant loaves are,
 auru maī bhūkhanu mar^tū. Maī yā-tē ūṭhi-kē apⁿē.
and I by-hunger dying-am. I here-from arisen-having my-own
 bāp-kē jaurē jāṭgau, auru gwā-tē kahūgau ki, "maī-nē Bhag^mmān-kē
father-of near will-go, and him-to I-will-say that, "me-by God-of
 sāmⁿē auru tihārē agār pāpu karyau-ē, auru ab maī tihārau bēṭā
before and of-you in-front sin done-is, and now I your son

kahāibē lāyak nā ũ. Jaisē auru majūr rahat-ē, taisē
for-being-called worthy not am. As other servants living-are, so
 mō-ū-ē rākhi-lai.” Gwā-tē chali-kē ap^anē bāp-kē jaurē
me-also keep.” There-from gone-having his-own father-of near
 āyau. Pari bahut dūri-tē-ī gwā-kē bāp-kū lakhāy
he-came. But great distance-from-even his father-to being-visible
 paryau. Auru tab bāp-kū tarsu āy-gayau, auru dauryau, auru
he-fell. And then the-father-to compassion arrived, and he-ran, and
 bēṭa-kī jēt bhari-lai, auru puch^akāryau. Auru bēṭa-nē bāp-sū
the-son-of arm was-filled, and he-was-kissed. And the-son-by the-father-to
 kahī ki, ‘ē bāp, maī-nē Bhag^amān-kē agār auru tihārē
it-was-said that, ‘O father, me-by God-of before and of-you
 dēkhat pāpu karyau, auru ab maī tihārau bēṭa kahāibē
in-the-sight sin was-done, and now I your son for-being-called
 lāyak nā ũ.’ Pari bāp-nē ap^anē naukannu-sū kahī ki,
worthy not am.’ But the-father-by his-own servants-to it-was-said that,
 ‘achchhē achchhē oṛh^anā lāau, auru jāy pah^arāau, auru chhāp
‘good good clothing bring, and to-this-one put-on, and a-ring
 jā-kē hāt-mē pah^arāau, auru pan^ahī pāyanu-mē pah^arāau. Chālau,
this-one-of hand-on put-on, and shoes feet-on put-on. Come,
 khāy, auru chain karaī. Kāhē-tē ki ji
let-us-eat, and rejoicing let-us-make. What-from (i.e. because) that this
 mērau bēṭa mari-gayau-ō, auru phiri jī-paryau; khōy-gayau-ō, auru
my son having-died-gone-is, and again came-to-life; lost-gone-was, and
 pāy-gayau.’ Auru phiri wē khusī manāman lagē.
found-went.’ And again they happiness to-celebrate began.

Gwā khan gwā-kau barau bēṭa khēt-mē ō. Jab gu
(At-)that time him-of the-big son the-field-in was. When he
 ghar-kē jaurē āyau, tau gwā-nē gāibau nāchibau sunyau. Auru
the-house-of near came, then him-by singing dancing was-heard. And
 ēku naukaru bulāyau auru pūchhī ki, ‘yā kā hai-rahayau-ē?’
a servant was-called and it-was-asked that, ‘here what happening-is?’
 Gwā-nē gwā-sū kahī ki, ‘tērau bhaiyā āy-gayau-ē, auru tērē
Him-by him-to it-was-said that, ‘thy brother arrived-is, and thy
 bāp-nē gwā-kī mah^amānī kari-ē; kāhē-tē ki gu bhalau chāngau
father-by him-of feast made-is; because that he well healthy
 āy-gayau-ē.’ Tab gu barau ris bhayau, auru bhitar na dhasyau.
arrived-is.’ Then he very angry became, and within not he-entered.
 Jā-tē gwā-kau bāpu bāhir nikasi āyau, auru gwā-kū
This-from him-of the-father outside having-emerged came, and him-to

manāyau. Tab gwā-nē ap^{nē} bāp-kũ jwābu dayau ki,
it-was-remonstrated. Then him-by his-own father-to answer was-given that,
 ‘maĩ it^{nē} barsanu-tẽ tihārī ṭahal kar-rahyaū-ũ, auru na maĩ
 ‘I so-many years-from your service doing-been-am, and not I
 tihārī bāt-tẽ kab-hũ bāhir bhayau. Tau-ū tum-nē kab-hũ
 your word-from ever outside became. Nevertheless you-by ever
 mōy ēku bakariyā-kau bachcha-ū na dayau ki yāranu-mẽ
 to-me a she-goat-of young-one-even not was-given that friends-among
 lahari urāw^{tau}. Pari jaisẽ ji tihārau bēṭā āyau,
pleasure (I-)might-have-aroused. But as-soon-as this your son came,
 jā-nē tihārī sab jamā pũjī raṇḍinu-kē saṅg urāy khāy
 whom-by your all collection property harlots-of with wasting eating
 dārī, gwā-kī tum-nu mah^{mānī} karī-ē.’ Gwā-nē gwā-sũ
 was-thrown-away, him-of you-by a-feast made-is.’ Him-by him-to
 kahī ki, ‘bēṭā, hamēs tū mērē-ī jaurẽ rahatu-ē. Jō
 it-was-said that, ‘son, always thou me-of-even near living-art. What
 kachhū mō-pē hatu-ē, sō tērau-ī ē. Ji ham-kũ chahiyati-ī,
 anything me-on being-is, that thine-even is. This us-to is-proper-verily,
 ki ham khusī manāw^{tē} auru khus hōtē.
 that we rejoicing should-have-celebrated and rejoiced should-have-been.
 Kāhē-tẽ ki ji tērau bhaiyā mari-gayau-ō, phiri jī-paryau ;
 Because that this thy brother dead-having-gone-is, again came-to-life ;
 auru jātu-rahyaū-ō, phiri āy-gayau.’
 and lost-was, again arrived.’

The next specimen from Aligarh is a popular song in four verses. It tells the story of the departure of Nala and his Queen, Damayanti, from his home and kingdom. Nala had been ruined by gambling and lost all that he possessed. The whole tale is one of the most famous in Indian literature.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRĀJ BHĀKHĀ.

(DISTRICT, ALIGARH.)

SPECIMEN II.

सोने रूपे-के महल बने राजा नल-के जा-के मुन-पीतरि-के है-गये । औराँ
जौराँ खास अन्न मुठी भरि ना रह्यौ । नल-के है गये कौला माटी राख ।
सोने-की साँकर ग्वै-ऊ मुन-पीतरि-की है-गई । ग्वा-ऊ-तें है-गयौ लोह । रानी
तौ राजै समझावै बलमा छोड़ौ नगर-कौ मोह । अब रानी राजा दोऊ पंथ
सिधारै पमरि-पै ॥ १ ॥

भरि चौमासे सोई दुमेंती जाय चिन्ता व्यापी गैल-की । आभूखन लये
सम्हारि । खम्भ-खम्भ-सूँ मिलति दुमेंती रानी रोमति छाती फारि । नल
राजा-ने बान सम्हारे । काच महल कोठार कुलफ नल-ने जड़ि-दये तारे । करी
किल्ले-सूँ परनाम । ज्वाला-मुखी लयौ नल-ने खाँड़ौ कोठनु-पै लाल कमान ।
गोटा फाँसे नल-ने सब धरि लीने फेँट-में ॥ २ ॥

रानी राजा निकरि फेरि दरवाजे-पै आये । करि आधीनि दर्द परिकम्मा
जब किल्ले-कूँ नल-ने ज्वाब सुनाये । मेरौ अमरु रहौ खाँड़ कोट । मेरौ तेरौ
बिछुर्यौ है किल्ले दादा जोट । मेरौ तेरौ बिछुरनु सुनि किल्ले भैया है-
चुख्यौ । अब मेरी तेरी हरि-ने बिगारी आजु । तो-में किल्ले बैठि-कूँ भूँज्यौ
बामन-गढ़-कौ मैं-ने राजु । आजु उठ्यौ किल्ले दानो तो-तें पानी । जीजंगौ
तौ फेरि मिलूंगौ । नईँ आय-गई मेरी काल-की बानी । सुनि किल्ले मेरे
बीर नल-राजा-के कारने तू मति हजौ दल-गीर । सो भड़क-भड़क नल आँसू
डारै रोय किल्ले-सूँ यों कहै ॥ ३ ॥

रानी-उ रोवै राजा-उ रोवै जा-कौ गढ़ पथरा-कौ गहभख्यौ । सुनि राजा
मेरी बात । जा दिन तै-ने हूँ बनवायौ तै-ने चाँ न बनाय-दये मेरे दोऊ हात ।

जा दिन राजा कारीगर बुलवाये और जँचे नीचे तै-ने बुर्ज चिनाये खोदि नीब
मेरी धरि-दर्द औड़ी । जब राजा तै-ने पाँय न बनवाये । देतौ पाँय बनाय ।
संग तिहारे चलतौ राजा आधी बिपिता लेतौ बटाय । सो कैसी करूँ हीरा
नरवर-वारे मेरौ धरु बासुक-ने गहि-लयौ ॥ ४ ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

DISTRICT, ALIGARH.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

I

Sōnē rūpē-kē mahāl banē Rājā Nal-kē, jā-kē sun-pītari-kē
Gold silver-of palaces were-made king Nal-of, which-of brass-of
 hai-gayē. Aurā-jaurā khās ann muṭhi-bhari nā rahyau, Nal-kē
became. There(-and)-here pits (of-) grain a-handful not remained, Nal-of
 hai-gayē kaulā māṭi rākh. Sōnē-kī sākar gwai-ū sun-pītari-kī hai-gai.
they-became charcoal earth ashes. Gold-of chain that-too brass-of became.
 Gwā-ū-tē hai-gayau lōhu. Rānī tau Rājai samajhāwai,
That-too-from became iron. Rānī then Rājā-to makes-to-understand,
 ‘Bal^amā, chhōrau nagar-kau mōhū.’ Ab Rānī Rājā dōu panth
‘Beloved, give-up city-of affection.’ Now queen king both way
 sidhāraī pamari-pai.
go the-gate-at.

II

Bhari chaumāsē sōi Dumēti, jāy
The-entire four-months (i.e. rainy season) slept Damayantī, all-whom
 chintā byāpī gail-kī. Ābhūkhan layē-sambhārī. Khamm-khamm-sū
anxiety pervaded road-of. Ornaments she-arranged. Pillar-after-pillar-with
 milati Dumēti Rānī rōmati chhātī phāri. Nal Rājā-nē bān
embracing Damayantī queen weeping bosom rending. Nal Rājā-by arrows
 sambhārē. Kāch mahāl, kōṭhār, kulaph Nal-nē jāri-dayē tāre.
were-arranged. Crystal palace, store-house, bolts Nal-by were-fastened locks.
 Karī killē-sū par^anām. Jwālā-mukhī layau Nal-nē khārau
Was-made the-fort-to salutations. Jwālāmukhī was-taken Nal-by sword
 kōṭhanu-pai lāl kamān. Gōṭā phāsē Nal-nē sab dhari
shoulders-at red bow. Counters dice Nal-by all having-been-placed
 linē phēṭ-mē.
were-taken waistband-in.

III

Rānī Rājā nikari phairi dar^abājē-pai āyē. Kari
Rānī Rājā having-come-out again the-doorway-at came. Doing
 ādhīni, daī parikammā jab, killē-kū Nal-nē jwāb
supplication, was-given perambulation when, fort-to Nal-by answers
 sunāyē. ‘Mērau amaru rahau khāi kōṭu. Mērau
were-caused-to-be-heard. ‘My everlasting remain moat (and-) fort. My
 tērau bichhuryau hai, Killē Dādā, jōṭu. Mērau tērau bichhuranu,
thy separated is, Fort Brother, company. My thy separation,
 suni, Killē Bhaiyā, hai-chukyau. Ab mērī tērī Hari-nē bigārī
hear, Fort Brother, is-completed. Now mine thine God-by has-been-undone
 āju. Tō-mē, Killē, baiṭhi-kē bhūjyau bāman gaṛh-kau mañ-nē
today. Thee-in, Fort, having-sat was-enjoyed fifty-two forts-of me-by
 rāju. Āju uṭhyau, Killē, dānō tō-tē pānī. Jīṭgau
kingdom. Today rose, Fort, grain thee-from water. (If-)I-shall-live
 tau phairi milṭgau; naī āy-gaī merī kāl-kī bānī. Suni,
then again I-shall-meet; otherwise came my death-of words. Hear,
 Killē, mērē bir, Nal Rājā-kē kār^anē tū mati hūjau dal-gīr.’
Fort, my brother, Nal Rājā-of reason-by thou do-not become sad.’
 Sō bharak-bharak Nal āsū dārai rōy killē-sū yō kahai.
Thus, in-agitation Nal tears sheds crying fort-to thus says.

IV

Rānī-u rōwai, Rājā-u rōwai, jā-kau gaṛhu path^arā-kau gah^abharyau.
Rānī-too weeps, Rājā-too weeps, whose fort stone-of melted.
 ‘Sunī, Rājā, mērī bāt. Jā din tai-nē hū ban^awāyau, tai-nē
‘Hear, Rājā, my word. What day thee-by I was-caused-to-be-built, thee-by
 chō na banāy-dayē mērē dōū hāt. Jā din, Rājā, kārīgar
why not were-made my two hands. What day, King, masons
 bul^awāyē, auru ūchē nīchē tai-nē burj chināyē; khōdi
were-summoned, and high low thee-by towers were-carved-out; having-dug
 nīb mērī dhari-daī aūrī; jab, Rājā, tai-nē pāy na
foundations my were-placed deep; then, King, thee-by feet not
 ban^awāyē, dētau pāy banāy. Saṅg
were-caused-to-be-made, (thou-)shouldst-have-given feet having-made. With
 tihārē chal^atau, Rājā, ādhī bipitā lētau
of-thee (I-)would-have-walked, King, half the-misfortune (I-)would-have-taken
 batāy. Sō kaisī karū, hīrā Nar^abar-wārē, mērau dharu
having-shared. So how am-I-to-do, jewel Nar^abar-of, my body
 Bāsuk-nē gahi-layau.’
Bāsuk-by is-firmly-held.’

FREE TRANSLATION OF THE FOREGOING.

1. The gold and silver palaces of King Nala all were turned to brass. There were store-houses (pits) on this side and that, but not a handful of grain was left. All his substance was reduced to charcoal, earth, and ashes. His chains of gold, they too changed into brass, and brass itself to iron. The Queen thus counsels the King: 'Forsake, my lord, thy attachment to the city.' Bound for the journey both the King and Queen stand at the threshold.

2. Queen Damayantī who had slept at ease throughout the four months of the rainy season, is now weighed down with anxiety thinking of the journey. She counts her jewels. She gives the parting embrace to each pillar of her home, she weeps as if her very heart would break. King Nala arranges his arrows. He closes his crystal palaces, does King Nala, and locks the store-houses. Saluting the fort King Nala takes up his scimitar *Jwālā-mukhī*, and hangs the crimson bow over his shoulders, while in his waistband he put his counters and his dice.¹

3. The King and the Queen then issue forth to the gate. With humble steps the King goes round the fort and addresses it as follows: 'Stand firm, for ever, ye moat and walls, although we must part. Listen, O Fort, the time has come that we must bid farewell, for the Fates have ordained that we must be separated. Seated here in thee I held sway over fifty-two other forts, but henceforth must I seek my bread elsewhere. I will return if life last; if not, death will have summoned me. But, O dear brother Fort, feel not thou care on my account.' Nala shed hot tears while he thus addressed the fort.

4. The King weeps and weeps the Queen; and the heart of the stony fort melts. 'Listen to me, O King, when thou didst build me, why didst not thou construct for me a pair of hands. Thou didst collect the builders and they made the towers high and low, and laid the foundations deep; but why didst not thou shape a pair of feet for me. Had I feet I would go with ye and share half your troubles. Alas! I am helpless, held fast, O jewel of Narbar, as I am in the grasp of *Bāsukī*.²'

¹ The ruling passion of gambling still prevails.

² *Bāsukī* supports the earth. The meaning is that the fort cannot accompany the king as it is rooted in the earth.

BRAJ BHĀKHĀ OF AGRA.

Four principal dialects have been reported as spoken in the district of Agra. The town of Agra, the head-quarters of the district, was for many years the capital of the Mughul emperors, hence we have here, and in the country immediately surrounding it, Urdū. In the south of the district, on the bank of the Chambal, the language is the Bhadaurī form of Bundēlī. The rest of the district is divided into two nearly equal parts by a line running approximately north and south. To the west of this line, in the country touching the district of Muttra and the State of Bhartpur, the local officials report the dialect to be Braj Bhākhā: to its east, in the country bounded by Aligarh, Etah, and Mainpuri, they call the dialect simply 'Gāw-wārī' or 'Khari Bōlī.' As will be seen from the specimens, both of these are Braj Bhākhā,—the western dialect agreeing with that of Muttra, and the eastern closely resembling that of Aligarh.

The following are the language figures for the district of Agra :—

Urdū	.	.	.	.	.	.	.	.	.	.	200,000
Braj Bhākhā, West of District	.	.	.	.	.	.	.	.	.	330,000	
„ „ East of District	.	.	.	.	.	.	.	.	.	217,000	
										<hr/>	547,000
Bhadaurī	.	.	.	.	.	.	.	.	.	.	250,000
Other languages	.	.	.	.	.	.	.	.	.	.	6,796
										<hr/>	<hr/>
											1,003,796

These figures are based on the census of 1891.

As a specimen of the form of Braj Bhākhā spoken on the west of the district, I give the first few lines of the Parable of the Prodigal Son. It will be seen that it is quite the same as the dialect of Muttra.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

(WEST OF DISTRICT AGRA.)

एक आदिमी-कै दो पूत हे । उनि-मै-से लौहरे-नै बाप-तें कही कै ऐ काका मेरे बाँट-कौ मालु मोड़ दै-दै । तब बा-नै मालु बिनि-कूँ बाँटि दियौ । कछुक दिन बीतै लौहरी छौरा सबु इकट्ठी करि-कै दूरि देस-कूँ चल्यौ-गयौ । महाँ बा-नै अपनौ मालु कुसंग-मै उड़ायौ । जब सबु निबटाइ चुक्यौ बा देस-मै अकालु पख्यौ । बुह गरीबु होन लाग्यौ । तब बा देस-के एक बड़े आदिमी-के जहाँ जाइ लग्यौ । बा-नै बा-कूँ अपने खेतनि-मै सूगर चराइबे-कूँ भेज्यौ ॥

TRANSLITERATION AND TRANSLATION.

Ēku ādimī-kaī dō pūt hē. Un-maī-sē lauh^arē-naī bāp-tē
A man-to two sons were. Them-in-from the-younger-by father-to
 kahī kai, 'ai kākā, mērē bāṭ-kau mālu mōi dai-dai.' Tab
it-was-said that, 'O father, my share-of property to-me give.' Then
 bā-naī mālu bini-kū bāṭi diyau. Kachhuk din bīṭaī
him-by fortune them-to having-divided was-given. Some days on-passing
 lauh^arau chhaurā sabu ikatṭhau kari-kaī dūri dēs-kū chalyau-gayau.
the-younger son all together made-having distant land-to went-away.
 Mahā bā-naī ap^anau mālu kusaṅ-maī uṛāyau. Jab sabu
There him-by his-own property evil-company-in was-wasted-away. When all
 nib^aṭai-chukyau bā dēs-maī akālu paryau. Buh garibu hōn
completely-was-finished that country-in famine fell. He poor to-be
 lāgyau. Tab bā dēs-kē ēku baṛē ādimī-kē jahā jāi
began. Then that country-of a great man-of here having-gone
 lāgyau. Bā-nē bā-kū ap^anē khētanī-maī sūgar charāibē-kū
he-attached-himself. Him-by him-as-for his-own fields-in swine feeding-for
 bhējyau.
it-was-sent.

The Braj Bhākhā spoken in the east of Agra is almost the same as that of Aligarh. It has all the peculiarities of the dialect of the latter district, including the typical pronoun of the third person *gu* or *gwa*.

The only important local peculiarity (which also exists to a less extent elsewhere in the Braj Bhākhā tract) is the tendency to drop the *y* in the past participle. Thus, *chalau* instead of *chalyau*. In the specimen we may also notice the following :—

An instrumental singular in *ani*, as *bhūkhani*, by hunger, and an oblique plural in *enu*, as in *kamērenu-kū*, to servants. Note also the frequent use of contractions observed also in other forms of Braj, Kanauji, and Bundēli. Such are *khātaĩ*, for *khāt-aĩ*, are eating; *dētō*, for *dēt-ō*, he was giving; and *mattū*, for *marat-ū*, I am dying.

The specimen consists of the first few lines of the Parable of the Prodigal Son.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

(EAST OF DISTRICT AGRA.)

एक आदिमी-कैँ दो बेटा हे । छोटे बेटा-ने अपने बाप-ते कही कै अरे
ककू मेरे बाँट-कौ मालु मो-कूँ दै-दै । तब ग्वा-नेँ मालु गुनि-कूँ बाँटि दयौ ।
थोड़े दिन पीछे छोटी मौँड़ा सबु समैँटि-कैँ दूरि देस-कूँ चलौ गयौ । . महाँ
ग्वा-नेँ अपनौ मालु खोटे संग-मैँ उड़ाय दयौ । जब सबु निबटाइ चुकौ ग्वा
देस-मैँ बड़ौ अकालु परौ । जब गरीब होन लगौ तब ग्वा देस-के एक बड़े
आदिमी-कैँ जाइ लगौ । ग्वा-नेँ ग्वा-कूँ अपने खेतनु-मैँ सूगर घेरिबे-कूँ खँदौ ।
ग्वा-की मज्जी जिह ही कै गुनि छोलिकन-ते जिन्हें सूगर खातैँ अपनौ पेटु भरूँ
जा-के मारैँ कै कोऊ ग्वा-कूँ नहीं देतौ । तब होस-मैँ आइ-कैँ कही कै मेरे
बाप-कैँ भौत-से कमरेनु-कूँ भौत-सी रोटी हैँ औरु मैँ भूखनि मत्तूँ ॥

TRANSLITERATION AND TRANSLATION.

Ēk ādimī-kaī dō bēṭā hē. Chhōṭē bēṭā-nē apⁿē bāp-tē
A man-to two sons were. The-younger son-by his-own father-to
kahī kai, 'arē kakkū, mērē bāṭ-kau mālu mō-kūṁ dai-dai.' Tab
it-was-said that, 'O father, my share-of property me-to give.' Then
gwā-nē mālu guni-kūṁ bāṭi dayau. Thōrē din pichhē
him-by property them-to having-divided was-given. A-few days after
chhōṭau maūṛā sabu samaṭi-kaī dūri dēs-kūṁ chala-gayau.
the-younger son all collected-having a-distant country-to went-away.
Mahā gwā-nē apⁿau mālu khōṭē saṅg-maī uṛāy-dayau. Jab
There him-by his-own property evil company-in was-squandered. When
sabu nibṭāi-chukau gwā dēs-maī baṛau akālu parau. Jab
all was-finished-completely that country-in a-great famine fell. When
garīb hōn lagau, tab gwā dēs-kē ēk baṛē ādimī-kaī jāi
poor to-be he-began, then that country-of a great man-to going
lagau. Gwā-nē gwā-kūṁ apⁿē khētanu-maī sūgar ghērībē-kūṁ
he-attached-himself. Him-by him-as-for his-own fields-in swine tending-for
khādyau. Gwā-kī majjī jih hī kai, 'guni chhōlikan-tē jinhaī sūgar
it-was-sent. Him-of desire this was that, 'those husks-with which swine

khātaĩ apⁿnau pētu bharũ; ' jā-kē-māraĩ kai kōũ gwā-kũ
eating-are my-own belly I-may-fill; ' this-of-on-account that anybody him-to
 nahĩ dētau. Tab hōs-maĩ āi-kaĩ kahĩ kai, 'mērē bāp-kaĩ
not giving-was. Then senses-in come-having it-was-said that, 'my father-to
 bhaut-sē kamērenu-kũ bhaut-sī rōṭī haĩ, auru maĩ bhūkhani
many-very workers-to many-very loaves are, ' and I from-hunger
 mattũ.
dying-am.

BRAJ BHĀKHĀ OF DHOLPUR.

To the south of the district of Agra, and, on the east, separated from Gwalior by the river Chambal, lies the State of Dholpur. Here the language is good Braj Bhākhā. The only local peculiarities which I have noticed are the tendency to omit the letter *y* in the past tenses of verbs (thus, *parau* instead of *paryau*, he fell), and the occasional use of the termination *ani* instead of *an* for the instrumental singular (e.g. *bhū̃khanī*, for *bhū̃khan*, by hunger). Both of these irregularities also occur in Eastern Agra.

We may also note the word *bhā̃*, for *wahā̃*, there.

The number of speakers of Braj Bhākhā in Dholpur is estimated to be 262,325.

A very short specimen of the dialect will suffice.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

(DHOLPUR STATE.)

एक आदमी-कैँ दो मोड़ा हे । उन-मैँ-ते छोटे मोड़ा-नैँ बाप-ते कहीं बाप
जो तेरे पास धन है ता-मैँ-ते मेरे बट-काँ बैठे ते मो-कौँ दै-दै । तौ वा-के बाप-
नैँ वा-कौँ बाँटि द्यौ । थोरे दिन पाछे छोटी मोड़ा सबरौ धन इकसूतौ
करि परदेस-कौँ चलौ ग्यौ । भाँ जाइ-कैँ ककु दिनन-मैँ खोटे कर्मन-मैँ सगरी
धन लुटाइ द्यौ । तब वा देस-मैँ बड़ौ भारी अकाल परी । अब तौ
भूखनि मरन लगौ ॥

TRANSLITERATION AND TRANSLATION.

Ēk	ād ^a mī-kaĩ	dō	mōrā	hē.	Un-maĩ-tē	chhōtē
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger</i>
mōrā-naĩ	bāp-tē	kañ,	‘bāp,	jō	tērē	pās
<i>son-by</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>‘father,</i>	<i>what</i>	<i>of-thee</i>	<i>near</i>
tā-maĩ-tē	mērē	baṭ-kau	baiṭhai	tē	mō-kaũ	dai-dai.’
<i>that-in-from</i>	<i>my</i>	<i>share-of</i>	<i>sits</i>	<i>that</i>	<i>me-to</i>	<i>give.’</i>
bāp-naĩ	wā-kaũ	bāṭi	dayau.	Thōrē	din	pāchhai
<i>father-by</i>	<i>him-to</i>	<i>dividing</i>	<i>was-given.</i>	<i>A-few</i>	<i>days</i>	<i>after</i>
mōrā	sab ^a rau	dhan	ik ^a sūtau	kari	par-dēs-kaũ	chhalau-gayau.
<i>son</i>	<i>all</i>	<i>wealth</i>	<i>together</i>	<i>having-made</i>	<i>foreign-country-to</i>	<i>went-away.</i>
Bhā	jāi-kai	kachhu	dinan-maĩ	khōtē	karman-maĩ	sag ^a rau
<i>There</i>	<i>gone-having</i>	<i>some</i>	<i>days-in</i>	<i>bad</i>	<i>deeds-in</i>	<i>entire</i>
luṭai-dayau.	Tab	wā	dēs-maĩ	barau-bhārī	akāl	parau.
<i>was-squandered-away.</i>	<i>Then</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine</i>	<i>fell.</i>
Ab	tau	bhūkhani	maran	lagau.		
<i>Now</i>	<i>verily</i>	<i>by-hunger</i>	<i>to-die</i>	<i>he-began.</i>		

JĀDŌBĀṬĪ.

The State of Karauli consists partly of plains country, and partly, on the north, south, and east, of broken hill country, known as the Ḍāṅg. In the Ḍāṅg we find a number of broken dialects, mixtures of Braj Bhākhā and Jaipurī which will be discussed later on (*vide* pp. 329 ff.). The plains country is inhabited mainly by Rājput̥s of the Yādava or Jādō tribe. This tribe also extends across the Chambal into the Gwalior State, where it occupies the district of Sabalgarh, and the north of the district of Shiopur. Over the whole of the tract in which these Yādavas dwell, the local dialect is known as Jādōbāṭī. This is good Braj Bhākhā, purer even than in Dholpur immediately to its north, for it preserves the *y* in the past tense. A few lines of the Parable will make this clear.

The only local peculiarities which we may notice are the following :—

The word *lahurau*, younger, is contracted to *lhaurau*, which is also common in the Ḍāṅgs, and in Jaipurī. *Bhēṭhānī* (literally, in that place) is used to mean ‘there.’ This too occurs in the Ḍāṅgs, where we have also *bhyā* and *mhā* in the same meaning.

The number of speakers of this Jādōbāṭī form of Braj is reported to be as follows :—

Karauli	80,000
Gwalior	60,000
	<hr/>
TOTAL	140,000
	<hr/>

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (JĀDŌBĀTĪ).

(STATES, KARALI AND GWALIOR.)

काज आदमी-के दो मौड़ा हे । विन-में-ते ल्हौरे-नें अपने बाप-ते कही बाप
मौ-कों सामाँ-में-ते अनो बट दै-चुको । और वा-नें विन-कों अपनी सामाँ बाँट-
दई । और बीत दिनन-के पीछे ल्हौरी मौड़ा सब जोरि-के दूर परदेस-में निकर-
गयो और भँठानी सगरी सामाँ उड़ाय दई ॥

TRANSLITERATION AND TRANSLATION.

Kāū ād^amī-kē dō mōṛā hē. Win-mē-tē lhaurē-nē ap^anē
A-certain man-to two sons were. Them-in-from the-younger-by his-own
bāp-tē kahī, 'bāp, mō-kō sāmā-mē-tē ap^anō baṭ
father-to it-was-said, 'father, me-to property-in-from your-own share
dai-chukau.' Aur wā-nē win-kō ap^anī sāmā bāṭ-dai. Aur
give-completely.' And him-by them-to his-own property was-divided. And
baut dinan-kē pīchhē lhaurau mōṛā sab jōri-kē dūr par-dēs-mē
many days-of after the-younger son all collected-having far foreign-country-in
nikar-gayō, aur bhēṭhānī sag^arī sāmā urāy-dai.
departed and there entire property was-wasted.

SIKARWĀRĪ.

North of the tract in the State of Gwalior in which Jādōbātī is spoken, and opposite the State of Dholpur, from which it is separated by the river Chambal, lies the Gwalior District of Sikarwar, which is the country of the Sikarwār Rājputs. Here also a form of Braj Bhākhā is found, which is known as Sikarwārī. It is not nearly so pure as the Jādōbātī to its south or the Braj Bhākhā to its west. Immediately to its east, in the rest of the Gwalior State the dialect is Bundēlī, mainly the Bhadaurī variety. Hence Sikarwārī is much mixed with Bundēlī. Jādōbātī has been preserved from contamination by that dialect owing to the traditions of the tribe which speaks it, whose history centres round Muttra. Sikarwārī has had nothing of the sort to preserve it. It is reported to be spoken by 127,000 people. As a specimen I give a portion of the Parable of the Prodigal Son. The following are the local peculiarities. It will be recognised that they are nearly all due to the neighbouring Bundēlī.

The termination *ō* is everywhere preferred to *au*, and the termination of the past participle is *ō*, not *yau*. Thus, *chukō*, he finished; *parō*, he fell. There is the Bhadaurī love for contraction, as in *chatt* for *charat*, grazing; *matt* for *marat*, dying. As in Bhadaurī, vowels are apt to change, as in *keh* for *kahi*, having said. So, also, there is a negative verb substantive, as in *nānē*, I am not. The past tense of the verb substantive is *hatō* or *hō*, as in Bundēlī. The conjunctive participle is *hai-kē*, not *hwai-kai*.

Note also the word for 'there.' It is *bhēṭhōnī* or *bhaṭ*. Compare Jādōbātī *bhēṭhānī*, and the Dāngī *bhyā* and *mhā*.

The word for 'I' is *hū*. This is here used not only for the nominative, but also for the oblique singular, as in *hū-nē*, by me, and *hū-kō*, to me. In standard Hindōstānī, the reverse has taken place, for in it *maṭ*, I, is by origin an oblique form.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (SIKARWĀRĪ).

(GWALIOR STATE.)

किसू मान्स-के दो मोड़ा हते । बिन-में-से लुहरे भैया-ने बाप-से कहीं बाप मेरो बट मोड़ दे-घाल । और बा-ने अपनी जागीर बिन-में बाट-दर्द । और बहुत दिनन बाद लुहरो मोड़ा सगको भेलो-कर-के दूर-के देस-को चल-दियो और भैठोनी सगरो माल वाहियात-में उड़ाय-दयो । और जब सगरो माल उड़ाय-चुको भैठोनी बड़ो अकाल पड़ो और वो तंगी-में है-गयो । और बा देस-की बस्ती-के एक मान्स-से मिलो । और बा-ने बिस-को सुअरियाँ चराने अपने खेत-में पटै-दयो । और मैं बा-ने मोथा-से जो सुअरियाँ चत्त-हीं अपनो पेट भखो । जब बा-के मूड़-में लगी तौ सोचो और जी-में कह-उठो मेरे बाप-के बहुत-से महीन्दार खूब रोटी खात-हैं और बचाय लेत-हैं और हूँ भूखन मत्त-होँ । हूँ अपने बाप-के ढिंग जाओँगो और कहोंगो हूँ-ने राम-जी-की मर्जी-के गैर काम कियो और तेरे सामने कियो और अब तेरो मोड़ा कहलायवे-के लायक नानें । हूँ-को अपने महीन्दारन-में राख-ले । और ठाड़ो है-के अपने बाप-के ढिंग-को चलो ॥

TRANSLITERATION AND TRANSLATION.

Kisū	māns-kē	dō	mōṛā	hatē.	Bin-mē-sē	luh ^{re}	bhaiyā-nē	
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger</i>	<i>brother-by</i>	
bāp-sē	kahī,	‘bāp,	mērō	baṭ	mōi	dē-ghāl.’	Aur	bā-nē
<i>father-to</i>	<i>it-was-said,</i>	<i>‘father,</i>	<i>my</i>	<i>share</i>	<i>to-me</i>	<i>give.’</i>	<i>And</i>	<i>him-by</i>
ap ⁿⁱ	jāgīr	bin-mē	bāṭ	daī.	Aur	bahut	dinan	bād
<i>his-own</i>	<i>estate</i>	<i>them-in</i>	<i>dividing</i>	<i>was-given.</i>	<i>And</i>	<i>many</i>	<i>days</i>	<i>after</i>
luh ^{rō}	mōṛā	sag-kō	bhēlō	kar-kē	dūr-kē	dēs-kō		
<i>the-younger</i>	<i>son</i>	<i>all-to</i>	<i>together</i>	<i>made-having</i>	<i>a-far-of</i>	<i>country-to</i>		
chal-diyō,	aur	bhēṭhōnī	sag ^{rō}	māl	wāhiyāt-mē			
<i>took-his-journey,</i>	<i>and</i>	<i>there</i>	<i>all</i>	<i>property</i>	<i>riotous-living-in</i>			
urāy-dayō.	Aur	jab	sag ^{rō}	māl	urāy-chukō	bhēṭhōnī	barō	
<i>was-squandered.</i>	<i>And</i>	<i>when</i>	<i>all</i>	<i>property</i>	<i>had-been-wasted</i>	<i>there</i>	<i>a-great</i>	
akāl	parō.	Aur	bō	taṅgī-mē	hai-gayō ;	aur	bā	dēs-kī
<i>famine</i>	<i>fell.</i>	<i>And</i>	<i>he</i>	<i>difficulty-in</i>	<i>became ;</i>	<i>and</i>	<i>that</i>	<i>country-of</i>

basti-kē ēk māns-sē milō. Aur bā-nē bis-kō suariyā charānē
village-of one man-to he-joined. And him-by him-to swine to-feed
 ap^anē khēt-mē paṭhai-dayō. Aur bhaī bā-nē mōthā-sē jō suariyā
his-own field-in it-was-sent. And there he husks-with which swine
 chatt-hī ap^anō pēṭ bharyō. Jab bā-kē mūr-mē lagī
eating-were his-own belly was-filled. When his head-in it-was-applied
 tau sōchō aur jī-mē keh-uthō, ‘mērē bāp-kē bahut-sē
then he-thought and heart-in he-said, ‘my father-of many-very
 mahin-dār khūb rōṭī khāt-haī, aur bachāy-lēt-haī; aur hū bhūkhan
servants much bread eating-are, and saving-are; and I of-hunger
 matt-hō. Hū ap^anē bāp-kē dhiṅ jāōgō aur kahōgō, “hū-nē
dying-am. I ‘ my-own father-of near will-go and will-say, “me-by
 Rām^aji-kī marji-kē gair kām kiyō, aur tērē sām^anē kiyō;
God-of will-of against work was-done, and thy in-presence was-done;
 aur ab tērō mōrā kah^alāy^abē-kē lāyak nānē. Hū-kō ap^anē
and now thy son being-called-of worthy I-am-not. Me-to your-own
 mahindāran-mē rākh-lē.” Aur thārō-hai-kē ap^anē bāp-kē
servants-among keep.” And arisen-having his-own father-of
 dhiṅ-kō chalō.
near he-went.

BRAJ BHĀKHĀ OF ETĀH.

The District of Etah lies between Aligarh, in which the dialect is Braj Bhākhā, and Farukhabad, where Kanaujī is spoken. The Etah dialect is nearly pure Braj Bhākhā. It does not show any of the peculiarities of Aligarh, but agrees much more closely with the standard of Muttra. The only local peculiarity is the preference of the termination *ō*, instead of the Braj Bhākhā *au*. Also *y* is dropped in the past participle, so that we have forms like *chalō* instead of *chalyau*, he went. These are Kanaujī peculiarities, and are to be expected from the geographical position of the country in which they are found. We may also note the Braj Bhākhā change of *w* to *m*, as in *jāmē*, they may take away, and the usual tendency to contraction, as in *pōchō*, for *pahūchō*, he arrived; *kē*, for *kahē*, there; and *bē*, for *bahē* or *wahē*, there. Note also the contraction *ṭhākus-sā*, for *ṭhākur-sāhib*, in which we have the common elision of *r* before another consonant with doubling of the latter. The contraction *sā* for *sāhib*, is found in widely distant parts of India, *e.g.* both in Kāshmīrī and in Bihārī. Note also the Braj Bhākhā spelling *hāt* for *hāth*, a hand.

The specimen of the Etah dialect is a folk-tale illustrating the stupidity of the men of the Kōrī, or Hindū weaver, caste. In Indian folklore weavers, whether Hindūs or Musalmāns, occupy the place of the fool of European story. In the present tale, a Kōrī is taken on forced labour by his Ṭhākur landlord, and exhibits the usual desperate silliness of his tribe.

No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHAKHĀ.

(DISTRICT, ETAH.)

एक ठाकुर हो। बा-नेँ एक कोरिया-कूँ बेगार-में पकरो और अपनी घुड़िया-के संग बाइ लवाइ-केँ अपनी सुसरार-कूँ चलो। तब कोरिया-की मैतारी-नेँ कही कि बेटा जब ठाकुर खुसी हौँ तब अढ़ाई सेर रुई माँग-लीये। कोरिया ठाकुर-के संग चल-भयो। जब ठाकुर सुसरार-में भीतर गयो कोरिया-कूँ अपनी घुड़िया थमाय-गयो और जताइ-गयो कि जाइ चोड़ा न लै-जामेँ। आधी रात भयेँ कोरिया सोइ-गयो। घुड़िया चोर लै-गये। धौतायेँ बा-नेँ देखो तो घुड़िया न पाई। लगाम लै-केँ अटरिया-में जा जगौ ठाकुर सोवत-हे पौँचो और कही कि ओ ठाकुर-सा अटलन-खुनखुन तो मो-पै है। हुनहुन का तुम लै-गये-हो। जे सुनि ठाकुर उठि-केँ टूँड़वे-कूँ भाजे। कोरिया बिन-के संग लगि-लओ। राह-में एक नदिया परी। ठाकुर-नेँ कोरिया-कूँ अपनी तरवार गहाइ-दई और कही कि मेरे संग उतरि-आ। जब बीचों-बीच पौँचो तरवार मियान-में-तेँ निकरि-परी। कोरिया-नेँ कही ओ ठाकुर-सा जा-मेँ-सूँ मिंगी निकरि-परी और चोकलो मो-पै रहि-गयो। ठाकुर-नेँ कही कि काँ गिरि-परी। तब बा कोरिया-नेँ नदिया-में मियान फेंक-केँ बतायो कि बाँ गिरो-है। मियान-हू बह-गयो। जा-पै ठाकुर खूब हँसे। कोरिया-नेँ हात जोरि-केँ कही कि भले ठाकुर अम्मा-नेँ अढ़ाई सेर रुई माँगी-है।

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

(DISTRICT, ETAH.)

TRANSLITERATION AND TRANSLATION.

Ēku ṭhākuru hō. Bā-nē ēk kōriyā-kū bēgār-mē pak^arō,
A Ṭhākur was. Him-by a Kōri-to forced-labour-in it-was-seized,
 aur ap^anī ghurīyā-kē saṅg bāi libāi-kē ap^anī sus^arār-kū
and his-own mare-of with him taken-having his-own father-in-law's-house-to
chalō. Tab kōriyā-kī maitārī-nē kahī ki, 'bētā, jab
he-went. Then the-Kōri-of mother-by it-was-said that, 'son, when
ṭhākuru khusī hō, tab arhāi sēr ruī māḡ-liyē.'
the-Ṭhākur pleased may-be (plur.), then two-and-a-half seers cotton ask-for.'
 Kōriyā ṭhākuru-kē saṅg chal-bhayō. Jab ṭhākuru
The-Kōri the-Ṭhākur-of with departed. When the-Ṭhākur
 sus^arār-mē bhitar gaō, kōriyā-kū ap^anī ghurīyā thamāy-gaō,
father-in-law's-house-in inside went, the-Kōri-to his-own mare he-entrusted,
 aur jātai-gaō ki, 'jāi choṭṭā na la-jāmē.' Ādhi rāt
and warned(-him) that, 'this thieves not let-take-away.' Half night
 bhayē kōriyā sōi-gaō. Ghurīyā chōr lai-gayē. Dhautāyē
on-becoming the-Kōri to-sleep-went. The-mare thieves took-away. At-dawn
 bā-nē dēkhō, tō ghurīyā na pāi. Lagām lai-kē
him-by it-was-seen, verily mare not was-found. The-bridle taken-having
 atariyā-mē jā jaggai ṭhākuru sōwat-hē pōchō,
the-upper-chamber-in what place the-Ṭhākur sleeping-was (plur.) he-arrived,
 aur kahī ki, 'ō ṭhākus-sā, aṭlan-khun^akhun tō mō-pai hai;
and it-was-said that, 'O Ṭhākur-Sir, atlan-khunkhun verily me-with is;
 hun^ahun kā tum lai-gayē-hō?' Jē suni ṭhākuru
hānhun (interrogative) you took-away?' These having-heard the-Ṭhākur
 uṭhi-kē dhūr^abē-kū bhājē. Kōriyā bin-kē saṅg lagi-laō.
arisen-having searching-for ran (plur.). The-Kōri him-of with accompanied.
 Rāh-mē ēk nadiyā parī. Ṭhākuru-nē kōriyā-kū ap^anī tar^abār
The-road-in a river fell. The-Ṭhākur-by, the-Kōri-to his-own sword
 gahāi-dāi, aur kahī ki, 'mērē saṅg utari-ā.' Jab
was-handed-over, and it-was-said that, 'me-of with across-come.' When
 bichō-bich pōchō tar^abār miyān-mē-tē nikari-parī.
middle-middle he-arrived the-sword the-scabbard-in-from out-fell.

Kōriyā-nē kahī, 'ō ṭhākus-sā, jā-mē-sū miṅgī nikari-parī,
The-Kōri-by it-was-said, 'O Ṭhākur-Sir, this-in-from the-kernel out-fell,
 aur chōk¹lō mō-pai rahi-gaō.' Ṭhākuru-nē kahī ki, 'kā
and the-shell me-with remained.' The-Ṭhākur-by it-was-said that, 'where
 giri-parī?' Tab bā kōriyā-nē nadiyā-mē miyān phēk-kē
did-it-fall?' Then that Kōri-by the-river-in the-scabbard thrown-having
 batāyō ki, 'bā girō-hai.' Miyān-hū bah-gaō.
it-was-shown that, 'there it-fallen-is.' The-scabbard-also floated-away.
 Jā-pai ṭhākuru khūb hāsē. Kōriyā-nē hāt jōri-kē
This-on the-Ṭhākur much laughed. The-Kōri-by hands folded-having
 kahī ki, 'bhalē, ṭhākuru, ammā-nē aṛhāī sēr ruī
it-was-said that, 'good, Ṭhākur, mammy-by two-and-a-half seer's cotton
 māgi-hai.'
asked-for-is.'

FREE TRANSLATION OF THE FOREGOING.

There was a Ṭhākur. He caught a Kōri for forced labour, and taking him with his mare departed to his wife's home. Then the mother of the Kōri said, 'O son, when the Ṭhākur is in a good humour, ask for 2½ seers of cotton.' The Kōri departed with the Ṭhākur. When the Ṭhākur went inside his wife's house, he entrusted his mare to the Kōri and warned him to take care that it was not taken away by thieves. At midnight the Kōri slept, and some thieves took away the mare. At morning when the mare could not be found, the Kōri, taking the bridle, went to the upper-room where the Ṭhākur was sleeping and said, 'O Ṭhākur Sāhib, *Aṭlan Khunkhun*¹ is with me, have you taken away *Hunkhun*?' Hearing this the Ṭhākur got up and ran to search for the mare. The Kōri went with him. On the way they came to a stream. The Ṭhākur handed over his sword to the Kōri and ordered him to cross over with him. When they had just reached the middle of the stream the sword fell out from its scabbard. Said the Kōri, 'O Ṭhākur Sāhib, the kernel has fallen out and only the shell has remained with me.' The Ṭhākur asked where it had fallen out. Then the Kōri threw the sheath into the stream and pointed out, 'there is where it has fallen.' The scabbard also flowed away. On this the Ṭhākur laughed heartily. Then the Kōri folding his hands said, 'Good Ṭhākur, my mammy has asked for 2½ seers of cotton.'²

¹ *Aṭlan Khunkhun* is meant to represent the jingling sound of the bridle, and *Hunkhun*, the neighing of the mare.

² The Ṭhākur, of course, laughed at the stupidity of the Kōri; but the latter thought he was pleased with him, and hence put in his petition for the cotton.

BRAJ BHĀKHĀ OF MAINPURI.

Immediately to the south of Etah lies the District of Mainpurī. The following specimen from that locality shows that the dialect is just the same as that of Etah. There is the same tendency to use the Kanaujī termination *ō* instead of *au*, and to omit the *y* of the past participle. The specimen consists of the first few lines of the Parable of the Prodigal Son. There are several examples of the elision of *r* with doubling of the following consonant. Thus, *khachchu* for *kharchu*, expenditure; *kad-daō* for *kar-daō*, he made; *mann* for *maran*, to die: and *mattu* for *maratu*, dying.

This form of Braj Bhākhā is spoken over the whole of the district except in the extreme south-west, on the banks of the Jamna, where we find about 8,000 people employing the Bhadaurī form of Bundēlī.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

(DISTRICT, MAINPURĪ.)

एकु-के दो लड़िका हे । उन-में-से छोटे-ने बाप-से कहीं बाप हो जो
 हमारो हिस्सा निकरै सो हमें दे देउ । तब वा-ने उन-को मालु बाँटि दओ ।
 कछु दिन पीछे छोटे लड़िका-ने सब मालु इक-ठोरो करो और दूर-के मुलिक-
 को चलो गयो और हुअन वा-ने अपनो मालु बुरी बातन-में खचु कहओ ।
 और जब-हीं वा-को सबरो मालु उठि गओ तब-हीं हुआँ अकालु परो । और
 जब-हीं वह भूखन मन्न लगे तब-हीं एकु वा मुलिक-के बड़े आदमी-के
 टिंग गओ । तब वा-ने वा-को अपने खेतन-में सूअर चराइवे-को पठओ ।
 और वह चाँहतु-ई-हो कि सूअर-के बचे खुचे कुकलन-से अपनो पेट भरै काहे-सों कि
 वाय कोई कछु देतु नाहीं हो । और जब वा-की अकिलि ठिकाने आई वा-ने
 कही कि मेरे-ई बाप-के हिअन बहुत-से मजूरन-को रोटी ही और मैं
 भूखन मत्तु-हों ॥

TRANSLITERATION AND TRANSLATION.

Ēku-kē	dō	larikā	hē.	Un-mē-sē	chhōṭē-nē	bāp-sē		
One-of	two	sons	were.	Them-in-from	the-younger-by	the-father-to		
kahī,	'bāp	hō,	jō	hamārō	hissā	'nikarai,	sō	hamaĩ
it-was-said,	'father	O,	what	my	share	may-come-out,	that	to-me
dē-dēu.'	Tab	wā-nē	un-kō	mālu	bāṭi-daō.	Kachhu	din	
give-away.'	Then	him-by	them-to	property	was-divided.	Some	days	
pīchhē	chhōṭē	larikā-nē	sab	mālu	ik-ṭhōrō	karō,	aur	
afterwards	the-younger	son-by	all	property	in-one-place	was-made,	and	
dūr-kē	mulik-kō	chalō-gayō,	aur	huan	wā-nē	ap ^a nō	mālu	
distance-of	country-to	he-went-away,	and	there	him-by	'his-own	property	
buri	bātan-mē	'kachchu	kad-daō.	Aur	jab-hī	wā-kō	sab ^a rō	
evil	affairs-in	expenditure	was-made.	And	when-even	his	all	
mālu	uṭhi-gaō,	tab-hī	huā	akālu	parō.	Aur	jab-hī	
property	was-squandered,	then-even	there	a-famine	fell.	And	when-even	
wah	bhūkhan	mann	lagō,	tab-hī	ēku	wā	mulik-kē	barē
he	by-hunger	to-die	began,	then-even	one	that	country-of	a-great
								man-of

ḍhiṅg gaō. Tab wā-nē wā-kō ap^anē khētan-mē sūar charāibē-kō
near he-went. Then him-by him-to his-own fields-in swine feeding-for
 paṭhaō. Aur wah chāhatu-i-hō ki sūar-kē bachē-khuchē
it-was-sent. And he wishing-even-was that the-swine-of superfluous
 chhuk^alan-sē ap^anō pēṭ bharai, kāhē-sō ki wāy
husks-by his-own belly he-may-fill, why-from(i.e. because) that to-him
 kōi kachhu dētū-nāhī-hō. Aur jab wā-kī akili ṭhikānē
anyone anything giving-not-was. And when him-of sense in-correctness
 āi, wā-nē kahī ki, ‘mērē-ī bāp-kē hian bahut-sē
came, him-by it-was-said that, ‘my-even father-of near many-very
 majūran-kō rōṭī hī, aur maī bhūkhan mattu-hō.’
servants-to bread was, and I by-hunger dying-am.’

BRAJ BHĀKHĀ OF BAREILLY.

North of Budaun lies the district of Bareilly with the district of Pilibhit to its east and the State of Rampur to its west. The dialect of the former is Kanaujī (with an admixture of Braj Bhākhā), and of the latter Hindōstānī.

The dialect spoken in Bareilly is good Braj Bhākhā. The only local peculiarities which I have noticed are the use of *ō* instead of *au* as the termination of strong adjectives, and the form *ban* or *bahu* for 'he.' The verbs *dēnaũ*, to give, and *lēnaũ*, to take, make their past participles *dawō*, and *lawō*, after the Kanaujī fashion, instead of *diyaū* or *dayaū*. We may also note that owing to the fact that Bareilly was long under Musalmān domination there is a greater use of Arabic and Persian words than in the Braj Bhākhā tract proper.

The population of Bareilly was 1,040,691 in 1891. The languages spoken were (taking corrected figures) divided as follows :—

Braj Bhākhā (wrongly returned as Rōhilkhaṇḍī)	857,213
Urdū	180,060
Other languages	3,478
	<hr/>
TOTAL	1,040,691
	<hr/>

The Urdū is spoken principally by Musalmāns, by Kāyasths, and in the towns.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ:

BRAJ BHĀKHĀ.

(DISTRICT, BAREILLY.)

एक जने-के दुइ लौंड़ा हे । उन-में-से लहुरे-ने बाप-से कही कि
 ए बाप माल-में जो मेरा बाँट है बौ मोय दै-देव । तब बाप-ने उसै माल
 बाँट दवो । थोड़े दिन पाछे लहुरो लड़का सब माल एकट्ठो कर-के
 परदेस-को चलो-गवो । और हुँआ सब रुपया बाइयात-में उड़ा-दवो ।
 जब उस-के ढिंग कछु नाँहि रहो और उस देस-में बड़ो अकाल पड़ो तौ बौ
 नंगो भूखो और दुखी हुइ-के उस देस-के एक भागमान आदमी-के घर गवो ॥

TRANSLITERATION AND TRANSLATION:

Ēk janē-kē dui laūṛā hē. Un-mē-sē lahurē-nē bāp-sē
One man-of two sons were. Them-in-from the-younger-by the-father-to
 kahī ki, 'ē bāp, māl-mē jō mērā bāṭ hai bau mōy
it-was-said that, 'O father, property-in what my share is that to-me
 dai-dēw.' Tab bāp-nē usai māl bāṭ dawō.
give-away.' Then the-father-by him-to property having-divided was-given.
 Thōrē din pāchhē lahurō laṛkā sab māl ēkaṭṭhō kar-kē
A-few days after the-younger son all property in-one-place made-having
 par-dēs-kō chalō-gawō. Aur hūā sab rupyā bāiyāt-mē uṛāy-dawō.
foreign-land-to went-away. And there all rupees dissipation was-squandered.
 Jab us-kē ḍhīng kachhu nāhi rahō, aur us dēs-mē baṛō
When him-of near anything not remained, and that country-in great
 akkāl parō, tau bau naṅgō bhūkhō aur dukhī hui-kē us
famine fell, then he naked hungry and distressed become-having that
 dēs-kē ēk bhāgman ādmī-kē ghar gawō.
country-of one fortunate man-of house(-to) he-went.

BRAJ BHĀKHĀ OF BULANDSHAHR.

Bulandshahr is the most northern district of the Doab in which Braj Bhākhā is spoken. Beyond it lies Meerut, of which the language is ordinary Vernacular Hindōstānī. The Braj Bhākhā of Bulandshahr does not vary much from that of Muttra. The main difference is the preference for the termination *ō*, instead of the *au* which is so characteristic of the standard form of the dialect. Even this is probably only a question of spelling and not of pronunciation, for in Muttra, where the *au*-sound undoubtedly exists, it is as often as not represented by *ō*, in writing.

Bulandshahr is separated from Muttra by Aligarh, but we do not find the pronoun of the third person, *gu*, which is so prominent in the latter district.

On the other hand, we sometimes meet with a few instances of borrowing from the Hindōstānī of Meerut,—usually the employment of the termination *ā* instead of *ō* or *au*. Thus, *hamārā* for *hamārō*. These borrowings, as might be expected, occur in the north of the district on the Meerut border.

The Hindōstānī of Meerut is called by those natives of India who live to its east *Pachhārī*, i.e. the language of the west. The original rough list of the languages of Bulandshahr showed 939,000 people as speaking Pachhārī, and 2,000 as speaking Braj Bhākhā. The local authorities evidently meant that there 939,000 people used a language differing from Braj Bhākhā. The difference consists, as explained above, in the occasional use of Pachhārī expressions. The basis of the whole is, however, undoubtedly Braj Bhākhā, so that we are justified in putting the number of speakers of that dialect in Bulandshahr as 941,000, it being remembered that about 2,000, in the south of the district, speak it more purely than elsewhere. This will be evident from the following specimen which consists of the first few lines of the Parable of the Prodigal Son :—

The following are the main peculiarities of the Bulandshahr Braj Bhākhā. The sign of the accusative dative is *kō*, and not *kũ*. The accusative plurals of the first two personal pronouns are *hamẽ* and *tumhẽ*, and their genitive plurals are *hamārā* and *tumhārā*. The nominative singular of the pronoun of the third person is *wō* or *wā*. The past tense of the auxiliary verb is *hō*, not *hau*, and its masculine plural is *hē* or *hai*. Finite verbs form their present and imperfect tense with a form in *ē*, instead of *atu*. Thus, *ham rahē hai*, I am living; *sūar charē-hē*, the pigs were grazing; *pēṭ bharē-hē*, he was filling his belly. So, *kōi dē-nāi*, no one was giving. This peculiarity, and also the forms *hamẽ*, etc. are also found in Meerut.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

(DISTRICT, BULANDSHAHR.)

एक आदमी-के दो लड़के है । छोटे-ने कही बापू हमारा हिस्सा हमें दे-दे । उस-ने अपना हिस्सा वा-को बाँट-देओ । छोटे थोरे-ही दिन-में अपना माल जमा परदेस-को ले-के चलो गयो । वहाँ सब लुंगाड़पने-में बरबाद कस्यो । जब सब बरबाद कर चुक्यो वा देस-में जवरा अकाल पस्यो । वा भूखो कंगाल हो-गयो । वा एक कोर्ई-की नौकर हो-गयो । वा-ने सुअरन चुगाने-पे नौकर कर-दियो । जब वा-को कोर्ई कुछ दे-नाई तो वो जो सूअर चगे-हे खोकटा वा-से पेट भरे-हे ॥

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

TRANSLITERATION AND TRANSLATION.

BRAJ BHĀKHĀ.

(DISTRICT, BULANDSHAHR.)

Ēk ād^amī-kē dō lar^akē hai. Chhōṭē-nē kahī, ‘bāpū,
One man-of two sons were. The-younger-by it-was-said, ‘father
hamārā hissā hamē dē-dē.’ Us-nē ap^anā hissā wā-kō bāṭ
my share to-me give.’ Him-by his-own share him-to dividing
dēō. Chhōṭō thōrē-hī din-mē ap^anō māl
was-given. The-younger a-few-very days-in his-own property
jamā par-dēs-kō lē-kē chalō-gayō. Wahā sab
(having-)collected a-foreign-country-to taken-having went-away. There all
lūgā^apanē-mē bar^abād karyō. Jab sab bar^abād kar-chukyō
wickedness-in wasted was-made. When all wasting was-completed
wā dēs-mē jab^arā akāl paryō. Wā bhūkhō kaṅgāl hō-gayō.
that country-in a-great famine fell. He hungry indigent became.
Wā ēk kōī-kē naukār hō-gayō. Wā-nē suarān chugānē-pē
He one someone-of servant became. Him-by swine feeding-on
naukar kar-diyō. Jab wā-kō kōī kuchh dē-nāī,
servant he-was-made. When him-to any anything giving-was-not,
tō wō jō sūar charē-hē khōk^aṭā wā-sē pēṭ bharē-hē.
then he what swine eating-were husks that-with belly filling-he-was.

BRAJ BHĀKHĀ (KATHĒRIYĀ) OF BUDAUN.

North of Etah, across the Ganges, lies the district of Budaun, in Rohilkhand. Here also Braj Bhākhā (not Rōhilkhaṇḍī as originally reported) is spoken. The dialect is locally known as *Kaṭhēriyā*, from Kaṭhēr, the name of Eastern Rohilkhand, although the true Kaṭhēr country is to the north in the district of Bareilly. North-west of Budaun lies the district of Moradabad, the dialect of which is Hindōstānī, and hence we see traces of the influence of that dialect in Budaun. Such are the use of *thā* (plural *thē*), as well as *hō* for 'was'; of *us* as well as *wā*, him; and of *kō* for the accusative-dative as well as for the genitive. The only peculiar local form which I have noticed is *tumhrō*, for *tumhārō*, your. For adjectives and participles, the termination *ō* is preferred to *au*.

As a specimen, I give a short extract from the Parable of the Prodigal Son. It is in the Persian character, as received from the local officers.

The number of speakers of Kaṭhēriyā in Budaun is reported to be 826,500.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (KATHĒRIYĀ).

(DISTRICT, BUDAUN.)

ایک آدمی کے دولڑکا تھے۔ تائین سے چھوٹے نے اپنے پتا سے کہی کہ
 پتا تھرے دھن مین جو میرو ہوت ہو وانجو بانٹ دو۔ وا کے پتانے
 اوسکے بانٹے کا جو تھا وا کو دیدیو۔ نیک دن مین وا کو چھوٹو پوت سگرو
 دھن اکٹھو کر کے کمون دور کے دیس کو نکس گئو اور وا دیس مین
 اپنو سگرو دھن بُرے کامن مین بتار دیو۔ جب وا کے پاس کچھونا
 بچو وا دیس مین گبھیر اکال پرو کہ وا بھکاری ہئیو۔ تو ایک
 بھاگوان دھنی کی بکھری مین گئو اور وا کے چلین مین نوکر بھئیو۔ دانے
 یا کو اپنے کہتین مین سورن چراون کو بھیجیو۔ یا کہوسی سے اپنو
 پیٹ اون جڑن سے بہر لیتو جا کو سور جتا ورکھات ہین۔ جڑن
 بھی یا کو کوؤ نا دیت ہو۔

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

TRANSLITERATION AND TRANSLATION.

BRAJ BHĀKHĀ (KATHĒRIYĀ).

(DISTRICT, BUDAUN.)

Ēk ādmi-kē dō laṛkā thē. Tā-mē-sē chhōṭē-nē apnē
One man-of two sons were. Them-in-from the-younger-by his-own
 pitā-sē kahī ki, 'pitā, tumhrē dhan-mē jō mērō hōt-hō,
father-to it-was-said that, 'father, your wealth-in what mine may-be,
 wā muj(h)-kō bāṭ dō.' Wā-kē pitā-nē us-kē bāṭē-kā jō
that me-to dividing give.' Him-of father-by his share-of what
 thā wā-kō dē-diō. Nēk dinan-mē wā-kō chhōṭō pūt sigrō
was him-to was-given-away. A-few days-in his younger son entire
 dhan ikthō kar-kē kahū dūr-kē dēs-kō nikas-gayō, aur
wealth together made-having some distance-of country-to out-went, and
 wā dēs-mē apnō sigrō dhan burē kāman-mē bitār-diō.
that country-in his-own entire wealth evil deeds-in was-squandered.
 Jab wā-kē pās kachhō nā bachō, wā dēs-mē gambhīr
When him-of near anything not remained, that country-in a-severe
 akāl parō ki wā bhikārī hai-gayō. Tō ēk bhāgwān dhanī-kī
famine fell that he poor became. Then a fortunate rich-man-of
 bakhri-mē gayō aur wā-kē chēlan-mē nōkar bhayō. Wā-nē
house-in he-went and him-of dependents-in servant became. Him-by
 yā-kō apnē khētan-mē sūaran charāwan-kō bhēj-diō. Yā
him-for his-own fields-in swine feeding-for it-was-sent. He
 khūsi-sē apnō pēt un jaṛan-sē bhar-lēto, jā-kō
happiness-with his-own belly those roots-with would-have-filled, which
 sūar janāwar khāt-hē. Jaṛan bhi yā-kō kōū nā
the-swine animals eating-were. Roots even him-to anyone not
 dēt-hō.
giving-was.

THE BHUKSĀ DIALECT OF THE TARĀĪ.

The Tarāī parganas of the Naini-Tal district run by the foot of the Kumaon Hills along the northern border of the State of Rampur and the districts of Bareilly and Pilibhit. The dialect of Rampur is Hindōstānī, of Bareilly Braj Bhākhā, and of Pilibhit Kanaujī. The Tarāī is inhabited by a number of broken hill tribes, such as the Thārūs and Bhuksās, as well as by immigrants from the plains. These have developed a mongrel mixed dialect, made up of Hindōstānī, Braj Bhākhā, and Kanaujī, with an infusion of the Kumaunī of the hills. The Thārūs and Bhuksās have lost their aboriginal languages, if they ever had one. The dialect has been returned as 'Bhuksā' from the name of one of these tribes. I class it as a form of Braj Bhākhā, but it might just as easily appear as a form of Kanaujī. The number of its speakers is reported to be 199,521.

A brief extract from a version of the Parable of the Prodigal Son will suffice as an example of this dialect, and well illustrates its mixed character.

In the first sentence we have *kā* used as a sign of the oblique genitive, which comes from Kumaunī. In the next line we have *kā* as the sign of the direct genitive which is Hindōstānī. So are *kō*, the sign of the accusative-dative and words like *mērā*, my, and others. On the other hand, *hē*, were, is Braj Bhākhā, while *dāo*, gave, *gaō*, went, are Kanaujī. The only peculiar form which I have noticed is *nāī* (beside *nē*) as the sign of the agent case.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (MIXED BHUKSA DIALECT).

(TARĀĪ, NAINI TAL.)

एक फलाने सखस-का दो लौड़ा हे । छोटे-ने अपने बूआ-से कही कि
 बूआ मेरा जो माल-का हिस्सा है सो दे-दो । और उस-नाई अपने माल
 दोनों-को बाँट दओ । थोरे दिन बाद छोटा लौड़ा अपने माल-को बटोर-के
 दूर देस-को चलो-गओ । और वहाँ जा-के अपने माल लुचापन-में बरबाद
 कर-दओ । जब सब खरच हो-गओ तब उस देस-मे बड़ा काल पड़ गओ और
 खाने-को भी तंग हो गओ । तब उस देस-के एक रहीस-के घर-मे सामिल
 हो गओ । ओर वोह सूअर चुगाने उस-को खेत-मे भेज-दओ । ओर वोह
 चाहो कि जो बकल सूअर खाते-हों वोह जदर भरने-को चाहो । किसी-ने
 ना दओ ॥

TRANSLITERATION AND TRANSLATION.

Ek	phalānē	sakhas-kā	dō	laūṛā	hē.	Chhōṭē-nē	ap ^a nē
A	certain	person-of	two	sons	were.	The-younger-by	his-own
būā-sē	kahō	ki	'būō,	mērā	jō	māl-kā	hissā hai sō
father-to	it-was-said	that	'father,	my	what	property-of	share is that
dē-dō.'	Aur	us-nāī	ap ^a nē	māl	dōnō-kō	bāṭ	daō.
give.'	And	him-by	his-own	property	both-to	divided	was-given.
Thōrē	din	bād	chhōṭā	laūṛā	ap ^a nē	māl-kō	baṭōr-kē
A-few	days	after	the-younger	son	his-own	property	collected-having
dūr	dēs-kō	chalō-gaō.	Aur	bahā	jā-kē	ap ^a nē	māl
a-distant	country-to	went-away.	And	there	going	his-own	fortune
luchāpan-mē	bar ^a bād	kar-daō.	Jab	sab	kharach	hō-gaō	tab
debauchery-in	wasted	was-made.	When	all	expended	became	then
us	dēs-mē	barā	kāl	par-gaō	aur	khānē-kō	bhī taṅg
that	country-in	great	famine	fell	and	food-for	even in-want
hō-gaō.	Tab	us	dēs-kē	ēk	rahīs-kē	ghar-mē	sāmil
he-became.	Then	that	country-of	one	well-to-do-man-of	house-in	joined
hō-gaō.	Ōr	woh	sūar	chugānē	us-kō	khēt-mē	bhēj-daō.
he-became.	And	he	swine	to-feed	him-as-for	field-in	it-was-sent-away. And

woh	chāhō	ki	jō	bakkal	sūar	khātē-hō̃	woh	ūdar
<i>he</i>	<i>wished</i>	<i>that</i>	<i>what</i>	<i>husks</i>	<i>swine</i>	<i>eating-may-be</i>	<i>those</i>	<i>belly</i>
bhar ^a nē-kō	chāhō.	Kisī-nē	nā	daō.				
<i>filling-for</i>	<i>he-desired.</i>	<i>Anybody-by</i>	<i>not</i>	<i>it-was-given.</i>				

BRAJ BHĀKHĀ OF GURGAON.

The district of Gurgaon is under the Government of the Panjab. It has the river Jamna to its east, being separated by it from the district of Aligarh. To its south lie the district of Muttra, and the State of Bharatpur. In Gurgaon there are three principal dialects, *viz.* Ahīrwāṭī and Mēwāṭī, which are forms of Rājasthānī, and Braj Bhākhā, spoken by 149,700 people, in Palwal Tahsil, where the district meets Aligarh and Muttra.

The Braj Bhākhā spoken in Gurgaon is very fairly pure. It bears slight traces of the influence of the neighbouring Rājasthānī. Such are the use of the termination *ō* instead of *au*, for adjectives and participles, and the masculine form of the genitive singular (*e.g.* *baṭ-kō*, not *baṭ-kau*, of a share); the oblique ending *ā*, instead of *ē*; and the use of the Rājasthānī form of the Present Definite tense, as explained under the head of Braj.

The use of *ō* for *au* is also common in the neighbouring State of Bharatpur. The oblique ending is usually *ē*, as in good Braj, but now and then we meet *ā*, as in *thā*, they were.

The word *jab* is used to mean 'then,' as well as 'when,' as in Rājasthānī. The imperfect tense is also formed as in that language, by adding the past tense of the auxiliary verb to the verbal noun in *ē*, as in *chāhē-hō*, I was, thou wast, or he was wishing. The past tense of the auxiliary verb is usually *hō* (plural *hē*) as in Braj Bhākhā, but sometimes *thō* (plural *thā*) is borrowed from Rājasthānī. The past participle of verbs ends in either *yō* or *ō*, as in *kahyō* or *kahō*, he said.

An extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

(DISTRICT, GURGAON.)

एक आदमी-के है बेटा हे । उन-ते लोहरे-ने बाप-ते कह्यो कि भाई हमारे बट को हिस्सा बाँट-दीजो । जब तो वा-कूँ बाँट-दियो । थोरे दिन पीछे सब धन ले-के लोहरो लरिका पर-देस-कूँ चल-दियो और वह अपने माल खोटी संगत-में उड़ा-दियो । और जब सब खरच कर-चुको तो वा देस-में अकाल पर-गयो और वह माँगन लग्यो । जब फिर वहाँ-के रहस-के जा-लग्यो । तब तो वा लरिका-कूँ सूवर-चरावने-के-लिये अपने खेत-में खंदा-दियो । और वह चाहे-हो कि उन छोलकाँ-ते जो सूवर खाँय-था अपना पेट पालन करे क्योंकि उसे कोई ना दे-हो । जब होस-में आ-के कहो देखो मेरे बाप-के कितने नोकर हैं और मैं भूखन मरूँ-हूँ । अब मैं अपने बाप-के ठोरे जाऊँगो और वा-ते कहूँगो कि हे बाप मैं-ने तेरा और धनी-को खोट बहुत करो और तेरे लायक मैं बेटा ना हूँ । तुम्हारे जो महिनिती रहे-हैं उन-में मो-कूँ समझ ॥

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

(DISTRICT, GURGAON.)

TRANSLITERATION AND TRANSLATION.

Ēk ād^amī-kē dwai bēṭā hē. Un-tē loh^arē-nē bāp-tē
A-certain man-of two sons were. Them-from the-younger-by the-father-to
 kahyō ki, 'bhāī, hamārē baṭ-kō hissā bāṭ-dījō.¹
it-was-said that, 'brother,¹ my share-of share having-divided-give.'
 Jab tō wā-kū bāṭ-diyō. Thōrē din pīchhē sab
Then indeed him-to having-divided-it-was-given. A-few days after all
 dhan lē-kē loh^arō larikā par-dēs-kū chal-diyō. Aur
property taken-having the-younger son a-foreign-country-to went-away. And
 wah ap^anō māl khōṭī sangat-mē urā-diyō. Aur jab sab
he his-own wealth evil company-in was-squandered. And when all
 kharach kar-chukō, tō wā dēs-mē akāl par-gayō,
expenditure was-made-completely, then that country-in a-famine fell,
 aur wah māgan lagyō. Jab phir wah^a-kē rahis-kē
and he to-beg began. Then again there-of rich-man-of(-near)
 jā lagyō. Tab tō wā larikā-kū sūwar
having-gone he-engaged-himself. Then indeed that boy-as-for swine
 charāw^anē-kē-liyē ap^anē khēt-mē khandā-diyō. Aur wah chāhē-hō
feeding-of-for his-own field-in it-was-sent-away. And he wishing-was
 ki un chhol^akā-tē, jō sūwar khāy-thā ap^anā pēt pālan
that those husks-with, which swine eating-were his-own belly cherishing
 karē; kyō-ki usē kōī nā dē-hō. Jab hōs-mē
he-may-make; because to-him¹ anyone not giving-was. Then senses-in
 ā-kē kahō, 'dēkhō, mērē bāp-kē kit^anē nōkar haī,
come-having it-was-said, 'see, my father-of how-many servants are,
 aur mē bhūkhan marū-hū. Ab mē ap^anē bāp-kē dhōrē jāūgō
and I by-hunger dying-am. Now I my-own father-of near will-go
 aur wā-tē kahūgō ki, "hē bāp, mē-nē tērā aur Dhanī-kō²
and him-to I-will-say that, "O father, me-by thy and The-Rich-One-of
 khōṭ bahut karō aur tērē-lāyak mē bēṭā nā hū. Tumhārē jō
evil much was-done and thee-of-worthy I son not am. Your who
 mihin^ati rahē-haī un-mē mō-kū samajh."
labourers are them-in me (obj.) consider."

¹ Here simply used as a form of respectful address to a father.² God is said to be 'sabhā Dhanī,' i.e. a rich one from whose store every one is provided.

BRAJ BHĀKHĀ OF BHARATPUR.

To the south of the district of Muttra lies the State of Bharatpur. The main language of the State is Braj Bhākhā. Only in the north-west, on the border of Alwar, is Mēwātī spoken, and, on the south-west, in the hill-country bordering on Kerauli, Dāngī. The former is a dialect of Rājasthānī, and the latter, a broken mixture of that language and Braj Bhākhā. To the west of Bharatpur lies the Rājasthānī-speaking State of Jaipur. Hence, although the Braj Bhākhā of Bharatpur is on the whole fairly pure, it shows traces of the influence of Rājasthānī.

The following figures show the estimated number of speakers of the three dialects in Bharatpur:—

Braj Bhākhā	.	.	.	.	.	.	.	.	.	.	.	.	502,303
Dāngī	.	.	.	.	.	.	.	.	.	.	.	.	40,000
Mēwātī	.	.	.	.	.	.	.	.	.	.	.	.	80,000
TOTAL												.	622,303

As a specimen of the Braj Bhākhā of Bharatpur I give the first few lines of the Parable of the Prodigal Son. The following are the local peculiarities, mostly borrowed from Rājasthānī, which differentiate it from the Standard dialect of Muttra.

Instead of the termination *au* for strong adjectives and participles we have *ō*. Thus, *dīyō*, he gave; *paryō*, he fell. Sometimes, however, we also find *au*, as in *bhalau*, good; *ūchau*, high.¹ There is a strong tendency to nasalise a final vowel, as in *janē-kē*, to a man; *ap^anaī dāū-taī*, (he said) to his father. In some cases this final nasal appears to represent an old neuter gender, as in *ap^anō dhan*, his own wealth. The vowels *ō* and *ū* seem to be interchangeable. Thus the sign of the accusative-dative is *kō* or *kū*, and both *bhūkhō* and *bhūkhū* are used to mean 'by hunger.' Strong nouns in *ā* do not change in the oblique form, in this following Rājasthānī; thus, *chhōrā-nē*, by the son. Sometimes such nouns substantive end in *au* or *ō*, not *ā*. Thus, the list of words received from Bharatpur gives *mhaurau*, a mouth, and *sōnō* (another neuter form), gold. In one case, in the specimen, we have a strong adjective, *chhōṭā*, small, ending in *ā* in the nominative, with an oblique form in *ē*.

The past tense of the verb substantive is *hau*, as in Braj Bhākhā. The list of words gives an additional form, *hatau* or *hatyau*. *Hatau* is like the Bundēlī and Kanaujī *hatō*.

In the active verb, the definite present is made as in Rājasthānī by conjugating the simple present with the present of the verb substantive. This is sometimes found in the Braj of Muttra, but appears to be universal in Bharatpur. The tense is conjugated as follows:—

Sing.	Plur.
1. <i>mārū-hū</i>	<i>māraī-haī</i>
2. <i>mārai-hai</i>	<i>mārau-hau</i>
3. <i>mārai-hai</i>	<i>māraī-haī</i>

There are several examples in the specimen.

The only other peculiarity worth noting is the use of *huō*, instead of *bhāyau*, he became.

¹ These examples are quoted from a list of words received from Bharatpur, but not here printed.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

(STATE, BHARATPUR.)

एक जनें-केँ दौ छोरा हे । और बिन-में-तैं छोटे छोरा-नें अपनेँ दाऊ-तैं कही दाऊ-जी धन-में तैं जो मेरे बट-में आवै सो मो-कूँ देउ । और वा-नें अपनीं धन बिन-कूँ बाँट दियो । और घनेँ दिन नाँइ बीते छोटा छोरा अपनेँ बट-कूँ इकट्ठा ले-कैं दूर देस-काँ डिगिर-गयो और वहाँ लुच्चपनें-में अपनीं धन बिगार दियो । और जब वा-पै-तैं सब उठ-गयो तब वा देस-में बड़ो भारी जवाल पछो और वो भूखैं मरिबे लग्यो । तब वो चल-दियो और वा देस-के एक रहवैआ-के यहाँ जाइ रह्यो । और वा-नें वा-कूँ अपनेँ खेतन-में सूअर घेरवै-पै कर-दियो । और जो भुसी सूअर खावै-हे वा-तैं वो अपनीं पेट भरनौं चाहे-हौ । पन कोई आदमी वा-कूँ नाँइ देइ । और जब वाकूँ सोच हुओ तब वा-नें कही मेरे दाऊ-केँ कितनें-ही आदमी रोटौं खाँइ-हैं और बच-रहे-हैं और मैं भूखूँ मरूँ-हूँ ।

TRANSLITERATION AND TRANSLATION.

Ek janē-kē dō chhōrā hē. Aur bin-māi-tāi chhōtē
A-certain person-of two sons were. And them-in-from the-younger
 chhōrā-nē ap^anaī dāu-tāi kahī, 'dāūjī, dhan-mē-tē jō
son-by his-own father-to it-was-said, 'father, the-property-in-from what
 mērē baṭ-mē āwai sō mō-kū dēu.' Aur wā-nē ap^anō dhan
my share-in may-come that me-to give.' And him-by his-own wealth
 bin-kū bāṭ diyō. Aur ghanē din nāi bitē chhōṭā
them-to dividing was-given. And many days not passed the-younger
 chhōrā ap^anē baṭ-kū ikatṭhā lē-kaī dūr dēs-kō digir-gayō,
son his-own share-to together taken-having a-far country-to went-away,
 aur wahā luchch^apanē-mē ap^anō dhan bigār-diyō. Aur jab
and there riotous-living-in his-own wealth was-squandered. And when
 wā-pai-tē sab uṭh-gayō tab wā dēs-mē baṭō-bhārī jawāl
him-near-from all had-been-wasted then that country-in a-very-great famine
 paryō, aur wō bhūkhō maribē lagyō. Tab wō chal-diyō aur wā
fell, and he by-hunger to-die began. Then he went-away and that

dēs-kē ēk rah^awaiā-kē yahā jāi rahyō. Aur wā-nē
country-of one inhabitant-of near having-gone remained. And him-by
 wā-kū ap^anē khētan-mē sūar ghēr^abē-pai kar-diyō. Aur jō
him-as-for his-own fields-in swine tending-for it-was-employed. And what
 bhusī sūar khāwai-hē, wā-tē wō ap^anō pēt bhar^anō chāhē-hau.
chaff swine eating-were, that-by he his-own belly to-fill wishing-was.
 Pan kōi ād^amī wā-kū nāi dēi. Aur jab wā-kū sōch huō,
But any man him-to not gives. And when him-to thought became,
 tab wā-nē kahī, ‘mērē dāū-kē kit^anē-hī ād^amī rōṭī
then him-by it-was-said, ‘my father-of how-many-very men bread
 khāi-hāi, aur bach-rahai-hāi; aur maī bhūkhū marū-hū.
eating-are, and saved-remaining-are; and I of-hunger dying-am.’

THE BROKEN DIALECTS OF THE DĀNGS.

The State of Karauli lies between the river Chambal and Jaipur. Its physical aspects are thus described in the *Imperial Gazetteer* :—

Hills and broken ground characterise almost the whole territory, which lies within a tract locally termed the 'Dāng' being the name given to the rugged region which lies above the narrow valley of the Chambal. The principal hills in the State are on the northern border, where several ranges run along or parallel to the frontier line, forming formidable barriers; but there are no lofty peaks, the highest being less than 1,400 feet above sea-level Along the valley of the Chambal an irregular and lofty wall of rock separates the lands on the river bank from the uplands, of which the southern part of the State consists. From the summits of the passes fine views are often obtainable, the rocks standing out in striking contrast to the comparatively rich and undulating plain below, through which winds the glittering river. For some miles the country north of these passes is high, and too rocky to be deeply cut by ravines or to be pierced for water, and the few inhabitants depend upon tanks and dams; but further north the country falls, the alluvial deposit is deeper, level ground becomes more frequent, and hills stand out more markedly, while in the neighbourhood of the city of Karauli the low ground is cut into a labyrinth of ravines.

According to the Census of 1891, the population of Karauli was 156,587, divided thus according to language :—

Jādōbātī	80,000
Dāngī	60,000
Urdū	10,000
Others	6,587
	<hr/>
	156,587

Of these Urdū is spoken by the Paṭhāns and Muhammadans of the State, and by the educated portion of the urban population. In the plains country, which is mainly inhabited by Rajputs of the Yādava or Jādō tribe, the language spoken is the Jādōbātī form of Braj Bhākhā, and has been described *ante* (pp. 298 and ff.). The broken hill country, known as the Dāng, is the home of Dāngī. The Dāng, with its language, extends beyond the limits of Karauli State, to the north into Bayānā Tahsil of Bharatpur in the south of that State, and to the west into Jaipur. In the latter State, besides Dāngī proper, we find variations of it, called Dūgar-wārā, Kālimāl, and Dāngbhāng, all spoken in the broken country bordering on Karauli. The people who speak Dāngī are mostly Gūjars.

The following are the figures for the various forms of Dāngī :—

Dāngī proper, or Kā-kachhū-kī bolī.	
Karauli	60,000
Bharatpur	40,000
Jaipur ¹	404,436
	<hr/>
Dūgar-wārā of Jaipur	108,766
Kālimāl of Jaipur	81,216
Dāngbhāng of Jaipur	80,363
	<hr/>
TOTAL	774,781

For Dāngī proper, I propose to give specimens of that spoken in Karauli and Jaipur. The Dāngī of Bharatpur closely resembles that of Jaipur, showing, however, greater

¹ Includes 217,531 speakers of a mixed dialect.

affinities with the Braj Bhākhā spoken immediately to its north, specimens of it are unnecessary. Of the other Jaipur dialects, I give specimens only of Ḍāngbhāṅg. The others are intermediate between it and Ḍāngī of Jaipur. I also give a List of Words and Phrases in the Ḍāngī of Karaulī and Jaipur, and in all the three other dialects of the latter State.

The examination of all the forms of speech current in Jaipur has been greatly facilitated by a book which will be frequently referred to in the following pages :—*Specimens of the Dialects spoken in the State of Jeypore*, prepared, at the instance of His Highness The Mahārājā, by the Rev. G. Macalister, M.A., in the year 1898. This admirable work gives a vocabulary, grammars, and specimens of all the dialects spoken in the State. It contains many details which cannot find place in the present Survey.

Ḍāngī exhibits Braj Bhākhā in the act of shading off into Rājasthānī. In the standard dialect of the south of the Braj tract we have, indeed, noticed the use of a form of the present definite (*karũ-haũ* instead of *kar^{tu}-haũ*, I am doing) which is borrowed from that language, and in the centre of Bharatpur other examples of its influence have been pointed out, but in both these cases the instances are sporadic. In the Ḍāng dialects, on the other hand, they are quite common, and give a distinct colour to the whole. Ḍāngī, in short, shows the first signs of idioms which we shall meet more and more frequently as we go west, till they arrive at their fullest development in Gujarātī. In one notable instance (the impersonal use of the past tense of a transitive verb) we find the Gujarātī idiom already established in the Ḍāngī of Jaipur.

As in many rude languages, we find idioms preserved, which throw light on more abraded forms employed in more civilised speeches. For instance (as in old Gujarātī) Ḍāngī clearly forms a dative by putting the genitive into the locative case. Thus, *mērō*, of me, makes a locative *mērai*, which means 'to me.' This explains the origin of the Hindī suffix *kō* (Braj Bhākhā *kaũ*), which is really the locative of the genitive post-position *kā* (Braj Bhākhā *kau*).¹

We have noticed in the Braj Bhākhā of Aligarh and of the east of Agra a curious pronoun of the third person, *gu* or *gwa*. The corresponding form in Ḍāngī, *wha* or *hwa*, probably indicates the origin of this peculiar form. *Wha* is only another form of the familiar *wah*.

In Braj Bhākhā nouns form (amongst several methods) their oblique plural in *n* preceded by a short vowel. Thus, *ghōṛā*, a horse; *ghōṛan-kau*, of horses; *nārī*, a woman; *nārīn-kau*, of women. In Rājasthānī, these end in a nasalised long vowel. Thus, *ghōṛā̃-kō*, *nārī̃-kō*. Ḍāngī occupies an intermediate position, and exhibits a form older than either, from which both are derived. The oblique plural ends in *n*, always preceded by a long vowel. Thus, *ghōṛān-kō*, of horses; *nārīn-kō*, of women; *dīn* or *dan*, a day; *dīnān-kō* or *danān-kō*, of days.

In all the Western Hindī dialects, the past tense is simply the past participle of the verb without any suffix. We have seen that in Eastern Hindī and Bihārī (and other languages of the group) certain suffixes are added to the verb in all its tenses. Thus

¹ *Kō* is derived directly from an old form *kahũ*, which in its turn represents the Sanskrit *kṛitā*. *Kṛitā* (which in Sanskrit means 'for') is the locative of *kṛitāḥ*, which itself is the origin of the Hindī *kā* meaning 'of'.

(Eastern Hindī) *mārya-s*, he struck. This *s*-suffix is, as has been explained, the relic of an enclitic personal pronoun.

We shall see, in dealing with Jaipurī, that this very termination can also be added to words, but here it is recognised as a distinct enclitic word, not as verbal terminations, and can be added or not at will. Thus, *gayō* or *gayō-s*, he went (it will be noticed that the same peculiarity occurs in Banāpharī Bundēlī, *vide post*, p. 485).

This enclitic is common in Dāngī, as in *bulāi-s*, she was called.

In Western Hindī the sign of the Agent case is *nē* or *nai*. In Rājasthānī and Gujarātī this case takes no postposition, but *nē* or *nai* is used to indicate the Accusative-dative. In Dāngī *nai* is used (in the case of pronouns) for both the Agent and the Accusative-dative. In the first case it is used with the form of the nominative, and in the latter case with the oblique form. Thus, *taĩ-nai*, by thee; *tō-nai*, or *tō-kũ*, to thee. Here we see the postposition in the actual circumstances of the change of its meaning.

In Rājasthānī the conjunctive participle may be formed by adding *ar* to the root. Thus, *mārar*, having struck. In Western Hindī it is formed by adding the suffix *kar*, the letter *i* being optionally added at the same time to the root. Thus, *mar-kar*, or *māri-kar*. In Dāngī, it is formed by suffixing *kar*, or by adding *ar* or *ir*. Thus, *mār-kar*, *mārar* or *mārir*. Here we see the origin of the suffix *ar*. It is formed by the elision of the *k* of *kar*, and that this is the fact is proved by the form *mārir*, which is evidently a contraction of the form *māri-kar*. This, also, incidentally throws light on the Rājasthānī genitive in *rō*. The Mārwarī *ghōṛā-rō* is by parity of reasoning a contraction of *ghōṛā-karō*, just as the Bengali *bālakēr*, of a boy, is a contraction of *bālaka-kēr*.

Owing to the interesting character of these Dāng dialects, I have appended a special List of Words and Sentences, which illustrates their various forms.

DĀNGĪ OF KARALI.

In the State of Karali, Dāngī is reported to be spoken by 60,000 people. Here it is a rude Braj Bhākhā, with a strange vocabulary, and various infusions of Jaipurī. Two specimens are given,—a portion of the Parable of the Prodigal Son, and a letter written in the locality, given just as it was put down, except that the formal salutation at the commencement has been omitted. The following are the principal divergencies from Standard Braj Bhākhā which should be noted.

Pronunciation.—The letter *a* often becomes *i* in an unaccented syllable, as in *bālik*, a child; *sūrij*, the sun. The letters *ē* and *ai* are apparently interchangeable. It is quite common to find the same word spelt with one or other indifferently. Thus, *pītai* or *pīṭē*, he beats. So *ō* and *au* are absolutely interchangeable. Thus, *maūrā*, *mōrā*, *mōrā*, or even *murā*, a son. So *chalyō* or *chalyau*, he went. The letter *h* is sometimes inserted between two vowels, as in *sūhar*, swine. It is sometimes omitted, as in *ran* for *rahan*, to remain. When a vowel precedes a doubled consonant, it may be lengthened, and one consonant of the doublet omitted. Thus, *ūtar* for *uttar*, an answer. In the word *khūp*, well, an initial *k* has become *kh*. Instances of contraction are *bhōt* or *bhaut*, for *bahut*, much, and *dōk* for *dō-ēk*, one or two.

Strong **nouns** which in Braj Bhākhā end in *ā*, here usually end in *au* or *ō*. Thus, *ghōrau*, a horse. A few nouns of relationship, such as *maūrā*, a son, still end in *ā*. The oblique form singular of nouns in *au* (*ō*), usually ends in *ē*, as in *ghorē-kau*, of a horse. The Rājasthānī form in *ā* is, however, also common. Thus, from *baīyō*, *baīyā-kū*, to the mother. Note that this word ends in *ō*, although it is feminine. The Nominative Plural usually takes the form *ghōrē*, but occasionally we have *ghōrā*. The oblique plural usually takes the form *ghōrān*. The long vowel in the last syllable of the oblique plural is typical of Dāngī. Sometimes we have *ēn* instead of *ān*, as in *jēg^rrēn-kē*, to the calves, nom. sing. *jēg^rrō*. Nouns like *maūrā* have obl. sing. and nom. plur. *maūrā*, and obl. plur. *maūrān*. Nouns ending in consonants have a nom. plur. in *ā*, as in *din*, a day, *dinā*, days; *purikh*, a father, plur. *purikhā*. The oblique plural ends in *an*, *ēn*, or *ān*, as in *dinan* or *dinēn*, *janēn* (*jan*, a person), and *purikhān*. Nouns in *ī* and *ū* preserve the long vowel in the oblique plural. Thus, *mehⁿnatī*, a servant, has *mehⁿnatīn*: and *paūrū*, a buffalo calf, has *paūrūn*.

The case suffixes are the same as in Braj, but there are also some irregular forms. Thus, for the accusative-dative, besides *kaū*, *kē*, and *kū*, we have *nē* (properly belonging to the case of the agent). Thus, *win rupaiyān-nē lai-lai*, take those rupees. The suffixes of the instrumental-ablative are *sū*, *sē*, *sō*, with the usual variations, but very common is *pai-sē*, as in *wā-pai-sē lai-lai*, take from him. We have even *pai* (properly belonging to the locative) used alone as an ablative in sentences such as *mō-pai dīgyau nānē jāt*, it is not gone by me, I cannot go.

Besides the two ordinary genders, masculine and feminine, there are distinct traces of a neuter, which is indicated by the nasalisation of a final *au* or *ō*. Thus, *pānyaū sūkhi-gayō*, the water has dried up; *sūkhā-kāl paryō*, a famine fell; *bichāryō*, it was considered (by him), he considered; *apⁿnō pēt*, his own belly.

The **pronoun** of the first person is *hū*, *hō*, *mē*, or *mai*. The genitives plural of the first and second persons are (1) *hamārau* or *ham^arau*, (2) *tumārau*, *tum^arau*, or *tiyārau*.

The oblique forms plural are *haman* and *tuman*, respectively. The genitive of *āp*, self, is *apⁿnau* or *āp-kau*. As pronominal adverbs note *jhā*, here; *jab*, at this time, as well as 'when'; *bhā* there.

The **verbal** irregularities are few in number. There is a negative verb substantive. The only form noted is *nānē*, which means both 'I am not' and 'he is not.' We have already noted *nānē*, I am not, in Sikarwārī Braj Bhākhā.

As in Bhadaurī Bundēlī, the initial *h* of the verb substantive is often dropped when the verb is used as an auxiliary. Sometimes *y* is inserted. Thus we have, *rōpat-ē*, he sets up; *jāt-yē*, he goes; *dēt-ō*, he was giving; *charat-ē*, they were grazing. The full form is also used, as in *ḍōlat-hai*, he is walking about.

The definite present generally prefers the Rājasthānī principle of conjugating the auxiliary with the simple present, instead of with the present participle.

The past participle nearly always ends in *yau*. Sometimes the *y* is omitted. We have both *chukyan* and *chukau*, he finished.

Precative forms of the imperative are *āyō*, come; *dhō-ghālījan*, give; *lījan*, take, and *dījan*, give.

The following is a list of unusual words which occur in the specimens. Verbs are quoted under their root forms:—

ātyau, weary.

ārā, a wall-niche.

ōjhyū or *aujhyū*, again.

kaṭṭhān, a buffalo.

kūkas, a husk.

khīrak, a cattle-pen.

ghur, to fight.

chalū, durable.

chhaṭṭā, good, handsome.

jēg^rrō, a calf.

ṭarak-dē, to walk away.

ṭārā-tūrē, evasion.

ṭhāṭh^rrō, dry stalks of bajrā.

ḍig, to walk.

ḍōl, to wander about.

ḍhūk-lē, to see.

dājū, a father.

dhō-ghāl or *dhō-dē*, to give.

nākh, to leave behind. In Jaipur this means 'to vomit.'

nyār-phūs, straw and chaff, fodder.

pānyaū, water.

phīṭak, in *wāy phīṭak sūjhī*, he came to his senses.

phūs, chaff.

baiyō, a mother.

bair^abānī, a woman, a wife.

bhāy^alō, a friend.

bhiā, a brother.

bhūs, to bark (like a dog).

malūk, handsome, good.

muk^atau, much.

meh^anatī, or *mehantī*, a servant.

rāhau, a stove.

lāgan, enmity.

lār, to throw food before cattle, to tend them.

lōṭhā, grown up.

lōhyan, blood.

hal, to move (intransitive).

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (DĀNGĪ).

(STATE, KARAUULI.)

SPECIMEN I.

कोई आदमी-के दो मोड़ा हे । विन-में-से ल्होरे मोड़ा-ने दाजू-से कही अरे दाजू विमुधा-में जो मेरो बट है वाय माँ-को बाँट-दे । तब बाप-ने अपनी विमुधा बाँट दीनी । कछूक थोरे-ई दिनन-में ल्होखा मोड़ा सब विमुधा समेटि दूर परदेस-कूँ चल्यो-गयो और भाँ गुलाम्यों-से सब दिना खोय-दीए सब विमुधा लुटाय-दीनी । जब सबे गमाय-चुक्यौ तब भाँ बड़ो भारी सूखा-काल पख्यौँ और वो नंगा हे बैठ्यो । वो वा देस-में बसिबे-वारे एक कोई-के भाँ रहबे लग्यो । वा-ने वा-कूँ आप-की खितन-में सूहर चरायबे पठायौ । भाँ जा कूकस-कूँ सूहर चरते वा-से अपनी पेट भरबो विचाख्यौ । वा-कूँ कोई नही देतो । जब वाय फिटक सूझी और वा-ने कही के मेरे दाजू-के भाँ भोत मेहनतीन-कौ पेट-से जबर रोटी होय-है और में भूखन मरूँ । जा-से भाँ-से दाजू-के घर जाऊँगो और भाँ वा-से कहूँगो अरे बाप में-ने तेरे अगारी पापै पाप-कौ धंधो कख्यौ-है । में तेरो लाड़िलो बजबे-वारो नही रह्यौ । मोय तू तेरे एक मेहंती-की नाई राखि-ले ॥

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (DĀNGĪ).

(STATE, KARĀULI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād^amī-kē dō mōrā hē. Win-mē-sē lhaurē mōrā-nē
A-certain man-of two sons were. Them-in-from the-younger son-by
 dājū-sē kahī, ‘arē dājū, bisudhā-mē jō mērō baṭ hai,
the-father-to it-was-said, ‘O father, property-in what my share is,
 wāy mō-kō bāṭ-dē.’ Tab bāp-nē ap^anī bisudhā bāṭ-dīnī.
that me-to divide-give.’ Then the-father-by his-own property was-divided.
 Kachhūk thōrē-ī dinan-mē lhaurā mōrā sab bisudhā samēti
Some few-even days-in the-younger son all property having-collected
 dūr par-dēs-kū chalyō-gayō, aur bhā gulāmyō-sē sab dinā
a-far foreign-country-to went-away, and there debauchery-in all days
 khōy-dīē sab bisudhā lutāy-dīnī. Jab sabē
having-wasted all the-property was-squandered. When everything
 gamāy-chukyau, tab bhā baṭō bhārī sūkhā-kāl paryō, aur wō
wasted-was-completely, then there a-great heavy dry-time fell, and he
 naṅgā hē baithyō. Wō wā dēs-mē basibē-wārē ēk
naked having-become sat-down. He that country-in dweller one
 kōi-kē jhā rah^abē lagyō. Wā-nē wā-kū āp-kē khētan-mē
certain-person-of near to-dwell began. Him-by him himself-of fields-in
 sūhar charāy^abē pathāyau. Bhā jā kūkas-kū sūhar char^at-ē,
swine to-feed it-was-sent. There what husks the-swine eating-were,
 wā-sē ap^anō pēt bhar^abō bichāryō. Wā-kū kōi nahī
that-by his-own belly to-fill it-was-thought. Him-to anyone not
 dēt-ō. Jab wāy phitak sūjhī aur wā-nē
giving-was. At-this-time to-him discrimination became-apparent and him-by
 kahī kē, ‘mērē dājū-kē jhā bhōt meh^anatīn-kaū pēt-sē
it-was-said that, ‘my father-of near many servants-to belly-than
 ūbar rōṭī hōy-hai, aur mē bhūkhan marū. Jā-sē
exceeding bread is, and I of-hunger die. This-by(i.e. hence)
 jhā-sē dājū-kē ghar jāūgō, aur bhā wā-sē kahūgō,
here-from the-father-of house (-to) I-will-go, and there him-to I-will-say,
 ‘arē bāp, mē-nē tērē agārī pāpai-pāp-kau dhandhō karyau-hai.
‘O father, me-by thee-of before on-sin-sins-of occupation made-has-been.

Mē	tērō	lārīlō	baj'bē-wārō	nahī	rahyan.	Mōy	tū	tērē	ēk
<i>I</i>	<i>thy</i>	<i>son</i>	<i>one-who-is-called</i>	<i>not</i>	<i>was.</i>	<i>Me</i>	<i>thou</i>	<i>thy</i>	<i>one</i>
mehantī-kī nāī rākhi-lē." "									
<i>servant-of like keep:" "</i>									

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (DĀNGĪ).

(STATE, KARĀULI.)

SPECIMEN II.

मै मुकते-ऊ दिनन-से तुमन-कौँ लिख-लिखा हार-चुकौ कि भाँ डाँग-में
 ठोर-ठारेन-कूँ न्यार-फूस भी नाने रह्यौ । पान्यौ-पात नदी-में सूखि गयौ ।
 तुमारे मुड़ा-से कटान-कूँ ठाँठरे लारिबे-की कहत-हौँ तो टारा-टूरी करत-है ।
 मोड़ा लोठा हो-गयो तो भी हाल-ई जानत बूझत नाने । अब दुँक-ले भिआ
 तेरो मुड़ा जेगरेन-कें लार-लार भी नाने जात-ये । हूँ भूसत भूसत थकि मखो ।
 हमन-से दिनेन-के दिनेन लागन रोपते । अब हौँ बाखर-में-से कटि-जाऊँगी ।
 वो घुरिबे डोलत-है । मै-ने भोत समझाय बुझाय कछ्यौ तो औभूँ ऊतर
 नाने देत-ई । कैयो जनेन-ने समझायो तब वो भाँ-से टरक-देत-है । तै-ने
 भाँ बैयो भी नै रन दीनी । जब बैरवानी भौपरी-से खिरक-में आवत-ए तब
 पड़रून-कूँ न्यार-फूस डारये । मो-पै तनक भी नाने हल्यौ डिग्यौ जात-ई ।
 अब भिआ इन रूपकन-से दिन-उठि लोछ्यौ सूखत-है । अब तू भाँ अईयो ।
 हौँ लिखि चुक्यौ । अब हौँ नाने जानतौ । आ-में-ई तू सब समझ बूझ
 लीजौ । हौँ तो बाट निहारतौ निहारतौ आल्यौ हो-चल्यौ । नई-तो थोरे
 दिनन-में हूँ आवतौ । अनाज कुठीला-में रन दीजौ । हमन-कौँ मुकतौ
 चैय्येगी । और आ-में-ते दो मन अनाज भंडू-कौँ धो-घालिजौ । मोय भरनो
 हो-गयौ-है । सो दोक दिना-से कल है । और ननूआ भायले-से टेरे-के
 कीजो के राहे पीछे-के आरे-में तीन रुपैया नाखि आयौ-हूँ । सो हाट-में-से
 मलूक चलू अंगरखी और पन्हा और कट्टा कखा ले-के बैया-कूँ फाय-देय ।
 वो भाँ मिलि भेंट-जायगी । मित्ती बसाख सुदी ७ सम्बत १८५६ ॥

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (DĀNGĪ).

(STATE, KARAUĪ.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mai muk^atē-ū dinan-sē tuman-kaũ likh-likhā hār-chukau
I many-also days-from you-to writing-w.ing am-tired-completely
 ki jhā dāg-mē dhōr-dhārēn-kũ nyār-phūs bhī nānē
that here the-Dāng-in the-cattle-herd-for straw-chaff (i.e. fodder) even not
 rahyau. Pānyaũ-pāt nadī-mē sūkhi-gayō. Tumārē muṛā-sē kaṭṭhān-kũ
was. Water-stream the-river-in dried-went. Your son-to buffalo-to
 thāth^arē lāribē-kī kahat-hō, tō tārā-tūri karat-hai.
dry-stalks-of-bajrā throwing-of(-word) saying-I-am, then evasion doing-he-is.
 Mōrā lōthā hō-gayō, tō-bhī hāl-ī jānat bījhat
The-boy grown-up became, nevertheless now-even knowing understanding
 nānē. Ab dhūk-lē, bhīā, tērō muṛā jēg^arēn-kē lār-lār bhī
he-is-not. Now see, brother, thy son the-calves-to tending even
 nānē jāt-yē. Hū bhūsat bhūsat thaki maryau. Haman-sē
is-not going-is. I barking barking being-weary am-dead. Me-with
 dinēn-kē dinēn-sē lāgan rōpat-ē. Ab hō bākhar-mē-sē karhi-jāṅgō.
days-of days-from enmity settling-up-he-is. Now I house-in-from will-go-away
 Wō ghuribē dōlat-hai. Mai-nē bhōt sam^ajhāy bujhāy
He for-fighting wandering-is. Me-by much remonstrating explaining
 kahyau, tō aujhū ūtar nānē dēt-ī. Kaiyō janēn-nē
was-said, still again answer he-is-not giving-even. Several persons-by
 sam^ajhāyō, tab wō bhā-sē ṭarak-dēt-hai. Tai-nē jhā
it-was-remonstrated, then he there-from walking-away-is. Thee-by here
 baiyō bhī nai ran dīnī. Jab bair^abānī jhaup^arī-sē
mother also not to-remain was-allowed. When (my-)wife the-hut-from
 khirak-mē āwat-ē, tab paṛūrūn-kũ nyār-phūs dār^at-yē. Mō-pai
the-pen-in coming-is, then buffalo-calves-to fodder giving-she-is. Me-by
 tanak bhī nānē halyau digyau jāt-ī. Ab, bhīā, in
a-little even is-not moving walking going-even. Now, brother, these
 rūp^akan-sē din-ūthi lōhyau sūkhat-hai. Ab tū jhā aiyō.
conducts-from day-arising blood drying-up-is. Now thou here please-come.
 Hō likhi chukyau. Ab hō nānē jān^atau. A-mē-sē
I having-written finished. Now I am-not knowing. This-in-from

tū sab samajh būjh lijau. Hō tō bāt nihār^atau
thou all understand know please-take. I indeed the-road watching
 nihār^atau ātyau hō-chalyau. Nai-tō thōrē dinan-mē hū āw^atau.
watching weary became. Otherwise a-few days-in I shall-come.
 Anāj kuthilā-mē ran dījau. Haman-kaū muk^atau
The-corn the-granary-in to-remain please-allow. Me-to much
 chaiyyēgau. Aur ā-mē-tē dō man anāj Jhaṇḍū-kaū
will-be-necessary. And it-in-from two maunds grain Jhaṇḍū-to
 dhō-ghālījau. Mōy jhar^anō hō-gayau-hau. Sō dōk dinā-sē
please-give-away. To-me diarrhoea become-was. That two(-or)-one days-from
 kal hai. Aur Nanūā bhāy^alē-sē ṭēr-kē kījō kē rāhē
peace is. And Nanūā friend-to seen-having please-say that the-stove
 pīchhē-kē ārē-mē tīn rupaiā nākhi āyau-hū. Sō
behind-of niche-in three rupees having-left come-I-am. Therefore
 hāt-mē-sē malūk chalū āgar^akhī aur panhā aur chhattā
the-market-in-from handsome lasting shirt and shoes and a-selected
 kakhā lē-kē baiyā-kū phāy-dēy. Wō jhā mili
comb taken-having the-mother-to make-over. She here having-joined
 bhēt-jāy^agi. Mitī Bēsākh sudī 7 Sambat 1956.
will-meet(-me). Date Baisākh bright-half 7 Year 1956.

FREE TRANSLATION OF THE FOREGOING.

I am weary with writing to you this long time, that there is no food for the cattle in this jungle. The very water in the streams has dried up. When I tell your son to give the buffaloes *bajrā* stalks he shirks the work. The boy is now grown up, but still he won't understand anything. Look here, brother, your son won't even go to feed the calves. I rail and bark at him till I am tired, and the only result is that he hates me more and more every day. Now I won't stay in this house any longer. He goes about seeking whom he can fight with. No matter how much I reason with him, he won't give me an answer. A number of people have reasoned with him, but he just walks away from them. You did not let even my mother stay here, and so my wife has to feed the buffalo-calves when she goes out from the hut to the cattle pen. I am quite unable to get about myself. Now, brother, through these goings-on my blood is fairly drying up. Please come here yourself. I have already (before) written to ask you this. Now I don't know anything. From this letter you can understand the state of affairs. I am weary watching the road for your coming. If you don't, I leave this in a few days and go to you.

Let the corn stay in the granary. We'll want a great deal. You may give two maunds of corn to Jhaṇḍū. I have been ill with diarrhoea, but have been better for the last day or two. Tell my friend Nanūā that I have left three rupees in the wall-niche behind the stove. I want him to buy with them a handsome, durable shirt, and a pair of shoes, and a good comb, and to make them over to my mother. She will come here and see me. Dated 7th of the bright half of Baisākh, Sam. 1956.

DĀNGĪ OF JAIPUR.

The Dāngī proper of Jaipur is spoken in the north-west corner of the state on the borders of Bharatpur and Karauli. It is continuous with the Dāngī of the former state. To the west of the Dāngī proper, along the southern border of Alwar, there is a mixed dialect, through which Dāngī shades off into Jaipurī. It may also be included under the head of Dāngī. The number of speakers is reported to be as follows :—

Dāngī proper	186,905
Mixed dialect	217,531
TOTAL	404,436

As in the case of the other Jaipur dialects I am indebted to the Rev. G. Macalister for the two excellent specimens of Dāngī proper which follow. The grammatical sketch of the main peculiarities of the dialect is based on his grammar, and on the specimens.

Pronunciation.—Like all the Jaipur dialects Dāngī shows a marked preference for the cerebral *n* (which is strongly pronounced) over the dental *n* which we meet in Braj. In fact we may say that every *n* which represents a medial single *n* in Prakrit is cerebral : while only the few that represent a double *nn* in Prakrit are dental. Thus, the *n* in *janū*, a man, has a cerebral *n*, because in Prakrit the word is *janō*, but *sōnū*, gold, has a dental *n*, because the corresponding Prakrit word is *sonnō* or *sonnō*, with a double *nn*. Mr. Macalister states that a medial *l* is also pronounced as a cerebral, and it is probable that the same rule applies in this case also. The cerebral *ḷ* (᳚) is not written in the specimens, so I do not mark it in the transliteration.

There is a tendency to disaspiration in the middle or at the end of a word. Thus, we have *bhūkan* for *bhūkhan*, by hunger ; *kaī* for *kahī*, said ; *hāt* for *hāth*, a hand ; *chāṛ* for *chāṛh*, mount.

The letter *ch* sometimes becomes *s*, as in *sōsī* for *sōchī*, he thought.

Mr. Macalister always transliterates a final *y* preceded by a long vowel as *ya*, thus, *wāya*, to him ; *jāya*, he goes ; *khōya*, having lost.

As an instance of contraction we may quote *lhōṛō* for *lahuro*, small.

When the letter *a* falls in an unaccented syllable, it is liable to be changed to *i*. Thus, *bālik*, for *bālak*, a boy ; *pōkhir*, for *pōkhar*, a tank. So *u* becomes *a* in *ṭhākar* for *ṭhākur*.

Nouns, adjectives, and participles, which in Braj Bhākhā end in *au*, in this dialect end in *ō*. Thus, *jēwarō*, a rope ; *bhalō*, good. The *y* is preserved in the past participle, as in *chalyō* (Braj Bhākhā, *chalyau*), not *chalō*, he went.

Nouns are declined much as in the Dāngī of Karauli. There is the same typical retention of the long vowel in the oblique form plural.

As a rule strong masculine nouns (as distinct from adjectives and participles) end in *ā*, not *ō*. The termination *ō* is Jaipurī and is occasionally met with. Now and then we meet *ū*, thus, *sōnū*, gold ; *janū*, a person. Of nouns of this class, the oblique

singular as well as the nominative plural ends either in *ē*, as in Braj Bhākhā, or in *ā*, as in Jaipurī. Nouns in *ā* have only the form in *ā*. Thus, *potā*, a grandson; accusative *pōtā-kū*, nom. plur. *pōtā*; *ghōṛā*, a horse or horses. The other nouns seem to prefer *ē*. Thus, from *rah^abē-wālō* (or *-wārō*), a dweller, we have as genitive *rah^abē-wālē-kō*, and from *janū*, oblique *janē*. The oblique plural of all these nouns ends in *ān* or *ēn*, as in *pōtān-kū* or *pōtēn-kū*, to grandsons.

Masculine nouns ending in a consonant have a nominative plural in *ā*, as in *dinā*, days. The oblique plural ends in *ān*, as *dinān*. Sometimes we have the Braj Bhākhā termination *an*, as in *nōk^aran-kō*, of servants.

Feminine nouns in *ī*, such as *chhōrī*, a girl, have obl. sing. and nom. plur. *chhōrī*, and obl. plur. *chhōrīn*.

The case suffixes are the following :—

Agent.	<i>nē</i>
Acc.-dat.	<i>kū</i> , <i>kē</i> , <i>kai</i>
Obl.-instr.	<i>tē</i> , <i>tē</i> , <i>taī</i> , <i>pai-tē</i> , <i>pai-tē</i> , <i>kai-tē</i>
Gen.	<i>kō</i> , obl. masc. <i>kē</i> ; fem. <i>kī</i> .
Loc.	<i>mē</i> , in; <i>pai</i> , <i>māū</i> , on.

The oblique masculine of the genitive is sometimes (as in Jaipurī) *kā*, as in *ū dēs-kū ēk rah^abē-wālē-kē dhīgārē*, near an inhabitant of that country.

The accusative-dative sometimes takes the termination *ya*, as in *pōtāya*, to a grandson. There is also, as usual, an instrumental in *an*, as in *bhūkan*, by hunger.

There are traces of a neuter gender. Thus, *sunyū*, it was heard, he heard. Strong adjectives which in Braj Bhākhā end in *an*, in this dialect end in *ō*, with an oblique masculine in *ā* or *ē*. Thus, *bhalō*, good, oblique *bhalā*, *bhalē*.

As regards **Pronouns**, that of the second person has its plural (nominative and oblique) *tam*, not *tum*, and a genitive plural *tum^arō* or *tyārō*. 'He,' 'that,' is *ū*, *wā* or *vha*; obl. sing. *wā*; nom. plur. *wē*, obl. plur. *un*. An optional form of the acc.-dat. sing. is *wāya*.

'This' is *yā* or *ī*; sing. obl. *yā*; acc.-dat. *yāya*; plur. nom. *yē*; obl. *in*.

Another word for 'that' is *jē*; sing. obl. *jā*; acc.-dat. *jāya*; plur. nom. *jē*; obl. *jin*. So also *jab*, 'then,' as well as 'when.'

The Relative pronoun is *jē*, declined exactly like *jē*, that.

Kōṇ is 'who?' *kā*, 'what?' and *kachhū*, anything. Hence, *Ḍāngī* is also called *Kā-kachhū-kī bōlī*. *Kāu* or *kōu* is any. None of these change their bases in declension.

The genitive of *āp*, self, is *āp-kō* or *āp^anō*. The word is sometimes (as in Jaipurī) used to mean 'we.' Quite frequently, the personal pronouns *mērō*, *wā-kō*, etc., are used where, according to the rules of Braj Bhākhā, we should expect *āp^anō*.

The **Verb Substantive** is the same as in Braj Bhākhā, except that one of the forms of the past is *hattyō* instead of *hutan*. *Hattyō* is also used as the present participle of *haiḍō*, to become. Other forms of this latter verb are 1 pres., *hōū*; 1 fut., *hūgō*; past, *hūyō*; conjunctive participle *hai* (not *hvacī*), *hair*, etc.

The conjugation of the **Active Verb** is on the whole the same as in Braj Bhākhā. The definite present follows the Rājasthānī principle of conjugating the auxiliary verb with the simple present tense, and not with the present participle. The present

participle seems to be sometimes used as a past tense, as in *khāḍātō*, he sent (him to the fields); *dētō*, (no one) gave.

The form of the conjunctive participle is borrowed from Jaipurī, and is noteworthy. Its typical sign is the letter *r*, as in *bōlar*, *bōlar-kai*, *bōlar-kāñ*, or *bōlar-kain*, having said. Sometimes the termination is *ir* instead of *ar*, as in *uṭhir* or *uṭhar*, having arisen. The termination *ar* is often written as a separate word and is hence liable to confusion with the word *ar*, and. Thus, *chāṛar*, having mounted, is written both चढ़र and चढ़ अर.

There are also traces of the Braj Bhākhā conjunctive participle in *i* (or *y*), as in *jāya*, having gone; *khōya*, having lost; *kai* (i.e. *kahi*), having said. Care should be taken not to confound *kai*, having said, with *kai*, that (conjunction). The matter is further complicated by *kai* being also used for *kahi*, (he or she) said.

This conjunctive participle in *i* or *y* is often compounded with the verb *ābō*, to come, the two members being written as one word. Thus, कयाऊँ, *kary-āū*, having done I come, I will come back after doing it. So जीयायो, *jīy-āyō*, having lived he came, he came to life.

Karābō, to do, is regular, its past being *karyō*; *dēbō*, to give, and *lēbō*, to take, make *diyō* and *liyō* (also *dīyō* and *līyō*) respectively. 'Gone' is *gayō*.

For further particulars and for a number of excellent specimens, the reader is referred to Mr. Macalister's work.

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (DĀNGĪ).

(STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN I.

एक-कौं दो बेटा हे । उन-में-ते ल्होड़े बेटा-ने वा-के बाप-ते कही अरे दाऊ धन-में मेरो बट है जाय मो-कूँ बाँट-दे । जे वा-पै धन हत्थो जे उन-कूँ बाँट-दीयो । भीत दिना नहीं हूय ल्होड़ो बेटा सब-ई लैर भीत दूर परदेस-में चलयो-गो । वहाँ जार आप-को सग धन लुच्चापणे-में उड़ा दीयो । जब वा-ने सग धन उड़ा-दीयो जब वा देस-में ऐसो भारो जवाल पड़्यो अर ऊ कंगाल है-गो । पीछे वा ऊ देस-का एक रहबेवाले-के ठिँगारे जा रह्यो । ऊ वाय सूवर चराबे खेत-में खँदातो । जे पातड़ा सूवर खावै-हे जिन-के खायबै-कूँ ऊ राजी हत्थो । अर काऊ-ई आदमी वाय नहीं देतो । जब वा-कूँ सुरत आई वा-ने कही अरे मेरे बाप-के-ई नोकरन-के निरी रोटी अर मैं भूकन मरूँ । मैं उठूँगो अर मेरे बाप-के ठिँगारे जाऊँगो अर वा-ते कहूँगो दाऊ मैं-ने सुरग-को पाप कस्यो अर तेरो पाप कस्यो । अर अब मैं ऐसो नहीं रह्यो जे तेरो बेटा कहवाऊँ । मो-कूँ तेरो नोकर राख-लै । ऊ उठिर वा-के बाप-के ठिँगारे आयो । बाप-कूँ वा-कूँ दूर-ते आतो-ई देखर दया आय गई । जब बाप दौड़्यो जार गले-ते लगा-लीयो अर मट्टी लई वा-की । जब बेटा-ने वा-ते कई अरे दाऊ मैं-ने सुरग-को पाप कस्यो अर तेरो पाप कस्यो । अर अब ऐसो मैं नहीं रह्यो जे तेरो बेटा कहवाऊँ । जब बाप-ने आप-की नोकरन-ते कई आछि-ते आछि ओढ़णा लावो अर वा-कूँ पेहरावो । अर वा-के हात-में अँगूठी पेहरावो । अर पाँवन-में पण्ठाँ पेहरावो । अर हम खावें पीवें अर चैन करें । क्यों अक ई मेरो बेटा मर-गो हो जे फेर जी आयो । अर खोय-गो हो जे पाय-गो । अर वे खुसी हैबे लगे ॥

वा-को बड़ो बेटा हो जे खेत-में हो । जब ऊ आयो अर जब घर-ते लगतो आयो जब वा-ने बजावो गावो अर नचवो सुण्युँ । अब वा-ने एक जणू

नोकरन-में-ते बुलायो । जब वा-ते पूछी अक आज ई का बात है । जब वा-ने वा-ते कई तेरो भैया आय-गो है । तेरे बाप-ने जिँवाँये-हैं अक वा-ने ऊ राजी-बाजी आँके देख-लीयो । ऊ रिसाय-गो । जा-ते भीतर नहीं गयो । जा-ते वा-के दाऊ-ने बाहर आर ऊ मनायो । जब वा-ने वा-के बाप-कूँ जुवाव दीयो अक देख इतेक बरसन-ते मैं तेरी चाकरी करूँ अर मैं-ने कभूँ-हीं तेरो कछो नहीं राल्यो । तो-ऊ तैं-ने मो-कूँ एक बकरा-ऊ नहीं दीयो अक मेरे भायलेन-के साजे मैं खुसी करतो । पण तेरे या छोरा-कूँ आते-ई जा-ने तेरो धन बेड़णीन-में उड़ा-दीयो या-के लहें तो तैं-ने जिँवाँये । वा-ने वा-ते कई बेटा तू-तो सदाँई मेरे ढिँगारे रहै । जे मेरे ढिँगारे है जे तेरो-ई है । खुसी करवो अर राजी हैवो तो हम-कूँ चैयेई हो क्यों अक ई तेरो भैया मर-गो हो जे फेरूँ जीयायो । खोय-गो हो जे फेर पायगो ॥

[No. 22

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKṢĀ (DĀNGĪ).

(STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk-kē dō bēṭā hē. Un-mē-tē lhōrē bēṭā-nē
A-certain-one-to two sons were. Them-in-from the-younger son-by
wā-kē bāp-tē kahī, 'arē dāū, dhan-mē mērō baṭ hai,
his father-to it-was-said, 'O father, wealth-in my share is,
jāya mō-kū bāṭ-dē.' Jē wā-pai dhan hattyō jē un-kū
that me-to dividing-give.' What him-with wealth was that them-to
bāṭ diyō. Bhaut dinā nahī hūyē lhōrō bēṭā sab-ī
dividing was-given. Many days not became the-younger son entire-even
lair bhaut dūr par-dēs-mē chalyō-gō. Whā
having-taken very distant foreign-country-into went-away. There
jār āp-kō sag dhan luchchā-panē-mē urā-diyō.
having-gone his-own all wealth riotous-living-in was-squandered.
Jab wā-nē sag dhan urā-diyō, jab wā dēs-mē aisō
When him-by all wealth had-been-wasted, then that country-in such
bhārō jāwāl paṛyō, ar ū kaṅgāl hai-gō. Pichhai wā ū
great famine fell, and he poor became. Afterwards he that
dēs-kā ēk rah^abē-wālē-kē dhīgārē jā-rah-yō. Ū wāya sūwar
country-of one inhabitant-of near having-gone-remained. He him swine
charābē khēt-mē khādātō. Jē pāt^arā sūwar khāwai-hē, jin-kē
to-feed field-in sent. What husks swine eating-were, those-of
khāy^abē-kū ū rājī hattyō. Ar kāū-i ād^amī wāya nahī dētō.
eating-for he pleased was. And any-even man to-him not gave.
Jab wā-kū surat āī, wā-nē kahī, 'arē! mērē bāp-kē-ī
When him-to understanding came, him-by it-was-said, 'O! my father-of-very
nōk^aran-kē nirī rōṭī, ar māī bhūkan marū. Māī uṭhūgō,
servants-to plenty bread(-is), and I of-hunger am-dying. I will-arise,
ar mērē bāp-kē dhīgārē jāūgō, ar wā-tē kahūgō, "dāū,
and my father-of near I-will-go, and him-to I-will-say, "father,

maĩ-nē surag-kō pāp karyō, ar tērō pāp karyō; ar ab maĩ aīsō
me-by heaven-of sin done, and thy sin done; and now I such
 nahĩ rahyō, jē tērō bēṭā kah^awāũ; mō-kũ tērō nōkar
not remained, that thy son I-may-be-called; me (acc.) thy a-servant
 rākh-lai.” Ū uṭhir wā-kē bāp-kē dhīgārē āyō. Bāp-kũ
keep.” He having-arisen his father-of near came. Father-to
 wā-kũ dūr-tē ātō-ī dēkhar dayā āya-gaī. Jab bāp
him (acc.) distance-from on-coming-just having-seen compassion came. Then the-father
 dauryō jār galē-tē lagā-liyō, ar maṭṭī laī wā-kī.
ran having-gone the-neck-to was-applied, and kisses were-taken him-of.
 Jab bēṭā-nē wā-tē kaī, ‘arē dāū, maĩ-nē surag-kō pāp
Then the-son-by him-to it-was-said, ‘O father, me-by heaven-of sin
 karyō, ar tērō pāp karyō; ar ab aīsō maĩ nahĩ rahyō, jē tērō
done, and thy sin done; and now such I not remained, that thy
 bēṭā kah^awāũ.’ Jab bāp-nē āp-kē nōk^aran-tē kaī,
son I-may-be-called.’ Then the-father-by his-own servants-to it-was-said,
 ‘āchhē-tē āchchē ōṛhaṇā lāwō ar wā-kũ peh^arāwō, ar wā-kē hāt-mē
good-from good clothes bring and him-to put-on, and his hand-in
 āgūthī peh^arāwō, ar pāwan-mē paṇā peh^arāwō; ar ham khāwē
a-ring put-on, and feet-in shoes put-on; and let-us eat
 pīwē ar chain karē. Kyō ak ī mērō bēṭā
let-us-drink and merriment let-us-make. Because that this my son
 mar-gō hō, jē phēr jī āyō; ar khōya-gō hō, jē pāya-gō.
dead was, who again living came; and lost-gone was, who was-found.”
 Ar wē khusī haibē lagē.
And they merry to-be began.

Wā-kō barō bēṭā hō, jē khēt-mē hō. Jab ū āyō, ar
His elder son was, who field-in was. When he came, and
 jab ghar-tē lag^atō āyō, jab wā-nē bajābō gābō ar nach^abō sunyū.
when house-to near came, then him-by music singing and dancing was-heard.
 Jab wā-nē ēk jaṇū nōk^aran-mē-tē bulāyō. Jab wā-tē
Then him-by one person servants-from-among was-called. Then him-to
 pūchhī ak, ‘āj ī kā bāt hai?’ Jab wā-nē wā-tē
it-was-asked that, ‘today this what thing is?’ Then him-by him-to
 kaī, ‘tērō bhaiyā āya-gō hai; tērē bāp-nē jīwāyē-haī,
it-was-said, ‘thy brother come is; thy father-by a-feast-has-been-given,
 ak wā-nē ū rājī-bājī āchhē dēkh-liyō.’ Ū risāya-gō, jā-tē
that him-by he safe-and-sound well was-seen.’ He became-angry, therefore
 bhītar nahĩ gayō. Jā-tē wā-kē dāū-nē bāhar ār ū
inside not went. Therefore his father-by out having-come he

manāyō. Jab wā-nē wā-kē bāp-kũ juwāb diyō ak, 'dēkh,
was-persuaded. Then him-by his father-to reply was-given that, 'see,
 itēk bar^asan-tē meī tērī chāk^arī karũ, ar maī-nē kabhũ-hĩ tērō
so-many years-from I thy service do, and me-by ever-even thy
 kahyō nahĩ rālyō; tō-ū taī-nē mō-kũ ěk bak^arā-ū nahĩ
order not was-disobeyed; still thee-by me-to one goat-even not
 diyō ak mērē bhāyalēn-kē sājē maī khusī kar^atō. Paṇ
was-given so-that my friends-of with I merriment might-make. But
 tērē yā chhōrā-kũ ātē-ī, jā-nē tērō dhan bēṛ^anīn-mē
thy this son-to on-coming-just, whom-by thy wealth prostitutes-in
 urā-diyō, yā-kē lahē tō taī-nē jīwāyē.' Wā-nē wā-tē
was-wasted, him-of for indeed thee-by a-feast-is-given.' Him-by him-to
 kaī, 'bētā, tū-tō sadāī mērē dhīgārē rahai. Jē mērē
it-was-said, 'son, thou-indeed always my near livest. What my
 dhīgārē hai, jē tērō-ī hai. Khusī kar^abō ar rāji haibō
near is, that thine-veryly is. Merriment to-make and pleased to-be
 tō ham-kũ chaiyē-ī hō; kyō ak ī tērō bhaiyā mar-gō
indeed us-to proper was; because that this thy brother dead
 hō, jē phērũ jīy-āyō, khōya-gō hō, jē phēr pāya-gō.'
was, who again living-came; lost-gone was, who again was-found.'

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (DĀNGĪ).

(STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

एक ठाकर हो । तो वा-कै खायबे-कूँ घर-में कछू हत नहीं हो । तो भटसीदेण वा-ने कही कि भाई चाकरी-कूँ जाऊँगो । तो एक सोण-चिड़ैया ही । जा-के सोण लेवे जाय । रोजीना तो ऊ सोण-चिड़ैया वा-कूँ सोण नहीं दे । सोण-चिड़ैया तो चुगेरे-कूँ जाय । और वा-के बच्चान-तें कह जाय बेटा काउ-कूँ सोण मत दे-दीज्यो । तो ऊ तो चुकबे-कूँ गई अर पीछे-तै आयो ठाकर । तो सोण-चिड़ैया-के बच्चान-ने वा-कूँ सोण दै-दीयो । तो ठाकर जूँट-की काठी खूब कस-अर जूँट-पै चूड़-अर चल-दियो । तो पीछे-तै सोण-चिड़ैया आई । वा-ने पूछी बेटाओ काउ-कूँ सोण तो नहीं दियो-है । तो कै मैया हम-ने तो सोण दै-दीयो । ठाकर आवो करै जा-कूँ । तो सोण-चिड़ैया भजी क्हाँ-तैं । तो गैल-में ठाकर जां-लियो । तो क्हाँ जार बैरबानी-को रूप धर-लियो । तो ठाकर-ने पूछी तू कोण । मैं तेरी बैरबानी । तो कै आ एक-ते दो हुये । तो जूँट-पै ऊ बैठा-लई । खटकेन-की दब लगी । तो एक पोखिर भरी ही पाणी-ते । तो वा सोण-चिड़ैया-तें बोल्हो कै मैं खटके कखाऊँ । वा-ने कही कै जा कखा । तो वा पोखिर-कै ढंगारे खटके करवे गयो । तो खटको कर-कैन सीसो लेर उलटो बगयो । तो पोखिर-की पाड़-में स्याँप मैड़का माँऊँ लपकै । तो वा-ने कही कै या-को ज्यो या अजाँय ले । तो वा-ने चक्कू-तें काट माँस आपणी जाँग-में-ते और वा स्याँप-कूँ फ़ैकवो कख्यो । तो स्याँप खूब धाप-गो । तो आप-ई उठर चल्ह्यो-गो । तो ऊ जार पौँछ्यो जूँट-कै ढंगारै । तो लोड़न-ते वा-की जाँग भीज रही । तो सोण-चिड़ैया-ने देखी । कही का हुयो । तो वा-ने कही कै एक मैड़का-कूँ स्याँप खावै-हो । जा-तें मैं-ने मेरी जाँग-को माँस राड़ो काट-काट-कैं । भटसीदेण सोण-चिड़ैया-ने हात फेर दियो । तो ऐसी-की ऐसी जाँग है-गई । तो चूड़ जूँट-पै दोन्युँ चले । तो वा मैड़का-ने सीसी कै तू वा-कूँ आड़ो कब आवैगो तो होय न होय । अब-ई चलो । तो भटसीदेण क्हाँ-तैं चल दियो ॥

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (ḌĀNGĪ).

(STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk Ṭhākar hō. Tō wā-kai khāy^abē-kũ ghar-mē kachhū
One Ṭhākūr there-was. Then him-to to-eat house-in anything
 hat nahĩ hō. Tō jhat^asīdēṇ wā-nē kahī ki, 'bhāī,
even not was. Then immediately him-by it-was-said that, 'brother,
 chāk^ari-kũ jāũgō.' Tō ēk sōṇ-chiraiyā hī, jā-kē sōṇ
service-for I-will go.' Then one omen-bird there-was, whose omen
 lēbē jāya. Rōjīnā tō ū sōṇ-chiraiyā wā-kũ sōṇ nahĩ
to-take he-goes. Every-day indeed that omen-bird him-to omen not
 dē. Sōṇ-chiraiyā tō chugērē-kũ jāya; aur wā-kē bachchān-tē
gives. The-omen-bird then picking-food-for goes; and her young-ones-to
 kah jāya, 'bētā, kāu-kũ sōṇ mat dē-dīyō.' Tō ū tō
saying goes, 'sons, any-one-to omen do-not give.' Then she on-her-part
 chuk^abē-kũ gai, ar pīchhē-tai āyō Ṭhākar. Tō sōṇ-chiraiyā-kē
feeding-for went, and behind-from came the-Ṭhākūr. Then the-omen-bird-of
 bachchān-nē wā-kũ sōṇ dai-dīyō. Tō Ṭhākar ũt-kī kāthī
young-ones-by him-to omen was-given. Then the-Ṭhākūr camel-of saddle
 khūb kas-ar ũt-pai chār-ar chal-dīyō. Tō pīchhē-tai
tightly tied-having camel-on mounted-having set-off. Then behind-from
 sōṇ-chiraiyā āi. Wā-nē pūchhī, 'bētāō, kāu-kũ sōṇ tō nahĩ
the-omen-bird came. She asked, 'children, any-one-to omen indeed not
 dīyō hai?' Tō kai, 'maiā, ham-nē tō sōṇ dai-dīyō.
given is?' Then it-was-said, 'O-mother, us-by indeed omen was-given.
 Ṭhākar ābō karai, jā-kũ. Tō sōṇ-chiraiyā bhaji whā-tāĩ;
The-Ṭhākūr coming does, him-to. Then the-omen-bird ran there-from;
 tō gail-mē Ṭhākar jā-liyō. Tō whā jā
then the-way-in the-Ṭhākūr was-overtaken. Then there having-gone
 bair^abānī-kō rūp dhar-liyō. Tō Ṭhākar-nē pūchhī, 'tū
a-woman-of form was-assumed. Then the-Ṭhākūr-by it-was-asked, 'thou
 kōṇ?' 'maĩ tērī bair^abānī.' Tō kai, 'ā, ēk-tē dō huyē.'
who?' 'I thy wife.' Then it-was-said, 'come, one-from two became.'

Tō ūṇṭ-pai ū baiṭhā-lai. Khaṭ^akēn-kī dab lagī; tō
Then camel-on she was-caused-to-sit. Nature's-call-of necessity was-felt; then
 ēk pōkhir bhari hī pāṇī-tē. Tō wā sōṇ-chiraiyā-tē bōlyō kai,
one tank full was water-with. Then he the-omen-bird-to spoke that,
 'maĩ khaṭ^akē kary-āñ.' Wā-nē kahī kai, 'jā,
 'I a-call-of-nature having-done-come.' Her-by it-was-said that, 'go,
 kary-ā.' Tō wā pōkhir-kai dhāgārē khaṭ^akē kar^abē gayō.
having-done-come.' Then he tank-of near call-of-nature for-doing went.
 Tō khaṭ^akō kar-kain sisō lēr ul^atō bag^adyō. Tō
Then call-of-nature done-having water having-taken back he-retained. Then
 pōkhir-kī pār-mē syāp maĩṛ^akā-māñ lap^akai. Tō wā-nē kahī
the-tank-of bank-on a-serpent a-frog-at darted. Then him-by it-was-said
 kai, 'yā-kō jyō yā ajāy lē.' Tō wā-nē chakkū-tē
that, 'this-of life this-one untimely takes.' Then him-by pen-knife-with
 kāt māś āp^anī jāg-mē-tē, aur wā syāp-kū phaik^abō karyō.
having-cut flesh his-own thigh-in-from, and that serpent-to throwing was-done.
 Tō syāp khūb dhāp-gō. Tō āp-ī uṭhar chalyō-gō.
Then the-serpent much satisfied-went. Then himself having-arisen went-away.
 Tō ū jār pōchhyō ūṭ-kai dhāgarai. Tō lōin-tē wā-kī
Then he having-gone arrived the-camel-of near. Then blood-with his
 jāg bhij-rahī. Tō sōṇ-chiraiyā-nē dēkhi, kahī, 'kā huyō?'
thigh wetted-was. Then the-omen-bird-by it-was-seen, it-was-said, 'what became?'
 Tō wā-nē kahī kai, 'ēk maĩṛ^akā-kū syāp khāwai-hō;
Then him-by it-was-said that, 'one frog-to a-serpent eating-was;
 jā-tē maĩ-nē mērī jāg-kō māś rāryō, kāt-kāt-kāñ.' Jhaṭ^asīdēñ
therefore me-by my thigh-of flesh was-thrown, cut-cut-having.' At-once
 sōṇ-chiraiyā-nē hāt phēr-diyō. Tō aisi-kī aisi jāg hai-gai.
the-omen-bird-by hand was-passed-on. Then such-of such the-thigh became.
 Tō chār ūṭ-pai dōnyū chalē. Tō wā maĩṛ^akā-nē
Then mounting the-camel-on both set-off. Then that frog-by
 sōsī kai, 'tū wā-kū ārō kab āwaigō tō hōya
it-was-thought said, 'thou him-to serviceable when will-come then it-may-be
 na hōya; ab-ī chalō.' Tō jhaṭ^asīdēñ whā-tāñ chal-diyō.
not it-may-be; now-even go.' Then at-once there-from he-started.

FREE TRANSLATION OF THE FOREGOING.

There was a Thākur who had nothing to eat in his house, so he said to himself, 'brother, I'm going to look for service.' There was also a bird of omen, and the Thākur went to her to get an omen, but though he went every day she never gave him one. One day she went out to pick up some food, and before she started she told her

children on no account to give an omen to any one. While she was away the Thākur came as usual, and the chicks gave him the looked-for indication, so he saddled his camel, mounted and set off.

Back came the omen-bird, 'My children, are you sure you gave no one an omen?' 'Indeed we did, mother. We gave it to the Thākur who comes every day.'

Up flew the omen-bird, and overtook the Thākur on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife.' 'Come along; one has become two.' So he took her up on his camel. They came to a tank full of water, and he was compelled to descend for a certain purpose. 'I'll be back in a moment,' said he. 'All right,' said she. On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he. So he took out his penknife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to the camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.'

Straightway the omen-bird passed her hand over the wound, and it healed up as it was before. Then they got up on the camel and went on their way.

But the frog said to himself, 'some day or other you may be of use to him. Go at once.' So he started off at once.

[This is the end of the extract. The entire story, which is a long one, will be found on pp. 82 and ff. of Mr. Macalister's book. The frog takes the form of a barber and overtakes the Thākur. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brāhman. The four settle in a city, where the omen-bird gets the Thākur service under the king, on a salary of a *lākh* of rupees. The king's barber persuades the king to set the Thākur three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors), all of which the Thākur performs with the aid of the snake, the frog, and the omen-bird. To carry out the third task, the omen-bird assumes the form of the Thākur and gets the king to make a huge funeral pyre on which she sits. It is lighted, and she flies away in the smoke. She then sends the Thākur to the king with the news that he has come back from the king's ancestors, and that they are all well, but want a barber. So the king makes another pyre and sets his barber on it to go off to his ancestors. The pyre is lighted. The barber is, of course, burnt to death, and the king and the Thākur live happy ever afterwards.]

ḌĀṄGBHĀṄG.

In the south-east corner of the Jaipur State, on the borders of Kotah and Karauli, and separated from Ḍāṅgī by Kālimāl and the Ḍāṅgī of Karauli we have Ḍāṅgbhāṅg.

The estimated number of its speakers is 80,363.

Ḍāṅgbhāṅg is more infected with Jaipurī idioms than Ḍāṅgī. It even exhibits modes of expression which have hitherto been considered to be peculiar to Gujarātī. In its grammatical forms the following are the main points in which it differs from Ḍāṅgī of Jaipur.

Pronunciation.—There is a tendency for *i* to become *a*, as in *dan*, a day; *lakhyō*, written. So *u* becomes *i* in *ripyō*, a rupee.

The tendency to disaspiration appears to be stronger even than in Ḍāṅgī. We have cases like *kusī*, pleasure; *bāḍō*, bind; *sūkō*, dry; *sād* (*sādhu*), a saint; *bhūkō*, hungry; *jīb*, a tongue; *lō*, iron; *rākas* (*rākhas*), a fiend. The letter *h* is often transferred to the first letter of a word, as in *mhal* for *mahal*, a palace; *mhārāj*, as well as *māhārāj*, a great king; *ghadō*, for *gad^hhō*, an ass. Similarly *m* is transferred in *lmabō*, for *lambō*, long. Disaspiration is, as usual, prominent in the conjugation of the roots *rah*, remain, and *kah*, say. We have *rai-hai* for *rahai-hai*, he lives; *rayō*, lived; *kaī*, said; *kai*, say (imperative, 2nd sing.); and *kūgō*, I will say.

As a rule strong masculine **nouns** end in *ō*,—not *ā*, as in Ḍāṅgī and Braj Bhākhā,—thus, *bēḷō*, not *bēḷā*, a son. The oblique singular of these nouns, and the nominative plural, end in *ā*. Thus, *bēḷā-kō*, of a son; *bēḷā*, sons. The oblique plural ends in *ān*, as in Ḍāṅgī. In other respects nouns form their oblique forms as in Ḍāṅgī.

There is no accusative-dative in *ya*, like the *pōtāya* of Ḍāṅgī. There is a locative in *ā*, as in *mhalā*, in the palace; *sāchyā*, in truth; and in *ai* for nouns and adjectives ending in *ō*, as in *mahīnai*, in a month; *āgai*, in front, before. This last locative is common, and when an adjective (or genitive) agrees with a noun in the locative, it too is put into that case, which is a most interesting survival. Thus we have *āp-kai* (not *āp-kē*) *mhalā*, in his own palace; *mērai* (not *mērē*) *āgai*, in my front, *i.e.* before me; *tumārai pachhai*, in thy behind, behind thee.

The postpositions are the same as in Ḍāṅgī, except that the agent has *nai*, instead of *nē*, and that the oblique genitive ends in *kā*, not *kē*, as in *ū dēs-kā raibālā-kai*, to an inhabitant of that country.

The termination *kai* of the dative (which also occurs in Ḍāṅgī) is here clearly seen to be the locative case of *kō*, the sign of the genitive. In other words, in Ḍāṅgbhāṅg, a dative may be formed by putting the genitive into the locative, *i.e.* by changing the termination *ō* to *ai*. Thus, *raibālā-kai*, to an inhabitant; *chāy^{nā} hai mērai*, there is a desire to me, I have a desire; *dō putr hō-jyāy^{gā} tērai*, two sons will become to thee, thou wilt have two sons; *bēḷā hōya āp^{nai}*, sons will be to us, we (*i.e.* I) shall have sons.

When an adjective or pronoun agrees with a noun, the postposition is sometimes added to both, as in *ū-nai rājā-nai kai*, by that by the king it was said, it was said by that king; *raibālā-kai ēk-kai*, to inhabitant to one, to one (*i.e.* an) inhabitant.

Sometimes the sign of the agent is omitted (as in Jaipurī), as in *ū* (for *ū-nai*) *maitarī-kū mārī*, he beat the sweeper-woman.

Adjectives which in Braj Bhākhā end in *au*, and in Dāngī in *ō*, often end in *yō* in Dāngbhāṅg. Thus, *āchhyō*, good (obl. sing. masc. *āchhyā*); *sāchhyō*, true (fem. *sāchī*, loc. sing. masc. *sāchhyā*); *asyō*, of this kind (=Hindōstānī *aisā*). It will thus be seen that they agree in form with past participles.

As to **pronouns**, the first person is the same as in Dāngī, except that we now and then meet a Jaipurī form, such as *mhārō*, as well as *mērō*, my. The accusative-datives *mōya*, *tōya*, *wāya*, etc., do not occur.

The nominative plural of the second person is *tum*, *tam* or *tamū*, and its genitive is *tumārō*. This pronoun takes *nai*, the sign of the agent case, also as the sign of the accusative-dative (in this case suffixed to the oblique form, and not to the nominative). Thus, *tañ-nai*, by thee; *tō-nai*, to thee; *tum-nai*, by you or to you.

As in Dāngī, the reflexive pronoun *āpā*, self, is also used to mean 'we,' including the person addressed, or even 'I.' Its oblique form is *āpā*, or (plural) *āpān*. Its genitive is *āpⁿō* or *āp-kō*. The personal pronouns are often used instead of *āpⁿō*, in the sense of 'own.' Thus, *ū-kā* (or *āpⁿā*) *bāp-sū kāi*, he said to his father.

The pronoun of the third person ('he,' 'that') is *wō*; obl. sing. *ū*; nom. plur. *wē*; obl. plur. *un*: *whā*= 'there.'

'This' is *yō* (sometimes *yā*); obl. sing. *ī*; nom. plur. *yē*; obl. plur. *in*: *nyā*= 'here'; *nyō*=thus.

Jō, obl. sing. *jī*, nom. plur. *jē*, obl. plur. *jīn*, is the demonstrative pronoun 'that,' and the relative pronoun 'who'; *jad* or *jab*= 'then,' 'when'; *jhyā*= 'there,' 'where.'

Kun (which does not change in declension) is 'who?'; *kāi*= 'what?'; *kōi*= 'anyone,' 'some'; *kāi*= 'anything'; *khā*= 'where?'; *kyō*= 'why?'

The conjugation of **verbs** is generally as in Dāngī, except that (as in Jaipurī) the first person plural ends in *ā*, and the third person plural is not nasalised. Thus,—

I strike, etc.

Sing.	Plur.
1. <i>mārū</i>	<i>mārā</i> .
2. <i>mārai</i>	<i>mārō</i> .
3. <i>mārai</i>	<i>mārai</i> .

The conjunctive participle ends in *kāi*, *kar* or *ar*, as *mār-kāi*, *mār-kar*, *mār-ar*; having struck. The noun of agency ends in *bālō*, as in *rai-bālō*, an inhabitant.

The auxiliary verb uses both the Braj and the Jaipurī forms. Thus—

(Braj) *mañ hū*, I am; *mañ hō* (plur. masc. *hā*), I was.

(Jaipurī) *mañ chhū*, I am; *mañ chhō* (plur. masc. *chhā*), I was. The Braj form is the more usual.

The definite present is formed by adding the auxiliary verb to the simple present. Thus, *mañ mārū-hū*. The imperfect is formed by adding *ai* to the root which is conjugated with the past tense of the auxiliary. Thus (singular) *mañ mārai hō*, (plural) *ham mārai hā*, and so for all persons.

The letters *s* and *k* are often added pleonastically to the third person of verbs. They are relics of old pronouns. Thus, *kāi-as*, he said; *pūchhī-s*, he asked; *mārai-k*, he may strike.

In one important point of construction Dāngbhāṅg agrees with most of the Rājasthānī dialects, and with Gujarātī. When a transitive verb occurs in Hindī in the past tense, it is used either passively, or impersonally. Thus (passively) *us-nē strī mārī*, a

woman was struck by him, *i.e.* he struck a woman, in which the verb (*mārī*) agrees in gender with the object (*strī*): (impersonally) *us-nē strī-kō mārā*, by him, with reference to the woman, striking was done, in which the verb (*mārā*), being used impersonally, always remains masculine whatever the gender of the object may be.

In Dāṅgbhāṅ, as in Gujarātī, when this impersonal construction is used, the verb is attracted by the gender of the object, and becomes feminine when it is feminine. Thus, *rājā-nai mait^{rī}-kū^ũ bulāi*, literally, by the king, with reference to the female-sweeper, she (not 'it') was called, *i.e.* the king called the female-sweeper. Here, it will be observed, the word *bulāi* agrees in gender with *mait^{rī}*, although the latter has the sign of the dative, *kū^ũ*, attached to it.

We may also note the employment of the Jaipurī word *kōnī* or *kū nī*, meaning 'not.'

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (DĀNGBHĀNG).

(STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN I.

कोई आदमी-कै दो बेटा हा । उन-में-सूँ छोटा बेटा-नै जँ-का बाप-सूँ
 कई बाप पूँजी-में-सूँ जो मेरी पाँती आवै सो मो-कूँ दै । जँ-नै जँ-की पूँजी
 उन-कूँ बाँट-दी । थोड़ा दन पाछै छोटी बेटो सारी पूँजी ले-कै दूर परदेस-
 में चल्थो-गयो । वहाँ जा-कर जँ-नै जँ-की पूँजी गैर चलय-में उड़ा-दी । जँ-नै
 सब पूँजी उड़ा-दी । पाछै जँ देस-में भोत-सो काल पड़-गयो । जद वो
 कँगाल हो-गयो । वो गयो अर जँ देस-का रैवाला-कै एक-कै जा-कर रयो । जँ-नै
 जँ-कूँ सूर चरावा-कूँ खेतन-पै खँदायो । जो पातड़ा सूर खावै-हा जिन-सूँ वो
 पेट भरवा-कूँ राजी हो । कोई आदमी जँ-कूँ काँड़ बी नई दे-हो । जब जँ-कूँ
 ज्ञान आयो जब जँ-नै कई मेरा बाप-का चाकरन-कूँ रोटो घणी अर मैं भूको
 मरूँ-हूँ । मैं उठूँगो अर मेरा बाप कनै जाऊँगो अर जँ-सूँ कूँगो बाप मैं-नै
 सरग-को पाप कखो अर तेरो पाप कखो अर मैं अस्यो नै रह्यो सो तेरो
 बेटो कुवाजँ । तेरा नोकरन-में मो-कूँ बी एक नोकर राख-लै ॥

TRANSLITERATION AND TRANSLATION.

Kōi	ād'mī-kai	dō	bētā	hā.	Un-mē-sū	chhōtā	bētā-nai
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger</i>	<i>son-by</i>
ū-kā	bāp-sū	kaī,	'bāp,	pūjī-mē-sū	jō	mērī	pāṭī āwai
<i>his</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>'father,</i>	<i>property-in-from</i>	<i>what</i>	<i>my</i>	<i>share</i>
sō	mō-kū	dai.'	ū-nai	ū-kī	pūjī	un-kū	bāt-dī.
<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Him-by</i>	<i>his</i>	<i>property</i>	<i>them-to</i>	<i>dividing-was-given.</i>
dan	pāchhai	chhōtō	bētō	sārī	pūjī	lē-kai	dūr
<i>days</i>	<i>after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>property</i>	<i>taken-having</i>	<i>a-far</i>
par-dēs-mē	chalyō-gayō.	Whā	jā-kar	ū-nai	ū-kī	pūjī	
<i>foreign-country-into</i>	<i>went-away.</i>	<i>There</i>	<i>gone-having</i>	<i>him-by</i>	<i>his</i>	<i>property</i>	

gair chalaṇ-mē urā-di. Ū-nai sab pūjī urā-di, pāchhai
bad conduct-in was-wasted. Him-by all property was-squandered, afterwards
 ū dēs-mē bhōt-sō kāl par-gayō. Jad wō kṣāḡāl hō-gayō. Wō
that country-in a-great famine fell. Then he poor became. He
 gayō ar ū dēs-kā raibālā-kai ēk-kai jā-kar rayō. Ū-nai ū-kū
went and that country-of inhabitant-to one-to gone-having lived. Him-by him-to
 sūr charābā-kū khētan-pai, khādāyō. Jō pātṛā sūr khāwai-hā
swine feeding-for fields-in was-sent. Which husks swine eating-were
 jin-sū wō pēt bharābā-kū rāji hō. Kōi ādāmī ū-kū kṣā
them-from he belly filling-for pleased was. Any man him-to anything
 bī nai dē-hō. Jab ū-kū gyān āyō jab ū-nai
even not giving-was. When him-to understanding came then him-by
 kṣā, ‘mērā bāp-kā chākaran-kū rōṭī ghaṇī, ar maī bhūkō
it-was-said, ‘my father-of servants-to bread much(-is), and I hungry
 marū-hū. Maī uṭhūgō, ar mērā bāp kanai jāūgō, ar ū-sū
dying-am. I will-arise, and my father near will-go, and him-to
 kūgō, “bāp, maī-nai sarag-kō pāp karyō, ar tērō pāp karyō,
will-say, “father, me-by heaven-of sin was-done, and thy sin was-done,
 ar maī asyō nai rahyō sō tērō bēṭō kuwāū; tērā
and I such not remained that thy son I-should-be-called; thy
 nōkaran-mē mō-kū bī ēk nōkar rākh-lai.”’
servants-in me also one servant keep.”’

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (DĀṆGBHĀṆG).

(STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

एक राजा हो नपुत्री । जो मैतरी भाड़ू काड़वा आवै-ही राजा हात मूँडो धोवै-हो । मैतरी-ने राजा-कूँ देखर आप-का मूँडा-कै आडो ठोकरो लगा-लीयो । फेर राजा-नै कईअस मैँ देसपती तो राजा अर मैतरी-नै मो-कूँ देखर मूँडा-कै आडो ठोकरो कसाँ लगायो । फेर मैतरी-कूँ बुलाई । पूछीस मैँ देसपती तो राजा । तैँ-ने आडो ठोकरो क्योँ लगायो मो-कूँ देखर । मैतरी-नै कई माहाराज क्योँ-ईँ नईँ । न्योँ-ईँ कुसी मेरी लगा-लीयो । जँ-नै राजा-नै कई कै साँची कै । फेर जँ-नै कई कै म्हाराज म्हारो घर-को मैतर मो-कूँ मारै । तुम नपुत्री हो । तुमारो मूँडो देखवा-को धरम नईँ । जब राजा-नै अपणा नौकरन-कूँ हुकम दे-दीयोस जा-कर देखो साँच्याँ-ईँ-ईँ-कूँ भंगी मारैक नईँ । उन-नै जार देखीस साँच्याँ-ईँ जँ मैतरी-कूँ मारी । फेर उन-नै आ कयोअस मारी । जब जँ-नै राजा-नै देखीअस साद-संत-की बंदगी करो । सो साद-संत आवै जीँ-की-ईँ वो बंदगी करै । अर रोजीना धरम पुन्न करै । अब जँ-कै तो बेटा-की लग्गीअस कोई दाय करर बेटा होय आपणै । आपाँ तो नपुत्री हाँ । जँ-को बाग सूको पड़ो-हो । एक साद जँ-मैँ आर अस्यो उतखो सो बाग हखो हो-गयो । राजा-नै जँ-की बंदगी करी साद-की । साद करामाँती है । सो अलबत या आपाँन-कूँ बेटो देगो । उन-नै राजी होर कई बच्चा माँग । बचन द्यो तो माँगूँ । बचन-ईँ है । माँग । पुत्र-की चायना है मेरै । तेरा करम-मैँ लख्या तो कोनी । जा दो पुत्र हो-ज्यायगा तेरै । वो तो साद हो रमतो । सो रम-गयो अर राजा म्हलाँ आ-गयो आप-कै । जँ-कै नवैँ महीनै पुत्र हो-गया । राजा राजी हो-गयो । जँ-का घरबार बस्या ॥

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (DĀṆGBHĀṆG).

(STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk rājā chhō naputrī. Jō mait^arī jhārū kār^aba awai-hī,
A king was sonless. When the-mihtarānī broom to-wield coming-was,
 rājā hāt mūḍō dhōwai-chhō. Mait^arī-nai rājā-kū dēkhar
the-king hand face washing-was. The-mihtarānī-by the-king having-seen
 āp-kā mūḍā-kai āḍō dhōk^arō lagā-liyō. Phēr rājā-nai kaī-as,
her-own face-to screen a-basket was-applied. Then the-king-by it-was-said,
 ‘maī dēs-patī tō rājā, ar mait^arī-nai mō-kū
 ‘I country-lord verily king(-am), and the-mihtarānī-by me
 dēkhar mūḍā-kai āḍō dhōk^arō kasā lagāyō mō-kū dēkhar?’
having-seen the-face-to screen a-basket why was-applied me having-seen?’
 Phēr mait^arī-kū bulāi, pūchhīs, ‘maī dēs-patī tō
Then the-mihtarānī-to it-was-called, she-was-asked, ‘I country-lord verily
 rājā; taī-nai āḍō dhōk^arō kyō lagāyō?’ Mait^arī-nai
king(-am); thee-by screen a-basket why was-applied?’ The-mihtarānī-by
 kaī, ‘Māhārāj, kyō-ī naī. Nyō-ī kusī mērī
it-was-said, ‘Your-Majesty, why-indeed is-not. Thus-verily pleasure my
 lagā-liyō.’ Ū-nai rājā-nai kaī kai, ‘sāchī kai.’ Phēr
it-was-applied.’ Him-by the-king-by it-was-said that, ‘truth speak.’ Then
 ū-nai kaī kai, ‘Mhārāj, mhārō ghar-kō maitar mō-kū mārāi.
her-by it-was-said that, ‘Your-Majesty, my house-of mihtar me may-beat.
 Tum naputrī hō. Tumārō mūḍō dēkh^abā-kō dharam naī.’ Jab
You sonless are. Your face seeing-of religion is-not.’ Then
 rājā-nai ap^anā nauk^aran-kū hukam dē-diyōs, ‘jā-kar dēkhō
the-king-by his-own servants-to command was-given, ‘gone-having see
 sāchyā-ī ī-kū bhaṅgī mārāik naī.’ Un-nai jār
in-truth-verily this-one the-mihtar beats (or-)not.’ Them-by having-gone
 ‘dēkhīs, sāchyā-ī ū mait^arī-kū mārī. Phēr un-nai
she-was-seen, in-truth-verily that mihtarānī-to she-was-beaten. Then them-by

ā kayō-as, 'mārī.' Jab ũ-nai rājā-nai
having-come it-was-said, 'she-was-beaten.' Then that-by king-by
 dēkhī-as, 'sād-sant-kī band'gī karō.' Sō
it-was-seen (i.e. thought), 'saints-holy-men-of service do.' So
 sād-sant āwai, jī-kī-ī wō bandagī karai. Ar rōjinā dharam
saints-holy-men come, them-of-verity he service does. And daily virtue
 punn karai. Ab ũ-kai tō bētā-kī laggi-as,
holy-actions he-does. Now him-to verily son-of (the-thought-)was-pleasing,
 'kōi dāy karar bētā hōya āp^anai. Āpā tō
'some contrivance having-made sons may-become to-us. We verily
 naputrī hā.' Ū-kō bāg sūkō paryō-hō. Ēk sād ũ-māi
sonless are.' Him-of the-garden dry fallen-was. A saint it-in
 ār asyō utaryō sō bāg haryō hō-gayō. Rājā-nai ũ-kī
having-come such alighted that garden green became. The-king-by him-of
 bandagī kari sād-kī. 'Sād karāmāti hai. Sō
service was-done the-saint-of. 'The-saint a-worker-of-miracles is. So
 al^abat yā āpān-kū bēṭō dēgō.' Un-nai rāji hōr
certainly he us-to a-son will-give.' Him-by pleased having-become
 kai, 'bachchā, māg.' 'Bachan dyō tō māgū.' 'Bachan-ī
it-was-said, 'child, ask.' 'Promise give then I-ask.' 'Promise-verity
 hai. Māg.' 'Putr-kī chāy^anā hai mērai.' 'Tērā karam-māi lakhyā
is. Ask.' 'Son-of desire is to-me.' 'Thy fate-in written
 tō kōnī. Jā, dō putr hō-jyāy^agā tērai.' Wō tō
verity (they-are-)not. Go, two sons will-become to-thee.' That verily
 sād hō ram^atō. Sō ram-gayō, ar rājā mhalā
saint was a-wanderer. So he-wandered-away, and the-king to-the-palace
 ā-gayō āp-kai. Ū-kai nawaī mahinai putr hō-gayā. Rājā
came his-own-in. Him-to ninth in-month sons became. The-king
 rāji hō-gayō. Ū-kā ghar-bār basyā.
pleased became. His house-(and-)home were-established.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had no sons. One day he was washing his hands and face when the Dame of the Broom¹ came to sweep up the place. Directly she saw the king she hid her face behind her basket. Said the king, 'Here am I monarch and lord of all. Why did the Mihtarānī hide her face with a basket directly she saw me?' So he called her to him and asked her saying, 'Here am I monarch and lord of all, why did you hide your face behind a basket?' Said she, 'Your Majesty, there was no

¹ A woman of the Mihtar or Sweeper caste; commonly called a Mihtarānī. A man of the same caste is called Mihtar or Bhaṅgī. It is an unlucky thing for a woman to see a childless person.

particular reason for me to do it. I just put the basket before my face, because it struck me to do so.' Said the king, 'tell the truth.' Then she replied, 'Your Majesty, the Mihtar, my husband, will give me a drubbing. For you have no son, and it is not right that I should see your face.' Then the king told his servants to go and see if really and truly the Mihtar would beat her or not. So they went and saw that, as a matter of fact, she was beaten; and they returned to the king and told him that she had got the drubbing she expected.

So the king thought to himself that he must do homage to saints and holy men. And whenever a saint or a holy man came to his kingdom he did homage to him, and every day occupied himself in virtuous and charitable deeds. For he thought to himself how nice it would be to have a son, and that he must do all he could to get one. Now his garden was all dry and withered up, and one day a saint who alighted in it was so very holy that it immediately all over became fresh and green. The king did homage to him. 'This is a worker of miracles,' said he to himself, 'and will certainly give me a son.' The saint was pleased at his devotion and said to him, 'my child, ask a boon.' 'Promise to grant it,' said the king, 'and I will ask it.' 'The promise is given. Ask.' 'Holy sir, I long for a son.' 'Sons are not written in your fate. But nevertheless depart in peace, for two sons will be born to you.' The saint was a wanderer, and went his way, and the king returned to his palace. On the ninth month the sons were born, and he was happy, for now his family was established.

KĀLĪMĀL.

Kālimāl is spoken in Jaipur State immediately to the south of Ḍāngī, between it and Ḍāngbhāṅg, on the borders of the Karauli State. It is spoken by 81,216 people.

It closely resembles Ḍāngbhāṅg. Nouns and adjectives in *ō* have their oblique forms both in *ā* and *ē*. 'My' is *mhārō* and *mērō*; 'thy,' *thārō* and *tērō*; 'your,' *tamārō*; 'this,' *yā*; 'he,' 'that,' *wā* or *ū* (obl. plur. *ūn*); 'who?' *kaūṇ*. Verbs form their first persons plural as in Ḍāngbhāṅg, and their third persons plural as in Ḍāngī.

Samples of Kālimāl will be found in the List of Words. It is quite unnecessary to give further specimens. A grammar and specimens of the dialect will be found in Mr. Macalister's book.

DŪGAR-WĀRĀ.

In Jaipur the word *ḍūgar* means 'a hill,' and hence *Dūgar-wārā* means the language of the hill country. It is spoken by 108,766 people, south-west of Dāngī, and immediately to the north-west of Kālīmāl. It only differs from the latter dialect in being more strongly infected with Jaipurī. In fact it could with equal propriety be classed as a form of that language. The main points in which it differs from Kālīmāl are that it is fond of using the suffix of *kai-tāi* to represent the dative case; 'your' is *thamārō*; and 'who?' is *kun*. In the verb substantive it prefers the Jaipurī forms *chhū* (present) and *chhō* (past) to *hū* and *hō*, and the verb is conjugated in the plural sometimes like Dāngī, and sometimes like Jaipurī.

As in the case of Kālīmāl, this dialect is sufficiently illustrated for present purposes by the List of Words appended. Further specimens and a full grammar will be found in Mr. Macalister's work.

KANAUI.

The town of Kanauj is situated at the south-east end of the Farukhabad district, and the language of that locality may be considered to be the standard form of Kanauji. It is that illustrated by the preceding skeleton Grammar.

It has hitherto been wrongly considered that at the north-western end of Farukhabad the language was Braj-Bhākhā or Antarbēdī. This is wrong. Kanauji is, as will be shown, spoken all over the district. The total number of speakers of Kanauji in Farukhabad is 712,500. The local authorities divided this into—

Antarbēdī	678,900
‘Hindī’	33,600
	<hr/>
TOTAL .	712,500
	<hr/>

Both are, however, Kanauji.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ.

(EAST OF DISTRICT FARUKHABAD.)

एक जने-के दोए लड़िका हते । उनमै-से छोटे-ने बाप-से कही कि हे पिता मालु-को हींसा जो हमारो चाहिये सो देओ । तब उन-ने मालु उन्हें बाँट-दओ । और थोरे दिनन पीछे छोटे लड़िका-ने सब कुछ इकट्ठा करि-के एक दूरि-के देस-को चलो-गओ और हुआँ अपनो मालु बुरे चलन-में उड़ाओ । और जब सब खरच कर-चुको उस मुल्क-में बड़ो अकालु परो और बहु कंगाल हुइ-गओ । तब उस मुल्क-के एक रईस-के हियाँ लगि-गओ । उन-ने उसे अपने खेतन-में सूअर चरइवे-को पठओ । और उसे चाह हती कि उन बकलन-से जो सूअर खात-हैं अपनो पेटु भरैं कि कोई उसे-देत-नाई-हतो । तब होसु-में आय-के कहन लगे कि हमारे बापु-के कितने मजूरनको रोटी बहुत है और हम भूखों मरतहैं । मैं उठ-के अपने बापु-के तीर जैहौँ और उन-से कैहौँ कि पिता हम-ने दैव-को और तुम्हारो दोख करो-है और अब इस लाइक नाहीँ कि फिरि तुम्हारे बेटा कहावैं । हमें अपने मजूरन-मै-से एक-की बरोबर बनाओ । तब उठि-के अपने बाप-के तीर चलो । और वे अभै दूर हते कि उसै देखि-के बापु-काँ दया लगी और दूरि-के उस-काँ गरे लगाय-लओ और चूमो । बेटाने उस-से कही कि हे पिता मैं-ने दैव-को और तुम्हारो पापु करो और अब इस लाइक नाहीँ कि फिरि तुम्हारो लड़िका कहाजँ । बाप-ने अपने नौकरन-से कही कि अच्छी-से अच्छी पोशाक निकास-लावो और इस-काँ पहिरावो और हम-सब खायें और खुसी मनावैं । काहे-से कि हमारो यह लड़िका मरो-हतो सो अब जिओ-है । खुइ-गओ-हतो अब मिलि गओ-है । तब वे खुसी करन लागे ॥

उस-को बड़ो लड़िका खेत-में हतो । जब घर-के नगीच आवो और गैबो और नाचिवो सुनो तब एक नौकर-को बुलाय-के पूछी कि यौ का है । उस-ने उस-से कही कि तुम्हारो भाई आवो-है और तुम्हारे बापु-ने बड़ी जेओनार करी-है काहे-से कि उसै भलो चंगा पाओ । उस-ने रिसाय-के भीतर जानो

नाहीं चाहो । तब उस-के बापु-ने बाहिर आय-के बहि-काँ मनाओ । उहि-ने बापु-से कही देखो इतनी बरसन-से हम तुम्हारी सेवा करत-हैं और कब-हूँ तुम्हारे अगिग्या-की बहिर नाहीं चलत-हैं । परंतु तुम-ने कब-हूँ एक बकरी-को बच्चा हमें नाहीं दओ कि हम अपने मिलापिन-के संग खुसी मनाते । और जब तुम्हारे यह लड़िका आवो जिन-ने तुम्हारे मालु पतुरिअन-में उड़ाओ तुम-ने उहि-की बड़ी जेओनार करी । उहि-ने उस-से कही अरे बेटा तुम सदा हमारे तीर रहे और जो-कुछो हमारे है सो तेरो-ई है । पर खुसी मनइबो और राजी होइबो चाहिये काहे-से कि तुम्हारे यह भाई मरो-हतो सो जिओ-है और खुइ-गओ-हतो सो अब मिलो-है ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ.

(WEST OF DISTRICT FARUKHABAD.)

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dōē larikā hatē. Un-maĩ-sē chhōtē-nē bāp-
One man-of two sons were. Them-in-from the-younger-by the-father-
sē kabī ki, 'hē pitā, mālu-kō hīsā jō hamārō chāhiyē
to it-was-said that, 'O father, property-of share which mine is-proper
sō dēō.' Tab un-nē mālu unhē bāṭ daō. Auru thōrē
that give.' Then him-by property to-them dividing was-given. And a-few
dinan picchē chhōtē larikā-nē sab kuchh ikatṭhā kari-kē
days after the-younger son-by all anything together made-having
ēk dūri-kē dēs-kō chalō-gaō. Auru huā apⁿō mālu burē
one distance-of country-to it-was-gone. And there his-own property evil
chalan-mē urāō. Auru jab sab khar^ach kar-chukō,
conduct-in was-squandered. And when all expenditure was-done-completely,
us mulk-mē baṛō akālu parō auru wahu kaṅgāl hui-gaō. Tab
that country-in great famine fell and he indigent became. Then
us mulk-kē ēk raīs-kē hiyā lagi gaō. Un-
that country-of one native-of near having-engaged-himself he-went. Him-
nē usē apⁿē khētan-mē sūar charaībē-kō paṭhaō. Auru usē
by him his-own fields-in swine to-feed it-was-sent. And to-him
chāh hatī ki, 'un bak^alan-sē jō sūar khāt-haī apⁿō
the-desire was that, 'those husks-with which swine eating-are my-own
pēṭu bharaī,' ki kōi usē dēt nāī hatō. Tab hōsu-mē
belly I-may-fill,' that anybody to-him giving not was. Then senses-in
āy-kē kahan lagō ki, 'hamārē bāpu-kē kit^anē majūran-
come-having to-say he-began that, 'my father-of how-many labourers-
kō rōṭī bahut hai auru ham bhūkhō marat-haī. Maī uṭh-kē
to bread much is and I from-hunger dying-am. I arisen-having
apⁿē bāpu-kē tū jaihaū auru un-sē kaihaū ki, "pitā, ham-nē
my-own father-of near will-go and him-to will-say that, "father, me-by
Daiw-kō auru tumhārō dōkh karō-hai, auru ab is lāik nāhī ki
God-of and thy sin done-is, and now this worthy not that
phiri tumhārē bēṭā kahāwāī. Hamaī apⁿē majūran-maī-sē ēk-
again thy son I-may-be-called. Me thy-own labourers-in-from one-

kī barōbar banāō.”’ Tab uṭhi-kē ap^{nē} bāp-kē tīr chalō.
of (to) equal make.”’ Then arisen-having his-own father-of near he-went.
 Auru wē abhai dūr hatē ki usai dēkhi-kē bāpu-kā dayā
And he yet far-off was that him seen-having the-father-to pity
 lagi auru dauri-kē us-kā garē lagāy-laō, auru chūmō. Bētā-
was-attached and run-having him on-neck embraced, and kissed. The-son-
 nē us-sē kahī ki, ‘hē pitā, mañ-nē Daiw-kō auru tumhārō pāpu
by him-to it-was-said that, ‘O father, me-by God-of and thy sin
 karō auru ab is lāik nāhī ki phiri tumhārō larikā
was-done and now this worthy not that again thy son
 kahāñi.’ Bāp-nē ap^{nē} naukaran-sē kahī ki ‘achchhī-sē
I-may-be-called.’ The-father-by his-own servants-to it-was-said that, ‘good-than
 achchhī pōśāk nikās-lāwau auru is-kā pahirāwau, auru ham-sab khāyē
good dress bring-out and this-one-on put, and (let-)us-all eat
 auru khusī manāwañ; kāhē-sē ki hamārō yahu larikā marō-hatō,
and merriment make; what-from that my this son dead-was,
 sō ab jiō-hai; khui-gaō-hatō, ab mili-gaō-hai.’ Tab bē khusī
he now alive-is; lost-gone-was, now found-gone-is.’ Then they merriment
 karan lāgē.
to-make began.

Us-kō barō larikā khēt-maī hatō. Jab ghar-kē nagich āwō auru
His elder son field-in was. When house-of near he-came and
 gaibō auru nāchibō sunō, tab ēk naukar-kō bulāy-kē
singing and dancing was-heard, then one servant called-having
 pūchhi ki, ‘yau kā hai’? Us-nē us-sē kahī ki
it-was-asked that, ‘this what is’? Him-by him-to it-was-said that
 ‘tumhārō bhāī āwō-hai, auru tumhārē bāpu-nē barī jeonār kari-hai,
‘thy brother come-has, and thy father-by great feast made-is,
 kāhē-sē ki usai bhalō chaṅgā pāō.’ Us-nē
what-from that him well healthy it-has-been-found.’ Him-by
 risāy-kē bhitar jānō nāhī chāhō. Tab us-kē bāpu-nē
become-angry-having inside to-go not it-was-wished. Then his father-by
 bāhir āy-kē bahi-kā manāō. Uhi-nē bāpu-sē kahī,
outside come-having him it-was-appeased. Him-by the-father-to it-was-said,
 ‘dēkhō, it^{nī} bar^{san}-sē ham tumhārī sēwā karat-haī auru kab-hñ
‘see, so-many years-from I your service doing-am and ever-even
 tumhārē aggiyā-kī bāhir nāhī chalat-haī; parantu tum-nē kab-hñ ēk
your orders-of out not going-am; but you-by ever-even one
 bak^{rī}-kō bachchā hamañ nāhī daō, ki ap^{nē} milāpin-kē saṅg
goat-of young-one to-me not was-given, that my-own friends-of with

khusī manātē. Auru jab tumhārō yahu larikā āwō
merriment I-might-have-made. And when your this son came
 jin-nē tumhārō mālu paturian-maĩ urāō, tum-nē uhi-kī baṛī
whom-by your fortune harlots-in was-wasted, you-by his great
 jeonār kari.' Uhi-nē us-sē kahī, 'arē bēṭā, tum sadā hamārē
feast was-made.' Him-by him-to it-was-said, 'O son, you always me
 tīr rahē, auru jō-kuchhō hamārō hai sō tērō-ī hai: par khusī
near were, and whatever mine is that thine-veryly is: but joy
 manaibō auru rājī hōibō chāhiyē kāhē-sē ki tumhārō yahu
to-celebrate and pleased to-be is-proper what-from that your this
 bhāī marō-hatō, sō jiō-hai; auru khui-gaō-hatō sō ab milo-hai.'
brother dead-was, he alive-is; and lost-gone-was he now found-is.'

In the north-western portions of Farukhabad, the language is also Kanaujī,—not Antarbēdī or Braj Bhākhā as has been hitherto supposed. This will be evident from the following specimen, which is the first few lines of the Parable. The language is identical with that of the corresponding portion of the preceding specimen.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ.

(WEST OF DISTRICT FARUKHABAD.)

एक मनई-के दोए लड़िका हते । छोटे लड़िका-ने बाप-सन कहौ कि
हमारे हींसा-को बाँटु करि देओ । बाप-ने उस-को हींसा बाँटि दओ । थोड़े
दिन पाछे छोटे लड़िका-ने अपनो सब धनु इकट्ठो करि-के परदेस निकसि-गओ ।
हुआँ सबरो माल-टाल खोँटे राह-माँ उड़ाय-दओ । जब सब खर्च हुइ-गओ
तब उस देस-माँ अकाल पड़ो औरु बहु भूखन मरन लगे ॥

TRANSLITERATION AND TRANSLATION.

Ēk	manai-kē	dōē	larikā	hatē.	Chhōtē	larikā-nē	bāp-san
One	man-of	two	sons	were.	The-younger	son-by	the-father-to
kahi	ki,	‘hamārē	hīsā-kō	bāṭu	kari	dēō.’	Bāp-
it-was-said	that,	‘my	share-of	division	having-made	give.’	The-father-
nē	us-kō	hīsā	bāṭi	daō.	Thōrē	din	pāchhē
by	his	share	dividing	was-given.	A-few	days	after
larikā-nē	apⁿnō	sab	dhanu	ikaṭṭhō	kari-kē	par-dēs	
son-by	his-own	all	fortune	together	made-having	a-foreign-land	
nikasi-gaō.	Huā	sabⁿrō	māl-tāl	khōṭē	rāh-mā	urāy-daō.	Jab
went-away.	There	all	riches	evil	way-in	was-squandered-away.	When
sab	kharch	hui-gaō,	tab	us	dēs-mā	akāl	parō.
all	expenditure	became,	then	that	country-in	famine	fell.
	bhūkhan	maran	lagō.				And he
	from-hunger	to-die	began.				

KANAUJĪ (PACHARUĀ) OF ETAWAH.

The language spoken over the greater part of the district of Etawah is Kanaujī. Only in the south, in the Dōāb of the Chambal and the Jamna, do we hear the Bhadaurī dialect of Bundēlī. To the north-west of Etawah lies the district of Mainpurī, the language of which is Braj Bhākhā or Antarbēdī. To its north lies Farukhabad and to its east Cawnpore, in both of which Kanaujī is spoken. As might be expected the Kanaujī of Etawah shows traces of the influence of Braj Bhākhā and of Bhadaurī, but on the whole, it is fairly pure.

In the original Rough List of the languages of this district, what is now stated to be Kanaujī, was wrongly shown as Antarbēdī. That it is Kanaujī will not be doubted after a perusal of the specimens which follow.

The district of Etawah is divided into two nearly equal parts by the river Sengar, which runs north-west and south-east, parallel to the course of the Jamna. There are therefore (if we exclude the Chambal-Jamna Dōāb) two main tracts, a south-western, between the Sengar and the Jamna, and a north-eastern beyond the former river. The latter tract is locally known as the *Pachār*, and local officials distinguish between the Kanaujī of the Pachār, which they call *Pacharuā*, and that of the rest of the district. *Pacharuā* shows more traces of the influence of Braj Bhākhā, and less of that of Bhadaurī than does the Kanaujī of the unnamed south-western tract.

The following is the estimated number of speakers of these two forms of Kanaujī:—

Pacharuā	250,000
Kanaujī of south-west	101,000
	<hr/>
TOTAL	351,000
	<hr/>

In 1891, the total population of the district was 727,629, and the balance is mainly made up by 55,000 speakers of Bhadaurī and 285,000 people who are reported to speak Urdū. The latter figures appear to be a needlessly large estimate, but no better one is available. I proceed to give specimens of both forms of Kanaujī.

For *Pacharuā*, I give a few lines of a version of the Parable of the Prodigal Son. It will be seen that there are very few local peculiarities. We have *kē*, *kō*, and *kaū* for the sign of the accusative-dative, and *nē* or *naī* (Bhadaurī) for the agent. The sign of the conjunctive participle is *kē*, as we also find in Bhadaurī. We meet the form *aī* for *haī*, they were, which properly belongs to Braj Bhākhā. The third personal pronoun is *bū*, with an oblique form *wā* or *bā* (again Bhadaurī). There is also the tendency to eliminate an *r* before another consonant which is a marked peculiarity of Bhadaurī. Thus *khachchu* for *kharch*, expenditure, and *paddēs* for *parādēs*, a foreign country. The form *juā*, there, is noteworthy.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ (PACHARUĀ).

(DISTRICT, ETAWAH.)

एक मनई-केँ दुइ लरिका हते । उन-में-तैं छोटे-ने बाप-तैं कही ए
 बाप धन-में-ते जो हमारो हींसा होय सो हमें दै-देउ । तब वा-ने वा-कोँ
 अपनो धनु बाँटि-दओ । कछु बहुत दिन नाहीं भये-एँ की छोटे लरिका सब
 कछु जोरि-बटोरि-केँ पहेस निकरि-गओ और जुआँ लच्छई-में दिन काटत अपनो
 धनु उड़ाय-भड़ाय-दओ । जब वा-को सब खच्चु हुय-चुको और वा देस-में बड़ो
 भारी अकालु परो औ बू कांगालु हुइ-गओ तब बू जाय-केँ वा मुलिक-की रहै-
 व्यन-में-तैं एक-की हियाँ रहन लगो जा-नैं वा-कोँ अपने खेत-में सूअर चरैवे-कोँ
 पठओ ॥

TRANSLITERATION AND TRANSLATION.

Ēk	manai-kē	dui	larikā	hatē.	Un-mē-taī	chhōtē-nē
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
bāp-tē	kahī,	‘ē	bāp,	dhan-mē-tē,	jō	hamārō hīsā
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>property-in-from,</i>	<i>which</i>	<i>my share</i>
hōy,	sō	hamē	dai-dēu.’	Tab	wā-nē	wā-kaū ap ^{nō} dhanu
<i>may-be,</i>	<i>that</i>	<i>to-me</i>	<i>give-away.’</i>	<i>Then</i>	<i>him-by</i>	<i>him-to his-own substance</i>
bāṭi	daō.	Kachhu	bahut	din	nāhī	bhayē-aī kī chhōṭō
<i>having-divided</i>	<i>was-given.</i>	<i>Some</i>	<i>many</i>	<i>days</i>	<i>not become-were</i>	<i>that the-younger</i>
larikā	sab-kachhu	jōri-baṭōri-kē	paddēs	nikari-gaō	aur	juā
<i>son</i>	<i>all-anything</i>	<i>collected-having</i>	<i>another-country</i>	<i>out-went</i>	<i>and</i>	<i>there</i>
luchchāi-mē	din	kāṭat	ap ^{nō}	dhanu	urāy-bharāy-daō.	Jab bā-kō
<i>debauchery-in</i>	<i>days</i>	<i>passing</i>	<i>his-own</i>	<i>fortune</i>	<i>was-squandered.</i>	<i>When him-of</i>
sab	khachchu	huy-chukō	auru	wā	dēs-mē	barō bhārī akālu
<i>all</i>	<i>expenditure</i>	<i>was-completed</i>	<i>and</i>	<i>that</i>	<i>country-in</i>	<i>greatly heavy famine</i>
parō	au	bū	kaṅgālu	hui-gaō	tab	bū jāy-kē wā mulik-kē
<i>fell</i>	<i>and</i>	<i>he</i>	<i>poor</i>	<i>became</i>	<i>then</i>	<i>he gone-having that country-of</i>
rahaiyyan-mē-taī	ēk-kē	hiyā	rahan	lagō;	jā-naī	bā-kō ap ^{nē}
<i>inhabitants-in-from</i>	<i>one-of</i>	<i>near</i>	<i>to-live</i>	<i>began;</i>	<i>whom-by</i>	<i>him-as-for his-own</i>
khēt-mē	sūar	charaibē-kō	paṭhaō.			
<i>field-in</i>	<i>swine</i>	<i>feeding-for</i>	<i>it-was-sent.</i>			

KANAUJĪ OF SOUTH-WEST ETAWAH.

The dialect spoken in the south-west of Etawah hardly differs from that which prevails in the Pachār tract. The influence of Bhadaurī is felt a little more strongly, and that is all. To this we may attribute the use of *bā* (and not *wā*) for the oblique form of the third personal pronoun. To the same influence is due the use of *bā* (Bhadaurī *bā*) for the nominative as well as *wah*. We may also note the use of the Agent case for the subject of an *intransitive* verb in the past tense. In this case the verb is used impersonally. Thus *ōchhē laṛ^akā-nē chalō*, the younger son went, literally, by the younger son it was gone. This of course is altogether contrary to the rules of Standard Hindī, but is all the same quite common in this part of India. It is an instance of the preservation of a very old idiom. Compare the Sanskrit *tēna chalitam*.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ.

(SOUTH-WEST OF DISTRICT ETAWAH.)

कोई आदमी-के दो लड़का हते । दोऊ-में-से नन्हें-ने बाप-से कही
 कि अरे बाप रुपया पैसा-में-से जो मेरो हींसा होय सो मो-कों देओ । तब
 बा-कों हींसा रुपया पैसा बाँट दओ । थोरे दिन भये कि ओके लड़का-ने
 सब चीजें जोर-कर परदेस चलो और हुआँ बुरे काम रोज रोज करत रहो ।
 और रुपया पैसा अपनो खोय दओ । जब बा-ने सब कौड़ी पैसा खोय दओ
 तब परदेस-में भारी काल परो और वह गरीब हुइ-गयो । और वह जाय-के
 हुअन-के आदमियों-में-से एक-के हियाँ रहन लगे जने बा-को अपने खेतों-में
 सूअर चराइवे-को पठओ । और बा उन कौंसों-को जो सूअर खात-हते आपो
 खायो चाहत-हतो और कोऊ बा-कों कुछ नहीं देत-हतो ॥

TRANSLITERATION AND TRANSLATION.

Kōi ād^amī-kē dō lar^akā hatē. Dōū-mē-sē nanhē-nē
A-certain man-of two sons were. The-two-in-from the-younger-by
 bāp-sē kahī ki, 'arē bāp, rupayā paisā-mē-sē jō mērō
the-father-to it-was-said that, 'O father, rupees pice-in-from what my
 hīsā hōy sō mō-kō dēō.' Tab bā-kō hīsā rupayā paisā bāṭ-daō.
share may-be that me-to give.' Then his share rupees pice was-divided.
 Thōrē din bhayē ki ōchhē lar^akā-nē sab chijē jōr-kar
A-few days became that the-younger son-by all things collected-having
 par-dēs chalō aur huā burē kām rōj-rōj karat-rahō.
a-foreign-country-to it-was-started and there evil deed daily he-doing-was.
 Aur rupayā paisā ap^anō khōy-daō. Jab bā-nē sab kauṛī paisā
And rupees pice his-own was-lost. When him-by all cowries pice
 khōy-daō, tab par-dēs-mē bhārī kāl parō, aur wah garīb
was-lost, then the-foreign-country-in heavy famine fell, and he poor
 hui-gayō. Aur wah jāy-kē huan-kē ād^amiyō-mē-sē ēk-kē hiyā rahan
became. And he gone-having there-of men-in-from one-of near to-live
 lagō, jā-nē bā-kō ap^anē khētō-mē sūar charāibē-kō pathaō. Aur
began, whom-by him his-own fields-in swine feeding-for it-was-sent. And

bā un kōsō-kō jō sūar khāt-hatē āpau khāyau chāhat-hatō.
he those husks which swine eating-were himself-also to-eat wishing-was.

Aur kōū bā-kō kuchh nahī dēt-hatō.
And anybody him anything not giving-was.

KANAUJĪ OF HARDOI.

Crossing the Ganges from the district of Farukhabad we come to Hardoi, the only western district of Oudh of which the language is not Awadhī. Here it is everywhere Kanaujī. Local authorities recognise three or four sub-varieties, but the differences are merely as to the amount of Awadhī with which the Kanaujī is mixed.

The number of speakers of Kanaujī in Hardoi is estimated at 1,030,500. The district has to its east Unao and Lucknow, and to its north Sitapur and Kheri, in all of which the language is Awadhī. It is hence natural to expect a certain infusion of that form of speech in the local Kanaujī. This infusion varies from place to place, but is generally very slight in amount. Only in the extreme east of the district, in Tahşil Sandila and the neighbourhood is the infusion so strong as to form a mixed dialect requiring separate treatment. We may estimate the number of speakers of each of the two forms of Kanaujī employed in Hardoi as follows :—

Standard Kanaujī slightly mixed with Awadhī	.	.	.	.	.	.	880,500
Mixed dialect of Sandila	.	.	.	.	.	.	150,000
TOTAL							1,030,500

The mixed dialect of Sandila will not be considered here. It will be found dealt with, together with other mixed dialects, on p. 411 ff. At present I confine myself to the Kanaujī of the rest of the district. As a sample I give an abstract of the main story of the Parable of the Prodigal Son, which illustrates the dialect of the centre and south of the district. This is locally known as *Bangrahī* from the name (Bangar) of one of the Parganas in which it is spoken. Illustration of the dialects of other parts of the district (except Sandila) is quite unnecessary.

We may trace the influence of Awadhī in the rare use of the typical Kanaujī termination *u* of weak masculine nouns ; in the employment of *tehi* as the oblique form of *sō*, that ; and in the locative *par-dēsai* (Awadhī *par-dēsahī*), in a foreign country.

Note also the way in which the letter *i* is added to a word ending in a consonant, as in *khusāmadi*, entreaty. This addition of *i* is common in the Kanaujī spoken north of the Ganges, and in Cawnpore.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ.

(CENTRAL AND SOUTH-WEST OF DISTRICT HARDOL.)

एक आदमी-के दुइ लरिका हते । तेहि-माँ-ते जो छोटी लरिका हतो
 सो अपने बाप-पर कहन लागो कि जो कुछ रुपया हमारे हीँसा-को होइ सो
 बाँटि देउ । तब बाप-ने वहि-के हीँसा-को रुपया बाँटि दओ । तब छोटी
 लरिका अपनो हीँसा लेइ-के परदेसइ चलो-गओ और हुआँ सब रुपया कुचाल-
 में उड़ाइ दओ । और जब बनाइ-के खरखीन हुइ-गओ तब कुछ दिनन-के
 पीछू वहि देस-माँ अकाल परो । तब वहु केहु बड़े अमीर-के दुआरे गओ ।
 तब वहि-ने वहि-का खेतन-माँ सुअरी चरैबे-पर करि दओ । जब वहु हुआँ-जँ
 व्याकुल भओ तब फिरि अपने घर लौटि आओ और अपने बाप-की खुसामदि
 करी और कहन लागो कि हमारी खता माफ़ करौ । तब बाप आनंद
 हुइ-गओ और कसूर माफ़ करि-दओ ॥

TRANSLITERATION AND TRANSLATION.

Ēk ād'mī-kē dui larikā hatē. Tehi-mā-tē jō chhōtō larikā
 One man-of two sons were. Them-in-from who younger son
 hatō sō ap'nē bāp-par kahan lāgō ki, 'jō kuchhu rupayā
 was he his-own father-to to-say began that, 'what anything money
 hamārē hīsā-kō hōi sō bāṭi dēu.' Tab bāp-nē wahi-kē
 my share-of may-be that dividing give.' Then the-father-by him-of
 hīsā-kō rupayā bāṭi daō. Tab chhōtō larikā ap'nō
 share-of money dividing was-given. Then the-younger son his-own
 hīsā lēi-kē par-dēsāi chalō-gaō, aur huā sab rupayā
 share taking to-a-foreign-country went-away, and there all money
 kuchāl-mē urāi-daō. Aur jab banāi-kē
 evil-conduct-in was-wasted-away. And when made-having (i.e. very)
 khar-khīn hui-gaō, tab kuchhu dinan-kē pīchhū wahi-dēs-mā akāl
 indigent became, then some days-of after that-country-in famine
 parō. Tab wahu kēhu barē amīr-kē duārē gaō. Tab wahi-nē
 fell. Then he some very rich-man-of at-door went. Then him-by

wahi-kā khētan-mā^ā suarī charaibē-par kari-daō. Jab wahu hua-ū^ū
him-to fields-in swine feeding-on it-was-made. When he there-too
 byākul bhaō tab phiri ap^anē ghar lauṭi āō, aur
distraught became then again his-own house-to returning he-came, and
 ap^anē bāp-kī khusāmadi kari, aur kahan lāgō ki, ‘hamārī
his-own father-of entreaty was-made, and to-say he-began that, ‘my
 khatā māphu karau.’ Tab bāp ānand. hui-gaō, aur kasūr
sin forgiveness make.’ Then the-father happy became, and fault
 māphu kari-daō.
forgiveness was-made.

KANAUJĪ OF SHAHJAHANPUR.

To the west of the districts of Hardoi and Kheri lies the district of Shahjahanpur in the province of Rohilkhand. It is commonly stated that this province has a dialect of its own. This is a mistake. The language of Eastern Rohilkhand is Kanaujī, and that of the west is the same as that of Meerut and Muzaffarnagar, or else Braj Bhākhā.

It will be seen from the following specimen that the dialect of Shahjahanpur is ordinary standard Kanaujī. There are hardly any local peculiarities. We may mention the forms *kā*, the sign of the accusative-dative ; *nē*, the sign of the agent ; and *mā* or *mahiṃā*, the sign of the locative, as local forms of the case suffixes. The use of *ohi* instead of *uhi* for 'him,' is probably due to the influence of the Awadhī of Kheri. We may also notice the tendency to add the vowel *i* to a word ending in a consonant, as in *bādi*, after ; *dēti*, giving, which is characteristic of north Gangetic Kanaujī, and of that of Cawnpore. Finally, note the way in which an intransitive verb can be used impersonally with the subject in the agent case, as in *larikā-nē chālō*, it was gone by the son ; *i.e.* the son went.

The specimen consists of the first few lines of the Parable of the Prodigal Son.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KANAUJĪ.

(DISTRICT, SHAHJAHANPUR.)

एक आदमी-के दुइ लरिका हते । उन-में-से छोटे-ने बाप-से कही कि हे बाप माल-को हींसा जो हम-का मिलिबो चाहिये सो हम-का दै-देउ । तब ओहि-ने मालु उन-का बाँटि दओ । और थोरे दिन बादि छोटे लरिका-ने सबु एक-हाओ करि-के एक दूर-के देस-को चलो और हुँआँ अपनो मालु कुचालि-में उड़ाइ-दओ । और जब सबु खर्चु हुइ-गओ तब ओहि देस-में बड़ो अक्काल परो और बहु बनाइ-के सखत हाल होन लगो । तब ओहि देस-के एक भागमान-के हियाँ जाइ लगो । ओहि-ने उसै अपने खेतन-महियाँ सूकर चराओन-क पठओ । और ओहि-को मनु भओ कि उन बकलन-से जो सूकर खात-हैं हम-हूँ अपनो पेट भरि लेहिँ कि कोइ ओहि-का नाहीं देति हतो ॥

Ēk	ād ^a mī-kē	dui	larikā	hatē.	Un-mē-sē	chhōtē-nē			
<i>One</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>			
bāp-sē	kahī	ki,	‘hē	bāp,	māl-kō	hīsā jō	‘ham-kā		
<i>the-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘O</i>	<i>father,</i>	<i>property-of</i>	<i>share</i>	<i>which me-to</i>		
milibō	chahiyē,	sō	ham-kā	dai-dēu.’	Tab	ohi-nē	mālu		
<i>to-be-got</i>	<i>is-proper,</i>	<i>that</i>	<i>me-to</i>	<i>give-away.’</i>	<i>Then</i>	<i>him-by</i>	<i>the-property</i>		
un-kā	bāṭi	daō.	Aur	thōrē	din	bādi	chhōtē		
<i>them-to</i>	<i>having-divided</i>	<i>was-given.</i>	<i>And</i>	<i>a-few</i>	<i>days</i>	<i>after</i>	<i>the-younger</i>		
larikā-nē	sabu	ēk-hāō	kari-kē	ēk	dūr-kē	dēs-kō	chalō		
<i>son-by</i>	<i>all</i>	<i>in-one-place</i>	<i>made-having</i>	<i>a</i>	<i>distant</i>	<i>country-for</i>	<i>it-was-started</i>		
aur	hūā	ap ^a nō	mālu	kuchāli-mē	urāi-daō.	Aur	jab		
<i>and</i>	<i>there</i>	<i>his-own</i>	<i>property</i>	<i>evil-conduct-in</i>	<i>was-wasted-away.</i>	<i>And</i>	<i>when</i>		
sabu	kharchu	hui-gaō	tab	ohi	dēs-mā	barō	akkāl	parō	aur
<i>all</i>	<i>expenditure</i>	<i>became</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>great</i>	<i>famine</i>	<i>fell</i>	<i>and</i>
wahu	banāi-kē		sakhat	hāl	hōn	lagō.	Tab		
<i>he</i>	<i>made-having</i>	<i>(i.e. extremely)</i>	<i>hard</i>	<i>condition</i>	<i>to-be</i>	<i>began.</i>	<i>Then</i>		
ohi	dēs-kē	ēk	bhāg ^a mān-kē	hiyā	jāi	lagō.	Ohī-nē	usai	
<i>that</i>	<i>country-of</i>	<i>one</i>	<i>rich-man-of</i>	<i>near</i>	<i>having-gone</i>	<i>he-joined.</i>	<i>Him-by</i>	<i>him-as-for</i>	

ap'nē khētan-mahiyā sūkar charāon-ka paṭhaō. Aur ohi-kō manu.
his-own fields-in swine feeding-for it-was-sent. And his mind
 bhaō ki, 'un bak^lan-sē jō sūkar khāt-haī ham-hū ap'nō
became that 'those husks-with which swine eating-are I-too my-own
 pēt bhari-lēhī,' ki kōi uni-kā nāhī dēti-hatō.
stomach will-fill,' because anybody him-to not giving-was.

KANAUJĪ OF PILIBHIT.

The District of Pilibhit, to the north of Shahjahanpur, was originally a portion of Bareilly. The dialect of the latter district is Braj Bhākhā. That of Pilibhit is Kanaujī in the main, but with here and there a Braj inflexion. For instance while the Kanaujī *thō*, was, is quite common, we have also the Braj *hō*. Thus, in a witness's deposition received from Pilibhit, we have *baiyār-bānī sōat-hī*, my women folk were sleeping, and again, a few sentences lower down, *wā-nē; mō-kō bulāō-thō*, she had called me. With the exception of these few borrowed Braj expressions the language is the same as the Kanaujī of Shahjahanpur, and it is unnecessary to give any specimen of it.

MIXED DIALECTS.

KANAUJĪ OF CAWNPORE.

The district of Cawnpore has Farukhabad and Etawah, of which the language is Kanaujī, to its north-west. To its east, across the Ganges, lies the district of Unao, in which Eastern Hindī is spoken. To its south-east, in the Doab between the Ganges and the Jamna we have Fatehpur, of which the language is also Eastern Hindī. To its south, across the Jamna, in order from east to west are Hamirpur and Jalaun, of both of which the dialect is Bundēli. Being thus surrounded by three different dialects, we may naturally accept that the local form of speech is a mixed one, and so it is. It is everywhere based on Kanaujī, but is generally mixed with Eastern Hindī. Eastern Hindī prevails on both banks of the Jamna as far as the common boundary of Hamirpur and Jalaun. Here it is nowhere pure, and is known as Tirhārī, or the language of the River Bank. In Hamirpur it is infected with Bundēli, but is still based on Eastern Hindī. In Fatehpur, to the south-east of Cawnpore, it also preserves its Eastern Hindī character, but in Cawnpore, the infusion of that language is weaker than elsewhere, and the Tirhārī is like the Kanaujī of the rest of the district, only more strongly infected with Eastern Hindī. I therefore do not class it under the latter language as has been done with the Tirhārī of Hamirpur, Banda, and Fatehpur, but consider it as a form of Kanaujī. The following are the estimated numbers of the speakers of Kanaujī and Tirhārī in Cawnpore :—

Kanaujī	.	.	.	.	.	.	.	.	.	1,090,000
Tirhārī	.	.	.	.	.	.	.	.	.	40,000
									TOTAL	1,130,000

The following specimen of the Kanaujī of Cawnpore is a folktale. I here give a brief sketch of the chief peculiarities of the dialect which differentiate it from Standard Kanaujī.

In pronunciation, we may note the way in which *ē* optionally becomes *yā*, *e* optionally becomes *ya*, *ō* optionally becomes *wā*, and *o* optionally becomes *wa*. Thus, we have *ēku* or *yāku*, one: *jehi* or *jyahi*, this (obl. form); *tōrō* or *twārō*, thy; and *tohi* or *twahi*, thee. These peculiarities also occur in Eastern Hindī.

Nouns are declined as in ordinary Kanaujī. The termination *u* of weak nouns, as *ghar* or *gharu*, a house, is very common. The sign of the accusative-dative is *kō*, *kaiḥā* or (Eastern Hindī) *kā*. *Nitin* is 'for.' The instrumental-ablative has *sē*, *tē*, or *tē̃*. The genitive has the standard Kanaujī *kō* (*kē*, *kī*), and also the Eastern Hindī forms *kēr* or *kyār* (not changing for form or gender), and *kērō* or *kyārō* (obl. -*rē*, fem. -*rī*). The locative has *mē̃*, *mā̃*, or (Eastern Hindī) *mahā̃*, in; *par*, *pai*, on; *lō̃*, up to.

The **Pronouns** are,—

1st person,—*maĩ*, I; *mōrō*, my; *ham*, *hamu*, or *hamāĩ*, we; *ham^{rō}*, or *hamārō*, our.

2nd person,—*tū*, thou; *tōrō*, thy; *tum* or *tumh*, you; *tumh^{rō}* or *tumhārō*, your.

3rd person,—*wah*, *wuh*, *wahu* (often written *bahu*), or *wau* (often written *bau*), he, that; obl. sing. *wahi*, *wuhi*, *wohi*, or *ui*; agent, *wahĩ*, *wuhĩ*, *wohĩ*, or *uĩ*; Nom. plur. *wē̃*, *ui*; obl. plur. *un*.

This,—*ī*, *yah* (or *jah*), *yahu* (or *jahu*), or *yau* (or *jau*) ; obl. sing. *ī*, *yahi*, *jahi*, or *jyahi* ; agent, *yahĩ*, *jahĩ*, or *jyahĩ* ; nom. plur. *yē*, *jē* ; obl. plur. *in*.

In all the above, especially in the first and second persons, the plural is commonly used for the singular.

The Relative pronoun is *jaunu*, etc., and the Interrogative *kaunu*, etc., as in standard Kanauji. ‘What’ is *kāhā*, obl. *kāhē*.

The **Verb** is irregular in the first person plural, which may optionally end in *anu*. This seems to be a combination of the Eastern Hindī *-an*, with the favourite Kanauji termination *-u*. The Verb substantive is thus conjugated :—

PRESENT.		PAST.	
Sing.	Plur.	Sing.	Plur.
1. <i>haĩ</i>	<i>hanu</i> or <i>haĩ</i>	<i>rahaĩ</i>	<i>rahanu</i> or <i>rahaĩ</i>
2. <i>hai</i>	<i>hau</i>	<i>rahar</i>	<i>rahau</i> .
3. <i>har</i>	<i>haĩ</i>	<i>rahai</i>	<i>rahaĩ</i> .

We sometimes find present forms borrowed from Eastern Hindī, such as *ham āhinu* (for *ham āhen*), we are.

For the past we have also the typical Kanauji *thō*, and I have met one or two instances of forms like *maĩ thōĩ*, I was. *Rahĩ* (plur. fem. of *rahō*) is used to mean ‘she remained.’

In the Active Verb, the infinitive is *māran*, *māranu*, *mārⁿnō*, *mārab*, *mārabu*, or *marⁿbō*. The Present Participle is *mārat*, *māratu*, or *mārⁿtō*. In three or four instances I have met a *masculine* form *māratī*. Thus *larikā āwati-hai*, the boy is coming ; *tū saugandh khāti-hai auru tayai-kā bāpu banāwati-hai*, thou art taking an oath and making only the devotee your father. Similar additions of *i* are found in other forms of Kanauji used north of the Ganges. The Past Participle is *mārō*. The Conjunctive Participle is *māri-kai*.

The Present tense, ‘I strike,’ or ‘I may strike’ is—sing. *māraũ*, *mārai*, *mārai* ; plur. *māranu* or *māraĩ*, *mārau*, *māraĩ*. *Mārat-haũ*, etc., is also common.

The Future is *marihau*, *marihai*, *marihai* ; *marihanu* or *marihau*, *marihau*, *marihau*. Note that the first vowel is shortened, as in Eastern Hindī, owing to its falling in the penultimate. Here and there I have met instances of the Eastern Hindī future, of which the typical note is the letter *ḷ*. Thus, *ham maribē*, I shall strike.

In other respects, the conjugation of the verb follows standard Kanauji. Sometimes we meet stray Eastern Hindī forms, such as *dīnheni*, he (or they) gave.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ (MIXED DIALECT).

(DISTRICT, CAWNPORE.)

याकैँ हते राजा बीर बिकरमाजीत । तिन-के याक रानी रहै । उइ राजा औ रानी-माँ बाजी लागी कि याक चिरैया बोलति-रहै । तौन राजा तौ कहत-रहैँ कि हंस बोलतु-है । औ रानी कहती-हतीँ कि कौनवाँ बोलतु-हुइहै । ऐसी हुज्जत रहै कि वहै चिरैया पँडे-पै-से उड़ि भाजी । तौ कौनवै निकसो । तब तो सरमाय-कै राजा रानी-कइहाँ निकारि दीन्हनि । रानी-के उइ राजा-ते अढ़ाई महिना-को औधान हतो । उइ रानी-का चलत चलत याक मड़ैया मिली । तौन तया-केरी मड़ैया कहावति-हती । तौने-माँ जाय-कै रहौँ-जाय औरु मड़ैया-माँ टटिया लगाय-लीन्हनि । जब थोरी बिरियाँ-माँ तया उइ मड़ैया-के नेरे आये तब कहन लागे कि ई मड़ैया-माँ लरिकिनी होय तौ लरिकिनी औ लरिका होय तौ लरिका होय । तब वहि-माँ-से उइ रानी-ने जवाबु दओ कि हम फलानी आहिनु । औरु अपनु सब बिधा तया-से कहि-डारी । तया वहि-की लरिकिनी-ही-की नाईँ रच्छा कीन्हनि ॥

फिरि नवयें महिना-माँ, उइ रानी-के एकु लरिका भओ । जब बहु लरिका बड़ो भओ तब औरे लरिकवन-माँ खेलिबे-का जान लागो । औरु जब अनवादु करै तब उइ लरिकन-ते सौगंधें खाय कि हम ऐसो नाहीं करो-है । तब सब लरिकवा वहि-के धौलैं मारैं । तब फिरि हर दाँय तयै-की सौगंध खाय औ कहै कि हम अनवादु नाहीं करो-है । आखिर-का उइ सब लरिकवा वहि-से कहैं कि अपने बाप-को नाउँ बताव । तब वहि-ने तयै-को नाउँ बताय-दओ । तब फिरि उइ लरिकवा वहि-से कहैं कि धा समुर तयै-की सौगंध खाति-है औरु तयै-का बापु बनावति-है औरु वैसे तौ तया-केरो गुलामु है । तब फिरि महैं सरमाय-करि-कै अपनी मैया-से बापु-को नाउँ पूँछो । तब वहि-की मैया-ने बापु-को नाउँ बिकरमाजीत बताय दओ । दुसरे दिना बिकरमाजीत-की सौगंध खाई । तब उइ लरिकवन वहि-से कहो कि समुर-ऊ औरौ कब-हूँ बिकरमाजीत-को नाउँ मुनो-है कि अब-हीं जानत-हौ । तब

फिरि सरमाय-गओ और अपनी मैया-से कहो-जाय कि हम अपने बाप-के तीरा जैवे और कहि-कै चलो-गओ ॥

जाय-कै उड देस-माँ पहुँचो-जाय । हुवाँ याक कुआँ-माँ पानी भरतौ-हतौ । उन-ते कहो कि हम-का पानी पियाय-देउ । उड कहन लागीँ कि पियाय देती-हनु । तब फिरि वहि-ने कहो कि हम-का जल्दी पियाय देव । तौ उड कहन लागीँ ऐसै जल्दी होय तौ कुआँ-माँ कूदि परो । तब कूदि परो । तौ वहि-माँ देखो कि याक वहि-माँ बहुते नीकी लरिकिनी दैन्तुर-केरी बैठी-है । तौन दैन्तुर बारा कोस डंगे और बारा कोस उंगे मानुस-केरी महँक तक नाहीं राखति-रहै । तौन मानुस-की महँक पाय-कर अपनी लरिकिनी-से पूँछो कि ह्याँ मानुस-की महँक जानि-परति-है । लेकिन वहि-ने भुनगा बनाय-कै लुकाय राखो । जब दैन्तुर चलो-गओ तब भेदै-भेद उड लरिका-ने लरिकिनी-ते उड दैन्तुर-केरे मरिबे-की जुगुति पूँछि-लई औ ओही जुगुति-ते वहि-का मारि-डारो और वहि-का ओही कोनवाँ से ऐँचि लाओ और वहि-के साथ बिआह करि-लओ और बिकरमाजीत-को लरिका बनि-गओ ॥ जा भैया अढ़ाई मानिक-केरी कथा कहावति है ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ (MIXED DIALECT).

(DISTRICT, CAWNPORE.)

Yākaĩ hatē Rājā Bir Bikar^amājīt. Tin-kē yāk
One-only there-was King the-mighty Vikramāditya. Him-of one
 Rānī rahai. Ui Rājā au Rānī-mā^ñ bāji lāgī ki yāk
Queen was. That King and Queen-in a-wager was-made that one
 chiraiyā bōlati-rahai. Taun Rājā tau kahat-rahai ki,
bird calling-was. Therefore the-King on-the-one-hand saying-was that,
 ‘hans bōlatu-hai,’ au Rānī kahatī-hatī ki, ‘kāūn^awā^ñ bōlatu-
‘a-swan calling-is,’ and the-Queen saying-was that, ‘a-crow calling-
 huihai.’ Aisi hujjat rahai ki wahai chiraiyā pēṛē-pai-sē
will-be.’ Such discussion was when that-very bird the-tree-on-from
 urī bhāji, tau kāūnawai nik^asō. Tab tō
flying departed, then a-crow-veryly it-turned-out-to-be. Then indeed
 sar^amāy-kai Rājā Rānī-kai^ñhā nikāri-dīnheni. Rānī-kē ui
become-ashamed-having the-King the-Queen turned-out. The-Queen-of that
 Rājā-tē arhāi mahinā-kō audhān hatō. Ui Rānī-kā chalat
King-by two-and-a-half months-of pregnancy was. That Queen-to walking
 chalat yāk maraiyā mili. Taun tayā-kērī maraiyā kahāwati-
walking one hut was-found. That the-devotee-of hut being-called-
 hatī. Taunē-mā^ñ jāy-kai rahī-jāy, auru maraiyā-mā^ñ
was. That-very-in gone-having she-remained-having-gone, and the-hut-in
 tatiyā lagāy-līnheni. Jab thōrī biriyā-mā^ñ tayā ui maraiyā-
the-screen fastened. When little time-in the-devotee that hut-
 kē nērē āyē, tab kahan lāgē ki ‘ī maraiyā-mā^ñ larikini
of near came, then to-say he-began that ‘this hut-in (if-)a-girl
 hōy, tau larikini; au larikā hoy, tau larikā hōy.’ Tab
be, then a-girl; and (if-)a-boy be, then a-boy will-be.’ Then
 wahi-mā^ñ-sē ui Rānī-nē jawābu daō ki, ‘ham phalānī āninu,
that-in-from that Queen-by answer was-given that, ‘I so-and-so am,’
 auru apanu sab bithā tayā-sē kahi-dārī. Tayā wahi-kī
and her-own all suffering the-devotee-to was-told. The-devotee her-of
 larikini-hī-kī nāī rachchhā kīnheni.
a-daughter-even-of like protection made.

Phiri nawayē mahīnā-mā ui rānī-kē ēku larikā bhaō. Jab
Again ninth month-in that Queen-to one son was-born. When
wahu larikā barō bhaō, tab aurē larikawan-mā khelibē-kā jān
that boy big became, then other children-among playing-for to-go
lāgō. Auru jab an^awādu karai, tab ui larikan-tē
he-began. And when a-wickedness he-used-to-do, then those boys-to
saugandhaī khāy ki, ‘ham aisō nāhī karō-hai.’ Tab
oaths he-used-to-eat that, ‘me(-by) such not done-has-been.’ Then
sab larikawā wahi-kē dhaulaī mārāī. Tab phiri har dāy
all children him cuffs used-to-strike. Then again every time
tayai-kī saugandh khāy au kahaī ki, ‘ham
the-devotee-even-of oath he-used-to-eat and used-to-say that, ‘me(-by)
an^awādu nāhī karō-hai.’ Ākhir-kā ui sab larikawā wahi-sē
wickedness not done-has-been.’ At-last those all children him-to
kahaī ki, ‘ap^anē bāp-kō nāū batāw.’ Tab wahi-nē
used-to-say that, ‘thy-own father-of name tell.’ Then him-by
tayai-kō nāū batāy-daō. Tab phiri ui larikawā wahi-sē
the-devotee-even-of name was-told. Then again those children him-to
kahaī ki, ‘dhā, sasur, tayai-kī saugandh
used-to-say that, ‘away, father-in-law, the-devotee-even-of(-on) oath
khāti-hai auru tayai-kā bāpu banāwati-hai. Auru waisē
(thou-)eating-art and the-devotee father (thou-)making-art. And thus
tau tayā-kērō gulāmu hai.’ Tab phiri mahaī
indeed the-devotee-of slave thou-art.’ Then again very-much
sar^amāy-kari-kai ap^anī maiyā-sē bāpu-kō nāū pūchhō.
become-ashamed-having his-own mother-from father-of name was-asked.
Tab wahi-kī maiyā-nē bāpu-kō nāū Bikar^amā-jit batāy-daō.
Then his mother-by the-father-of name Vikramāditya was-told.
Dus^arē dinā Bikar^amājīt-kī saugandh khāī. Tab ui
The-second on-day Vikramāditya-of oath was-eaten. Then those
larikawan wahi-sē kahō ki, ‘sasur-ū, aurau kab-hū
(by-)children him-to it-was-said that, ‘father-in-law, other-also ever
Bikar^amājīt-kō nāū sunō-hai, ki ab-hī jānat-hau.’ Tab phiri
Vikramāditya-of name was-heard, or now knowing-are-you.’ Then again
sarmāy-gaō, auru ap^anī maiyā-sē kahō jāy ki, ‘ham
he-was-ashamed, and his-own mother-to it-was-said having-gone that, ‘I
ap^anē bāp-kē tīrā jaibē,’ auru kahi-kai chalō-gaō.
my-own father-of near will-go, and said-having he-went-away.
Jāy-kai ui dēs-mā pahūchō-jāy. Huwā yāk kuā-mā
Gone-having that country-in he-arrived-going. There one well-in
pānī bhar^atī-hatī. Un-tē kahō ki, ‘ham-kā pānī
water (women-)drawing-were. Them-to it-was-said that, ‘me water

piyāy-dēu.' Ui kahan lāgī ki, 'piyāy-dēti-hanu.' Tab
give-to-drink.' They to-say began that, 'giving-to-drink-we-are.' Then
 phiri wahi-nē kahō ki, 'ham-kā jaldī piyāy-dēu.' Tau ui
again him-by it-was-said that, 'me-to soon give-to-drink.' Then they
 kahan lāgī, 'aisai jaldī hōy, tau kuā-mā kūdi parau.'
to-say began, 'such haste (if-)there-be, then well-into jumping fall.'
 Tab kūdi parō. Tau wahi-mā dēkhō ki yāk wahi-mā
Then jumping he-fell. Then that-in it-was-seen that one that-in
 bahutai nīkī larikini daintur-kēri baiṭhi-hai. Taun daintur bārā
very-indeed beautiful daughter ogre-of seated-is. That ogre twelve
 kōs ingē auru bārā kōs uṅgē mānus-kēri mahāk tak
kōs on-this-side and twelve kōs on-that-side man-of smell even
 nāhī rākhati-rahai. Taun mānus-kī mahāk pāy-kar ap^{nī} larikini-
not keeping-was. Him(-by) man-of smell finding his-own daughter-
 sē pūchhō ki, 'hyā mānus-kī mahāk jāni-parati-hai.' Lēkin
from it-was-asked that, 'here man-of smell felt-is.' But
 wahi-nē bhun^{gā} banāy-kai lukāy rākhō. Jab daintur
her-by a-mosquito made-having having-concealed was-kept. When demon
 chalō gaō tab bhēdai-bhēd ui larikā-nē larikini-tē ui
went away then secret-by-secret that boy-by the-girl-from that
 daintur-kērē maribē-kī juguti pūchhi-lāi. Au ōhī juguti-tē
demon-of the-killing-of scheme was-asked. And that-very scheme-by
 wahi-kā māri-dārō, auru wahi-kā ōhī kon^{wā}-sē aīchi-lāō,
him it-was-killed, and her that-very well-from he-dragged-out,
 auru wahi-kē sāth biāh kari-laō, auru Bikar^{mājī}-kō larikā
and her-of with marriage he-did, and Vikramāditya-of son
 bani-gaō.
became.

Jā bhaiyā 'arhāi mānik-kēri kathā' kahāwati-hai.
This story 'two-and-a-half gem-of story' being-called-is.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time the mighty Vikramāditya was king. He had a queen, and one day they had a dispute about a bird they heard singing. The king said it was a swan, and the queen said that she thought it was probably a crow. While they were discussing the matter, the bird flew off the tree on which it was sitting, and it turned out to be a crow after all. The king was so ashamed at being put in the wrong that he turned the queen out of doors, although she was two and a half months gone with child by him.

She walked on till she came to a hut known as 'the hut of Tayā¹, the devotee.' She went into it and shut the mat door on herself. In a short time the devotee came home and when he found the door shut he said, 'if there's a girl inside, she will be my daughter, and if there's a boy, he will be my son.' Then the queen answered from inside that she was so-and-so, and told him the tale of all her woes, and the devotee took her under his² protection as if she were a daughter.

In due course the queen had a son, who grew up and began to play with the other children of the neighbourhood. When he did anything wrong he used, like the other children, to take oath that he had not done it. Then the children would cuff him, and each time he used to swear by the devotee (as the other children swore by their fathers) that he had not done it. At last the children asked what was his father's name. He gave the name of the devotee. 'Away, foul one,³ you are swearing by the devotee, and making him out to be your father, while you are really his slave.' At this he was much ashamed, and asked his mother who his father was, and she told him that his father's name was Vikramāditya. So next day he swore by Vikramāditya, and, the children said to him, 'foul one, did you ever hear the name of Vikramāditya before, or have you learnt it just now?' At this he was again ashamed and he went to his mother and said, 'I'm going to my father,' and started off.

As he went along he came to his father's country, and found some women drawing water from a well. He asked them to give him to drink, and they said, 'yes, we will.' Then he asked them to give the water quickly, and they replied, 'if you are in such a hurry, you can jump into the well.' So he did jump in, and there he saw a very beautiful ogre's daughter sitting. Now this ogre could not stand the smell of a man if he was even twelve *kōs* off on this side, or twelve *kōs* off on that. So he said to his daughter, 'I smell the smell of a man.' But she turned the boy into a mosquito, and so concealed him. Then the ogre went out and the boy asked the damsel all the secrets by which he could devise some scheme for killing him. So he made his scheme and killed the ogre. Then he hauled the damsel out of the well and married her, and became known as the son of Vikramāditya.

This story is known as the 'Tale of the two and a half gems.'

¹ *Tayā* is said to be a local form of *tapā*, a devotee. It may possibly be a proper name.

² *Wahi-kī rachchhā kīnheni*, made protection of her.

³ *Sasur*, father-in-law, is a low term of abuse.

TIRHĀRĪ OF CAWNPORE.

As explained in the introduction to the preceding specimen, the Tirhārī of Cawnpore is spoken on the banks of the Jamna opposite the district of Hamirpur, by some 40,000 people. Its basis is Kanaujī, but it is much mixed with Eastern Hindī, and also with the form of Bundēlī spoken in East Hamirpur, which we may call Banāpharī.

A few sentences from a version of the Parable of the Prodigal Son will show the nature of this dialect. The mixture of speech is purely mechanical. Thus, in one sentence we have the Kanaujī *larikā*, and in the next the Eastern Hindī *larikā*, a son. We have the Kanaujī *kahō*, said, and the Bundēlī *dinhōs*, gave, *līnhōs*, took, *ḍārōs*, threw away. *Paṭhaus*, sent, is a contraction of the Bundēlī *paṭhaōs*. Other Eastern Hindī forms are *oh*, him ; *moh*, me ; and the oblique plurals *janen*, persons, *kāmen*, actions.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ (TIRHĀRĪ).

(DISTRICT, CAWNPORE.)

याक मनई-के दुइ लड़िका हते । उन-माँ-ते छोटे लड़िका-ने कहो
अपने बाप-तन कि माल-को जौन हींसां मोह-का चाहिये वह मोह-का दै-दे।
तब बाप-ने उन दूनौं जनेन-का वह मालु अलग-अलग कै दीन। और फिर
थोरे दिनन-में जब छोटे लड़िका-ने सब मालु इकठौरी कै-लीन्होस तब एक
बड़ी दूर-के मुलुक-का चलो और हुन पहुँच-कै सब मालु खराब खराब कामेन-
माँ उठाय-डारोस। और फिर जब ओई मुलुक-माँ सूखा परो और वह पिटागेन
मरैँ लाग तब फिर ओई मुलुक-माँ याक ठिकाने याक तालेबर रहत-रहै।
ओ-खी इहाँ चाकरी करैँ गा। ओह-ने यह-का सोरियाँ चरावैँ अपने खितवा-
माँ पठौस ॥

TRANSLITERATION AND TRANSLATION.

Yāk manāi-kē dui larikā hatē. Un-mā-tē chhōtē larikā-nē
One man-of two sons were. Them-in-from the-younger son-by
kahō ap^{nē} bāp-tan ki, 'māl-kō jaun hīsā moh-kā chahiyē
it-was-said his-own father-to that, 'property-of which share me-to is-proper
wah moh-kā dai-dē.' Tab bāp-nē un dūnāñ janen-kā wah
that me-to give-away.' Then the-father-by those both persons-to that
mālu alag-alag kai-dīn. Aur phir thōrē dinan-mē jab chhōtē
property separate was-made. And again a-few days-in when the-younger
larikā-nē sab mālu ik-ṭhaurī kai-linhōs, tab ēk barī dūr-kē
son-by all property one-place was-made, then one very distant
muluk-kā chalō, aur hun pahūch-kai sab mālu kharāb kharāb
country-to he-started, and there arrived-having all property evil evil
kāmen-māñ uthāy-dārōs. Aur phir jab ōī muluk-māñ sūkhā parō
deeds-in was-squandered. And again when that country-in famine fell
aur wah pitāgen marāñ lāg tab phir ōī muluk-māñ yāk ṭhikānē
and he by-belly-fire to-die began then again that country-in one in-place
yāk tālēbar rahat-rahai. Ō-khī ihā chāk^{ri} karañ gā. Oh-nē
one rich-man was-living. Him-of near service to-do he-went. Him-by
yah-kā soriyā charāwāñ ap^{nē} khit^{wā}-māñ pathaus.
him swine to-feed his-own fields-in it-was-sent.

THE MIXED DIALECT OF EAST HARDOI.

The principal dialect of the district of Hardoi is Kanaujī slightly mixed with the Awadhī dialect of Eastern Hindī. Specimens of it will be found on pp. 395 ff. In the eastern portion of the district, *i.e.* in Tahsil Sandila and the neighbourhood, which has on three of its sides the districts of Unao, Lucknow, and Sitapur, all of which are Awadhī speaking. The dialect is, it is true, based on Kanaujī, but is largely mixed with Awadhī. We may estimate that this form of speech is employed by, roughly speaking, 150,000 people.

As an example of this dialect, I give below an abstract of the main story of the Parable of the Prodigal Son, and from this, and from some other materials, I have noted the following peculiarities. In the first place the termination of strong masculine nouns, adjectives, and participles is no longer *ō*, but is the Awadhī *ā*. Thus we have *ghōṛā*, a horse, not *ghōṛō*; *ghōṛē-kā*, not *ghōṛē-kō*, of a horse; *hatā* (this is a Kanaujī form with an Awadhī termination), not *hatō*, he was; *gawā*, *gā*, not *gaō*, he went; *bhawā*, *bhā*, not *bhaō*, he became.

In the conjugation of the past tense, we have both the Kanaujī principle of using the past participle alone (*mārā*, I, thou, he, she, it struck), or else the conjugated form peculiar to Awadhī. Thus, (masculine)—

Sing.	Plur.
1. <i>māreũ</i>	<i>mārā</i> .
2. <i>māris</i>	<i>māreā</i> .
3. <i>māris</i>	<i>mārin</i> .

The conjugation of the future in Awadhī differs only from that in Kanaujī in the third person singular. In the dialect under consideration the Awadhī custom is followed. Thus (I shall strike)—

Sing.	Plur.
1. <i>marīhaũ</i>	<i>marīhaĩ</i> .
2. <i>marīhai</i>	<i>marīhau</i> .
3. <i>mārī</i> (not <i>marīhai</i>)	<i>marīhaĩ</i> .

In the specimens we may also note the following miscellaneous Awadhī forms,—*kā*, as the sign of the accusative-dative: *dīnh*, the past participle of *dēnā*, to give: the formation of a verbal noun in *aĩ*, as in *kahaĩ lāg*, he began to say.

We may also note the manner in which the letter *i* is added to words ending in a consonant, as in *bādi*, after; *bar^abādi*, ruined. This occurs elsewhere in Hardoi, and has also been pointed out in the case of present participles in Cawnpore.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ (MIXED DIALECT).

(TAHSIL SANDILA, DISTRICT HARDOL.)

एक मनई-के दुई लरिका हते । वहि-माँ-से जौन छोटकवा लरिका
हता सो अपने बाप-पर कहैँ लाग कि जो हमार हिस्से-का रुपया होई
सो हमार बाँटि देव । तब वहि-के बाप-नेँ बाँटि दीन्ह । रुपया लै-के
छोटकवा लरिका कहूँ विदेस-का चला-गा । हुँआँ अपन सब रुपया
बद-चलनी-माँ खरच कइ-डारेसि औ बनाव-के बरबादि हुइ-गा । थोरे
दिन-के बादि हुँआँ सूखा परि-गा । फिरि वहु केहूँ अमीर-के दुवारे गा ।
तब वहि अमीर-नेँ अपने खेतन-में सोरी चरावै-पर करि दीन्ह । जब वहु
हुँआँ कायल भवा तब वहु अपने बाप-के तीर आइ-के कहैँ लाग कि
हमार खता माँफ कै-देउ । तब वहि-के बाप-नेँ खता माँफ कीन्ह और
खुसी भा ॥

TRANSLITERATION AND TRANSLATION.

Ēk manaĩ-kē duī larikā hatē. Wahi-mā-sē jaun chhot^akawā larikā
One man-of two sons were. Them-in-from who the-younger son
hatā, sō ap^anē bāp-par kahaĩ lāg ki, 'jō hamār hissē-kā rupayā
was, that his-own father-to to-say began that, 'what my share-of money
hōi sō hamār bāṭi dēw.' Tab wahi-kē bāp-nē bāṭi dīnh.
will-be that mine dividing give.' Then his father-by dividing it-was-given.
Rupayā lai-kē chhot^akawā larikā kahū bidēs-kā chalā-gā.
Money taken-having younger son somewhere foreign-country-to went-away.
Hūā apan sab rupayā bad-chal^anī-mā kharach kai-dāresi, au
There his-own all money evil-conduct-in expenditure he-made-away, and
banāi-kē bar^abādi hui-gā. Thōrē din-kē bādi hūā
made-having (i.e. extremely) ruined he-became. A-few days-of after there
sūkhā pari-gā. Phiri wahu kehū amīr-kē duwārē gā. Tab wahi
drought fell. Then he a-certain richman-of on-door went. Then that
amīr-nē ap^anē khētan-mē sōri charāwaĩ-par kari-dīnh. Jab wahu
richman-by his-own fields-in swine feeding-on he-was-employed. When he
hūā kāyal bhawā tab wahu ap^anē bāp-kē tīr āi-kē kahaĩ
there convinced became then he his-own father-of near come-having to-say

lāg ki, 'hamār khatā māph kai-dēu.' Tab wahi-kē bāp-nē
he-began that, 'my fault forgiveness make.' Then his father-by
 khatā māph kīnh, aur khusī bhā.
fault forgiveness was-made, and glad he-became.

BUNDĒLĪ OR BUNDĒLKHANDĪ.

BUNDĒLĪ OF JHANSI.

The district of Jhansi is situated in the heart of Bundelkhand, and the dialect there spoken may be taken as the Standard form of Bundēli. Out of a total population of 683,619 (according to the Census of 1891) 679,700 have been reported as speaking it. I therefore give the two following specimens from that district,—one a version of the Parable of the Prodigal Son, and the other a folktale :—

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(DISTRICT, JHANSI.)

SPECIMEN I.

एक जने-के दो मोड़ा हते । ओर ता-में-से लोरे-ने अपने दहा-से कई धन-में-से मेरो हिस्सा मो-खों देइ राखो । ता-के पीछे जँ-ने अपने धन बरार दओ । बिलात दिना नई भये हते लोरो मोड़ा सब कछू जोर-के पल्ले मुलक चलो गओ ओर हुना वा-ने कुकर्मन-में अपने सबरो धन गमा-दओ । जब वा-ने सब कछू उड़ा-दै बैठी तब वा मुलक-में बड़ो काल परो ओर वो माँगनो हो गओ । ता-खों पीछे वा-ने उस मुलक-के रहाइयन-में से एक जने-के ठिगा रन लगे । वा-ने वा-खों अपने खेत-में सुंगरा चराबे-के-लाने पठै-दओ । ओर वा-ने जो भुस सुंगरा खात-तो ता-सों अपने पेट भरो चाउत-तो । कोऊ वा-खों कछू नई देत-तो । तब वा-खों होस भओ ओर वा-ने कई मेरे बाप-के कतेक मइंदार-खों खैबे-के लाने बिलात रोटीं होत-हैं ओर बच रतीं हैं ओर मैं भूखन-के मारे मरो-जात । मैं उठ-के अपने बाप-के ठिगा जेहीं ओर वा-सों केहीं दहा-ए मैं-ने स्वरग-के उल्लो ओर तेरे आँगें पाप करो । मैं फिर तुमारो छोरा कुआबे-के लाक नईआ । मो-खों आपनो कमीनन-के बिरोवर लेखो । रायी का की वो उठो ओर बाप-के हिना चलो । वो अपने दहा-से दूर हतो अतेक-में वा-के बाप-ने वा-खों देख-लओ ओर भागत गओ ओर वा-खों गले-से लगाओ ओर मुँह चूमो । तब मोड़ा-ने बाप-सों कई दहा-ए मैं-ने स्वरग-के उल्लो ओर तेरे आँगें पाप

करो । मैं तेरो छोरा कुआवे-के लाक नइआँ । बा-के बाप-ने चाकरन-सें कई सब से नोने उन्ना लाओ ओर जा-खों पैरा देखो ओर हात-के जुगरिअन-में मुदरिया ओर पाओ-में पनइया पैरा देखो । अब सब जने जुर-के पाँत करें ओर बधाई करें । काये-सें कि वो मोड़ा मरो हतो अब जो उठो । जात रओ तो फिर-के मिल गओ ॥

रायी का की बा-को बड़ो भइया खित-में हतो ओर जब बा आउत-के बेरे घर-के नेरे आ गओ तब बाजो ओर नाच-के बोल सुनो । बा-ने अपने चाकरन-में-सें एक-खों दै-टेरो ओर बा-सें बूझन लगो कि जो सब का होत । बा-ने कई तेरो भैया आओ सो तेरे बाप-ने पाँत करी जा-के लाने कि बा-खों जियत अच्छो पाओ । ता पै वो रिस-में भर गओ ओर भीतर जावे-खों बा-खों मन ना भओ । ता-पै बा-खों बाप-ने आ-के थराई करी । बा-ने अपने बाप-सों जुआव करो के देख-लो मैं तुमारे कतेक दिनन-सें सेवा करत-हैं । कभ-जँ आप-की कयी-खों नयी टारी । तऊ आप-ने मोए कभजँ एक बुकरिया भी ना दई के मैं अपने हेतिओ-के संग हँसी खेल करूँ । अब देख-लो अपन-खों जो मोड़ा जो हरकिनिन-के संग अपनो धन खा-गओ तऊ आप-ने बा-खों आउत-यी पाँत करी । तब बाप-ने बा-से कयी ए बेठा तँ मेरे ठिंगा आठौं पहर रउत ओर जो कछू मो-नो है सो सब तेरो है । तऊ बधाई करनो चाउनो हतो काये कि तेरो लोरो भइया मरो हतो उठ जिओ ओर जात रओ तो फिर मिलो ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(DISTRICT, JHĀNSĪ.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dō mōrā hatē. Ōr tā-mē-sē lōrē-nē ap^anē
One man-of two sons were. And them-in-from the-younger-by his-own
 daddā-sē kaī, ‘dhan-mē-sē mērō hissā mō-khō dēi-rākhō.’ Tā-kē
father-to it-was-said, ‘property-in-from my share me-to give-up.’ That-of
 pichhē ũ-nē ap^anō dhan barār daō. Bilāt dinā nai
after him-by his-own property having-divided was-given. Many days not
 bhayē-hatē, lōrō mōrā sab kachhū jōr-kē pallē
become-were, the-younger son all anything having-collected a-far-off
 mulak chalō-gaō, ōr hunā bā-nē ku-karman-mē ap^anō sab^rō
country(-to) went-away, and there him-by evil-conduct-in his-own all
 dhan gamā-daō. Jab bā-nē sab kachhū urā-dai baithō, tab bā
fortune was-wasted. When him-by all anything having-wasted it-was-sat, then that
 mulak-mē barō kāl parō, aur bō māg^anō hō-gaō. Tā-khō pichhē
country-in great famine fell, and he beggar became. That-to after
 bā-nē us mulak-kē rahāiyyan-mē-sē ēk janē-kē dhigā ran lagō.
him-by that country-of inhabitants-in-from one person-of near to-live it-was-begun.
 Bā-nē bā-khō ap^anē khēt-mē sūg^arā charābē-kē-lānē pathai-daō. Ōr
Him-by him-for his-own fields-in swine feeding-of-for it-was-sent-away. And
 bā-nē jō bhus sūg^arā khāt-tō tā-sō ap^anō pēt bharō
him-by what husks the-swine used-to-eat those-with his-own stomach to-fill
 chāut-tō. Kōū bā-khō kachhū nai dēt-tō. Tab bā-khō hōs
wished. Any-body him-to anything not used-to-give. Then him-to sense
 bhaō, ōr bā-nē kaī, ‘mērē bāp-kē katēk maīdār-khō
became, and by-him it-was-said, ‘my father-of how-many labourers-to
 khaibē-kē-lānē bilāt rōṭī hōt-haī, ōr bach ratī-haī, ōr maī
eating-of-for much loaves becoming-are, and saved remaining-are, and I
 bhūkhan-kē-mārē marō-jāt. Maī uṭh-kē ap^anō bāp-kē dhigā jēhō,
hunger-of-from dying-am. I having-arisen my-own father-of near will-go,
 ōr bā-sō kēhō, “daddā-ē, maī-nē Swarag-kē ultō ōr tērē āgē
and him-to I-will-say, “father-O, me-by God-of against and thee before

pāp karō. Maĩ phir tumārō chhōrā kuābē-kē lāk naiñ. Mō-khō
sin was-done. I again thy son being-called-of worthy not-am. Me
 āpⁿō kaminan-kē birōbar lēkhō.” Rāyī kā, kī bō
thy-own servants-of (lit. menials) equal consider”” Remained what, that he
 uṭhō ōr bāp-kē hinā chālō. Bō apⁿē daddā-sē dūr hatō.
arose and the-father-of near went. He his-own father-from at-a-distance was
 atēk-mē bā-kē bāp-nē bā-khō dēkh-laō, ōr bhāgat
the-meantime-in him-of the-father-by him-to it-happened-to-be-seen, and running
 gaō, ōr bā-khō galē-sē lagāō, ōr mūh chūmō. Tab
went, and him-to neck-by it-was-embraced, and mouth was-kissed. Then
 mōrā-nē bāp-sō kāi, ‘daddā-ē, maĩ-nē swarag-kē ultō ōr
the-son-by the-father-to it-was-said, ‘father-O, me-by heaven-of against and
 tērē āgē pāp karō. Maĩ tērō chhōrā kuābē-kē lāk naiñ.’
thee before sin was-done. I thy son being-called-of worthy not-am.’
 Bā-kē bāp-nē chāk^aran-sē kāi, ‘sab-sē nōnē unnā
Him-of the-father-by the-servants-to it-was-said, ‘all-than good wrapper
 lāō, ōr jā-khō pairā-dēō; ōr hāt-kē nugarian-mē mudariyā, ōr
bring, and this-one-to put-on; and hand-of fingers-on rings, and
 pāō-mē panaiyā pairā-dēō. Ab sab janē jur-kē pāt karē ōr
feet-on shoes put. Now (let-us-)all persons assembling feast make and
 badhāi karē. Kāyē-sē ki bō mōrā marō hatō, ab jī
rejoicings make. Because that that son dead was, now having-become-alive
 uṭhō; jāt-raō-tō, phir-kē mil-gaō.’
arose; had-been-lost, again has-been-found.’

Rāyī-kā kī bā-kō baḍḍō bhaiyā khēt-mē hatō. Ōr jab bā
Remained-what that his elder brother the-field-in was. And when he
 āut-kē bēre ghar-kē nērē ā-gaō, tab bājō ōr nāch-kē
coming-of at-the-time the-house-of near came, then music and dancing-of
 bōl sunō. Bā-nē apⁿē chāk^aran-mē-sē ēk-khō dai-tērō, ōr
sound was-heard. Him-by his-own servants-in-from one-to it-was-summoned, and
 bā-sē būjhan lagō ki, ‘jō sab kā hōt?’ Bā-nē kāi, ‘tērō
him-from to-ask began that, ‘this all what is?’ Him-by it-was-said, ‘thy
 bhaiyā āō, sō tērē bāp-nē pāt karī, jā-kē-lānē ki bā-khō
brother came, so thy father-by a-feast was-made, this-of-for that him-to
 jiyat achchhō pāō.’ Tā-pai bō ris-mē bhar-gaō, ōr bhitar
alive healthy it-was-found.’ That-on he anger-with was-filled, and inside
 jābē-khō bā-khō man nā bhaō. Tā-pai bā-khō bāp-nē ā-kē
going-for him-to mind not became. That-on him-to the-father-by having-come
 tharāi karī. Bā-nē apⁿē bāp-sō juāb karō kē, ‘dēkh-lō,
entreaty was-made. Him-by his-own father-to answer was-made that, ‘see,

maĩ tumārē katēk dinan-sē sēwā karat-hō. Kabha-ũ āp-kī
I thy how-many days-since service doing-am. Ever-even your-honour-of
 kayī-khō nai tārī. Taū āp-nē mōē kabha-ũ ēk
saying not was-disobeyed. Even-then your-honour-by me ever-even one
 bukariyā bhī nā dāī kē maĩ ap^anē hētiō-kē saṅg hāsi-khēl
she-goat even not was-given that I my-own friends-of with rejoicings
 karũ. Ab dēkh-lō apan-khō jō mōrā hur^akinin-kē saṅg
may-do. Now see your-honour-to what son harlots-of in-company
 ap^anō dhan khā-gaō, taū āp-nē bā-khō āuta-yī pāt
his-own fortune ate-up, even-then your-honour-by him-for just-as-he-came a-feast
 kari.' Tab bāp-nē bā-sē kayī, 'ē bēṭā, taĩ mērē dhīgā
was-made.' Then the-father-by him-to it-was-said, 'O son, thou me near
 āṭhō-pahar raūt ōr jō-kachhū mō-nō hai sō sab tērō hai.
the-eight-watches livest and what-ever mine is that all thine is.
 Taū badhāī kar^anō chāunō hatō, kāyē ki tērō lōrō bhaīyā
Therefore rejoicings to-make proper was, because that thy younger brother
 marō hatō, uṭh jiyō; ōr jāt-raō-tō, phir milō.'
dead was, having-arisen lived; and had-been-lost, again was-found.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDĒLĪ.

(DISTRICT, JHANSI.)

SPECIMEN II.

एक गाँव-के माते-की छीर-के टिगाँ एक गरीब किसान-की खेती ठाढ़ी-ती । ता-खों लख-के माते बोलो कि काये-रे तै-ने हमारी खेती अपने ढोरन-से चरा लयी । तो-खों देख नयी परत कि हम रखवारी करे-हैं । किसान बोलो कि माते कक्का ढोर तो मेरे भुन्सारे-से हारे बरेदी लड़-गयो । माते-ने सुन-के कयी कि काल तेरो बाप हमारी फिराद-के लाने चऊतरे जात-तो । किसान-ने जुआव दओ कि बाप मेरो तीन मड़ना-से परदेस-में है । तब माते-ने कयी के तो तेरी मतायी हुए । किसान बोलो मतायी मेरी बेजारी-से मर-गयी । तब मैं नन्नो हतो । बा-की मो-खों खबर नइय्या । माते-ने दौर-के बा-खों तीन चार लातें ओर गतकिन-से भीत मारो । फरेब-से सबरी खेती बा-की काठ-के अपने ढोरन-सों चरा-लयी ओर कयी के जो तै फिराद-के-लाने राज-में जैहे तो हमारे मारे गाउँ-में बसन ना पेहे । किसान हार-सों अपने घरे आओ ओर अपने मानसन-से माते-की सबरी हकीगत कयी । तब सब-की सम्मत भयी के चलो राज-में फिराद करें । हुना हाकिम-के आँगें सबरो ठीक हो-जैहे । ओर जो मोंगे बैठ रहें तो गाँवों-में निब्बो बड़ी दारें हुहे । तब किसान सब-की मुँह की कुदाई हेर-के बोलो कि सुनो भइय्या तला-में रेड़-के मगरा-सों बैर करबो भलो नइयाँ ओर अब तो हम-ने जा ठान-लयी कि खेती पाती जा गाँव-में ना करें । बन्जी-भोरी कर-के अपनो पेट भरहें ओर अपनी मइय्या-में डरे तो रहें ॥

बा बेरा हुना सुतके मान्स जुरे ते । किसान-की बातें सुन-के मोंगे हो-गये । उन-में-से एक जने-ने कयी के सुनो भैय्या जबर फरेबी-के आँगें निबल बे-अपराधी-की बात काम नई आउत । ता-सें भइय्या गम खाओ ओर अपने घरे बैठ-रओ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(DISTRICT, JHANSI.)

SPECIMEN II

TRANSLITERATION AND TRANSLATION.

Ēk gāw-kē mātē-kī chhīr-kē dhigā ēk garib kisān-kī
One village-of headman-of sīr-land-of near one poor cultivator-of
 khētī thārhi-ti. Tā-khō lakh-kē mātē bōlō ki, 'kāyē
fields standing-were. Them having-seen the-headman spoke that, 'why
 rē, taī-nē hamārī khētī apⁿē dhōran-sē charā-layī. Tō-khō
O, thee-by my crops thy-own cattle-by were-caused-to-be-grazed. Thee-to
 dēkh-nayī-parat ki ham rakh^awārī karē-haī?' Kisān bōlō ki,
the-seeing-not-does-fall that I watch doing-am?' The-peasant spoke that,
 'mātē kakkā, dhōr, tō, mērē bhunsārē-sē hārē barēdī
'headman uncle, cattle, verily, my morning-from fields(-to) the-herdsman
 laī-gaō.' Mātē-nē sun-kē kayī ki, 'kāl tērō
took-away.' The-headman-by having-heard it-was-said that, 'yesterday thy
 bāp hamārī phirād-kē-lānē chaūt^arē jāt-tō.' Kisān-nē juāb
father my complaint-of-for court-to going-was.' The-cultivator-by answer
 daō ki, 'bāp mērō tīn mainā-sē par-dēs-mē hai.' Tab
was-given that, 'father my three months-from foreign-land-in is.' Then
 mātē-nē kayī kē, 'tō tērī matāyī huē.' Kisān
the-headman-by it-was-said that, 'then thy mother it-may-be.' The-cultivator
 bōlō, 'matāyī mērī bējārī-sē mar-gayī. Tab maī nannō hatō.
spoke, 'mother my illness-from died. Then I small was.
 Bā-kī mō-khō khabar naīyyā.' Mātē-nē daur-kē bā-khō
Her to-me remembrance is-not.' The-headman-by having-run him-to
 tīn chār lātē ōr gat^akin-sē bhaut mārō. Pharēb-sē sab^arī
three four kicks and thumps-with much it-was-beaten. Deceit-by all
 khētī bā-kī kāṭ-kē apⁿē dhōran-sō charā-layī, ōr
crops him-of cut-having his-own cattle-by were-caused-to-be-grazed, and
 kayī kē, 'jō taī phirād-kē-lānē rāj-mē jaihē, tō hamārē-mārē
it-was-said that, 'if thou complaint-of-for the-state-to will-go, then me-of-by.
 gāū-mē basan nā pēhē.' Kisān hār-sō apⁿē
village-in to-live not thou-wilt-be-allowed.' The-peasant fields-from his-own

gharē āō, ōr ap^anē mān^asan-sē mātē-kī sab^arī hakīgat
house-to came, and his-own men-to the-headman-of all true-accoun
 kayī. Tab sab-kī sammat bhayī kē, ‘chalō, rāj-mē phirād karē.
said. Then all-of opinion became that, ‘go, state-in complaint let-us-make
 Hunā hākim-kē āgē sab^arō ṭhik hō-jēhē. Aur jō mōgē baiṭh-raihē
There ruler-of before all right will-become. And if mute we-will-sit
 tō gāō-mē nibbō barī dārē huhē.’ Tab kisān sab-k
then village-in to-live-safely great time will-be.’ Then the-peasant all-of
 mūh-kī kudāi hēr-kē bōlō ki, ‘sunō, bhaiyyā, “talā-mē rēi-kē
face-of leaping having-seen spoke that, ‘hear, brother, “tank-in living
 mag^arā-sō bair kar^abō bhalō naiyā.” Ōr ab, tō, ham-nē jā
crocodile-with enmity to-do good not-is.” And now, verily, me-by this
 ṭhān layī ki khētī-pāti jā gāw-mē nā karē,
determination has-been-taken that cultivation this village-in not I-may-do,
 banjī-bhōrī kar-kē ap^anō pēt bhar^ahē, ōr ap^anī marayyā-mē
trade-etcetera having-done my-own stomach I-shall-fill, and my-own cottage-in
 darē tō rēhē.’
I-being verily will-remain.’

Bā bērā hunā mut^akē māns jurē tē. Kisān-kī bātē
That time there many persons collected were. The-peasant-of words
 sun-kē mōgē hō-gayē. Un-mē-sē ēk janē-nē kayī kē,
having-heard silent they-became. Them-in-from one person-by it-was-said that
 ‘sunō, bhaiyyā, jabar pharēbī-ke āgē nibal bē-ap^arādhi-kī bāt
‘hear, brother, strong deceiver-of before weak innocent-of words
 kām-naī-āut. Tā-sē, bhaiyyā, gam-khāō ōr ap^anē gharē baiṭh-raō.’
do-not-avail. Therefore, brother, endure and thy-own house-at sit.’

FREE TRANSLATION OF THE FOREGOING.

The headman of a village, having seen a poor farmer's harvest standing by his *sir* land, said to him, ‘how, fellow, is that you let loose your cattle in my field? Do you not happen to see that I keep watch on it?’ The farmer replied, ‘uncle headman, why, at daybreak the herdsman took away my cattle to the pasture.’ On hearing this the headman said, ‘yesterday your father went to court¹ to complain against me.’ Replied the farmer, ‘my father has been away from home for the last three months.’ Then said the headman, ‘it may have been your mother.’ Answered the other, ‘my mother died of sickness long ago, when I was a boy. I do not even remember her.’ Then the headman fell upon him, kicked him three or four times, and gave him a pounding with his fists. After that, he artfully got the farmer's crop cut and grazed down by

¹ The council of village elders. It is not recognised by law but meets in the evening on a mud platform (*chaūt^arā*) somewhere in the centre of the village, and settles petty disputes.

his cattle, and said to him, 'if you go to court¹ about this, I'll take care that you won't be able to stay in the village any longer.' So the farmer went home, and told his people all that had come to pass between him and the headman. Said they all with one voice, 'let us go to the court, and the magistrate will make everything all right. Otherwise it will be long before we shall be able to live at ease in the village.'

But the farmer, seeing that all this was only lip-courage, said, 'look here, brothers, it is not wise to live in water and to make an enemy of the crocodile. I have made up my mind not to till lands in this village any longer. I had rather earn my livelihood by some trade or other which will at least allow me to live at peace in my own hut.'

There were many people present there at the time, and when they heard what he said they became silent, until one of them replied, 'listen, brothers, there is no good in the weak and harmless facing those who are strong and wily. Forbear, therefore, and let us sit quietly at home.'

¹ This time it is the regular court, not the council of village elders.

BUNDĒLĪ OF JALAUN.

Immediately to the north of the district of Jhansi lies the district of Jalaun. The dialects spoken on the eastern border are Nibhattā (see p. 529) and Lodhānti (see p. 465) but over the rest of the district the dialect is the same as that of Jhansi, slightly influenced by the Kanaujī spoken in Cawnpore. It is spoken by 360,129 people. It may be taken as practically pure Standard Bundēlī, although in the north of the district it is more affected by Kanaujī than in the south. To the west of the district it varies slightly.

The following specimen comes from Central Jalaun, and illustrates the form of Bundēlī spoken by the great mass of the Bundēlī-speaking population. The influence of Kanaujī is most evident in the pronunciation. This is not so broad as in Bundelkhand proper. The vowel *ē* is preferred to *ai* and *ō* to *au*. Thus we have *ēsō* instead of *aisō* of this kind; *pē* for *pai*, on; *jēhai* for *jaihai*, he will go; *ōr* for *aur*, and; *lōṭan* for *lauṭan*, to return; *ōrat* for *aurat*, a woman.

Vowels seem to be interchanged under the influence of a neighbouring *h*. We have *sahir* for *sahar* or *shahr*, a city; *pik^hrān* for *pahirān*, to clothe; *kih^hhai* for *kah^hhai*, he will say; *buhut* for *bahut*, much.

In nouns the oblique form in *an* is often used for the singular, as in *dēran-pē*, at the house. This is more common in Hamirpur immediately to the south-east. In the specimen, the Kanaujī form *tumhē*, to you, once occurs.

Note how commonly the past tense of the verb meaning 'to say' is put in the feminine (to agree with *bāt* understood) when used impersonally. Thus we have *kahī* it was said. Very good instances of this idiom are *jā kahī*, he said this, *lit.* this was said. Here *jā*, the feminine of *jō*, this, agrees with *bāt* understood. So *tis^{rē} din-kī kahī* for *tis^{rē} din-kī bāt kahī*, the (word) of the third day was said, *i.e.* the third day was fixed.

The following are revised figures for the dialects spoken in Jalaun :—

Bundēlī (Standard)	.	.	.	.	.	.	.	.	.	.	360,129
„ (Nibhattā)	.	.	.	.	.	.	.	.	.	.	10,200
„ (Lodhānti)	.	.	.	.	.	.	.	.	.	.	8,000
Hindōstānī	.	.	.	.	.	.	.	.	.	.	10,244
Other languages	.	.	.	.	.	.	.	.	.	.	7,788
											396,361
											396,361

The following specimen is a folktale from Jalaun :—

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(DISTRICT, JALAUN.)

घासी-राम बाबा-नें पूत-बुलाकी नाऊ-सें कही के हमारे संग तीरथन-
कों चलो । तब नाऊ-नें अपनी नाइन-सें सलाह कर-के जा कही के हमारे
किसानन-के बहुत आमदनी हुइहै सो मारी जेहै । बाबा-नें कही जो आम-
दनी हुइहै सो हम देहैं । तब नाऊ-नें फिर बात बनाई के हम दुनियाँ-
दारी-में जो चरित्र देख आयहैं सो तुम्हें बतावने परहै । जभ-ईं नहीं
बतायहो तभ-ईं लोट आयहैं । तब दोऊ एसी कह-के चल-दये ।

एक मुकाम-पे नाऊ बाजार-सें सब सामान ले-के बाहर कढ़ो । तब
बा-नें कही के कोन-ऊँ चरित्र हम-नें नहीं देखो-है । तो का देखत-है के
एक डाँक चली-जात-है ओर डाँक-कों सिपाई चला-चल कहत चलो-जात-है ।
एसो देख-के वो डेरन-पे आओ ओर जब दो-ऊ जनें रोटी बनाय खाय-के
तय्यार भये तब नाऊ-नें कही के बाबा एक बात हम देख आये हैं सो
बताओ । उन-नें कही कहो । तब बा-नें कही के एक डाँक चली जात-है
ओर सिपाई चला-चल कहत चलो-जात-है । ता-को मायनो बताओ । उन-नें
कही तुम पाँय दाबो हम कहत-हैं । सुनो । जा सहिर-में एक साहूकार-की
बहू बड़ी कबूल सूरत है ओर बा-को खामिंद पहेस-में है । बा एक
दिन अपनी बिरादरी-में बुलौआँ गई-हतो । जब उत-सें लोटी तो आँधी
पानी आओ । बा एक मुसल्मान-के घर-में अपने घर-के धोखे-सें घुस गई ।
जब बा-ने जानी के जो हमारो घर नहियाँ तब बिलबिलाय-के अपने घर-कों
भजी । इत्ते-में मुसल्मान निकरो । बा-नें कही जा कौन-की ओरत हमारे
मकान-में घुस आई । देखें चहियें । तब वो बाही-के पीछूँ-पीछूँ चल-के
बा-के घर-पे जाय-के पता सुराक लगाओ । देखी के जा ओरत-के घर-में
कोऊ आदमी नहियाँ । कोऊ एसो उपाय करे चहियें जा-सें जा-कों
अपने घर-में डार-ले । वो सहिर-में जाय-के एक भटियारी-के मोड़ा-कों
दस पचीस रुपया दे-के बाय सिखओ ओर जनाने उढ़ना पहिराय-के बाद-

साह-के दरबार-में पीनस-में बैठा-के लिवाय-गओ । साहकार-की बह-के नाँव-से अर्जी दर्द के में साहकार-सों राजी नहीं हों । में मुसल्मान-सों राजी हों । बादसाह-ने कही के हिंदू-कों एसे मुसल्मान न भये चाहिये । जब न मानी तब कही के काल फिर अर्जी दियो । तब फिर दूसरे दिन बा-ने अर्जी दर्द । बादसाह-ने फिर तीसरे दिन-की कही । अब साहकार-की बह-कों खबर भई के मेरे नाम-से मेरे लेबे-की अर्जी दर्द गई-है । बा-ने अपने खामिंद-के लिवाय-के डँक रमाने करी-है ।

सो घासी-राम बाबा कहत-हैं के इत्ती बात तो हुइ-गई जो हम-ने कही । अब जो नई हुइ-है सो हम कहत-हैं के सबेरें बो साहकार आय-जेहै ओर बादसाह-के दरबार-में बा ओरत-के नाम-से अर्जी लगहै सोई साहकार पुहुँच-जेहै ओर बादसाह-सों हाँत जोर-के किहहै के हजूर जा ओरत हमारो माल जो जहाँ धरो-है बताय-दे फिर चली-जाय । जब बा ओरत निकरहै तब साहकार किहहै के हजूर जा हमारी ओरत नहियाँ । देखें चाहिये के कोन है । जब बादसाह देखहैं तो भटियारे-को मोड़ा निकरहै । तब बादसाह बा मुसल्मान ओर मोड़ा-कों धरती-में गड़ाय देहैं ओर साहकार अपने घर-कों चलो-जेहै ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(DISTRICT, JALAUN.)

TRANSLITERATION AND TRANSLATION.

Ghāsī-rām bābā-nē Pūt-bulākī nāū-sē kahī kē, 'hamārē saṅg
Ghāsī-rām saint-by Pūt-bulākī barber-to it-was-said that, 'me-of with
 tīr^athan-kō chālō.' Tab nāū-nē ap^anī nāin-sē salāh
holy-places-to go.' Then the-barber-by his-own barber's-wife-from counsel
 kar-kē jā kahī kē, 'hamārē kisānan-kē buhut ām^adanī huihai,
made-having this was-said that, 'my clients-to great income will-be,
 sō mārī jēhai.' Bābā-nē kahī, 'jō ām^adanī huihai sō
that destroyed will-go.' The-saint-by it-was-said, 'what income will-be that
 ham dēhai.' Tab nāū-nē - phir bāt banāī kē,
we (I) will-give.' Then the-barber-by again word (excuse) was-made that,
 'ham duniyādārī-mē jō charitra dēkh-āy^ahaī, sō tumhē
'we (I) worldly-affairs-in what actions having-seen-shall-come, that to-you
 batāw^anē par^ahai. Jabha-ī nahī batāy^ahō, tabha-ī lōṭ-āy^ahaī.
to-explain will-fall. When-even not you-will-explain, then-even I-shall-return.'
 Tab dō-ū ēsī kah-kē chal-dayē.
Then both such said-having went-off.

Ēk mukām-pē nāū bajār-sē sab sāmān lē-kē
One place-at the-barber the-market-from all materials taken-having
 bāhar kaṛhō. Tab bā-nē kahī kē, 'kōna-ū charitra ham-nē nahī
out came. Then him-by it-was-said that, 'any action me-by not
 dēkhō-hai.' Tō kā dēkhat-hai kē ēk ḍāḍ chālī-jāt-hai, ōr
been-seen-has.' Then what seeing-he-is that a post going-along-is, and
 ḍāḍ-kō sipāī 'chalā-chal' kahat chalō-jāt-hai. Ēsō dēkh-kē
the-post-to a-peon 'get-on-get-on' saying going-along-is. Such seen-having
 bō dēran-pē āō, ōr, jab dō-ū janē rōṭī banāy-khāy-kē tayyār
he lodging-to came, and, when both persons bread made-eaten-having ready
 bhayē, tab nāū-nē kahī kē, 'bābā, ēk bāt ham
became, then the-barber-by it-was-said that, 'Holy-Sir, one thing I
 dēkh āyē-haī, sō batāō.' Un-nē kahī, 'kahō.' Tab bā-nē
having-seen come-am, that explain.' Him-by it-was-said, 'say.' Then him-by
 kahī kē, 'ēk ḍāḍ chālī-jāt-hai, ōr sipāī "chalā-chal"
it-was-said that, 'a post going-along-is, and a-peon "get-on-get-on"

kahat chalō-jāt-hai. Tā-kō māy^anō bataō.' Un-nē kahī,
saying going-along-is. That-of the-meaning explain.' Him-by it-was-said.
 'tum pāy dābō, ham kahat-haī. Sunō. Jā sahir-mē ēk
'you (my-)feet shampoo, I telling-am. Hear. This city-in a
 sāhūkār-kī bahū barī kabūl-sūrat hai, or bā-kō khāmind paddēs-mē
merchant-of wife very beautiful is, and her-of the-husband far-country-in
 hai. Bā ēk din ap^anī birādārī-mē bulauā gāi-hatī. Jab utē-sē
is. She one day her-own relations-in on-invitation gone-had. When there-from
 lōṭī, tō ādhī pānī āō. Bā ēk Musalmān-kē ghar-mē ap^anē
she-returnd, then storm rain came. She a Musalmān-of house-in her-own
 ghar-kē dhōkhē-sē ghus-gāi. Jab bā-nē jānī kē jō hamārō
house-of mistake-from entered. When her-by it-was-known that this my
 ghar nahiyā, tab bil^abilāy-kē ap^anē ghar-kō bhaji. Ittē-mē
house is-not, then horrified-being her-own house-to she-fled. Meanwhile
 Musalmān nik^arō. Bā-nē kahī, "jā kaun-kī orat hamārē
the-Musalmān came-out. Him-by it-was-said, "this whom-of wife my
 makān-mē ghus-āi. Dēkhē chahiyē." Tab bō bāhī-kē pichhū-pichhū
house-in entered. To-see is-proper." Then he (by-him) her-of after-after
 chal-kē bā-kē ghar-pē jāy-kē patā surāk lagāō. Dēkhī
gone-having her-of house-on gone-having clue trace was-applied. It-was-seen (-by-him)
 kē, "jā orat-kē ghar-mē kōū ād^amī nahiyā. Kōū ēsō upāy karē
that, "this woman-of house-in any man is-not. Some such device to-make
 chahiyē jā-sē jā-kō ap^anē ghar-mē dār-lē." Bō
is-proper which-from this-one my-own house-in I-may-put." He (by-him)
 sahir-mē jāy-kē ēk bhaṭiyārī-kē mōrā-kō das pachīs rupayyā
the-city-in gone-having an innkeeper's lad ten twenty-five rupees
 dē-kē bāy sikhaō, or janānē ur^anā pih^arāy-kē bād^asāh-kē
given-having him it-was-taught, and woman's clothing put-on-having the-king-of
 dar^abār-mē pīnas-mē bāṭhāy-kē libāy-gaō. Sāhūkār-kī
court-in palanquin-in caused-to-sit-having got-him-taken-away. The-merchant-of
 bahū-kē nāw-sē arjī daī kē, "mē sāhūkār-sō rājī
wife-of name-by a-petition was-given that, "I the-merchant-with content
 nahī hō. Mē Musalmān-sō rājī hō." Bād^asāh-nē kahī kē,
not am. I the-Musalmān-with content am." The-king-by it-was-said that,
 "Hindū-kō ēsē Musalmān na bhayē chahiyē." Jab na manī,
"a-Hindū-to thus a-Musalmān not to-become is-proper." When not she-heeded,
 tab kahī kē, "kāl phir arjī diyō." Tab phir
then it-was-said that, "to-morrow again petition give." Then again
 dūs^arē din bā-nē arjī daī. Bād^asāh-nē phir tīs^arē
(on-)the-second day him-by petition was-given. The-king-by again the-third
 din-kī kahī. Ab sāhūkār-kī bahū-kō khabar bhāi kē, "mērē
day-of it-was-said. Now the-merchant-of wife-to news became that, "my

nām-sē mērē lēbē-kī arjī dai-gai-hai." Bā-nē ap'nē khāmind-kē
name-by my taking-of petition given-been-has. Her-by her-own husband

libāy^abē-kō ḍāk ramānē karī-hai.
causing-to-take-for a-post dispatched been-made-has.

Sō Ghāsī-rām bābā kahat-haī kē, 'itti bāt tō hui-gai,
So Ghāsī-rām the-saint saying-is that, 'so-much affair indeed been-has,
 jō ham-nē kahī. Ab jō naī huihai sō ham kahat-haī kē,
what me-by was-said. Now what new will-be that I telling-am that,
 sabērē bō sāhūkār āy-jēhai, or bād^asāh-kē dar^abār-mē bā
in-the-morning that merchant will-arrive, and the-king-of court-in that
 ōrat-kē nām-sē arjī lag^ahai. Sōī sāhūkār pahūch-jēhai, or
woman-of name-by petition will-be-brought-up. That merchant will-arrive, and
 bād^asāh-sō hāt jōr-kē kih^ahai kē, "hajūr, jā ōrat
the-king-to hands folded-having will-say that, "Your-Majesty, this woman(-by)
 hamārō māl jō jahā dharō-hai, batāy-dē; phir chalī-jāy."
my property which where been-placed-has, let-her-show; again let-her-go-away."

Jab bā ōrat nikar^ahai, tab sahūkār kih^ahai kē, "hajūr,
When that woman will-come-out, then the-merchant will-say that, "Your-Majesty,
 jā hamārī ōrat nahiyā. Dēkhē chahiyē kē kōn hai." Jab bād^asāh
this my wife is-not. To-see is-proper that who she-is." When the-king
 dēkh^ahai, tō bhaṭiyārē-kō mōrā nikar^ahai. Tab bād^asāh bā
will-see, then the-innkeeper-of lad will-come-out. Then the-king that
 Musalmān or mōrā-kō dhar^atī-mē garāy-dēhai, or sāhūkār ap'nē
Musalmān and lad the-ground-in will-bury, and the-merchant his-own
 ghar-kō chalō-jēhai.
house-to will-go.'

FREE TRANSLATION OF THE FOREGOING.

The Saint Bābā Ghāsī-rām once asked his barber, Pūt-bulākī, to accompany him on a pilgrimage. The barber took counsel with his wife, and refused on the ground that he would lose the large income which he got from his other clients. The Saint replied that he would make good any loss on that account. Then the barber tried to get off by saying he would go on condition that the Saint promised to explain every circumstance which he might see on the way, and that if he ever failed to do so, he would immediately let him return. To this the Saint agreed.

At one place at which they stopped, the barber went to market to buy provisions, and saw nothing about which he could ask the holy man, till on the way home he noticed a postman going along, urged by a peon, who kept saying 'hasten, hasten.' So when he had come to their lodging, and both had finished their meal, he said to the Saint, 'Holy Sir, I have seen something which I wish you to explain.' 'What is it,' was the answer. Said the barber, 'I saw a postman going along, and a peon urging him,

saying "hasten, hasten." What is the meaning of that?' The Saint said, 'I will tell you while you shampoo my feet. Now, listen. In this city there is a very beautiful merchant's wife, whose husband is away on a journey. One day she went on invitation to her own people, and on the way home was overtaken by a heavy storm of wind and rain. The consequence was that she mistook her road, and went into a Musalmān's house instead of her own. As soon as she discovered her mistake she was horrified and ran off to her own house. The Musalmān saw her, and wondered who she could be. So he made up his mind to find out, and followed her to her home. There he made enquiries, and found out that there was no man there. So he determined to make up some device by which he could get her into his own house. He went into the city and got hold of an innkeeper's lad, to whom he gave ten or twenty rupees, and instructed him as to how he should act. Then he dressed him in women's clothes and brought him to the court of the king in a palanquin. There the pretended woman put in a petition under the name of the merchant's wife to this effect, "I am tired of the merchant, and want to live with the Musalmān." The king said that it was not right that a Hindū should become a Musalmān, but when the pretended woman would not listen to his remonstrances, he told her to come to-morrow. The next day the lad put in a petition again, and the king told him to come again the next day. In the meantime the news came to the merchant's wife that a false petition had been put in in her name, so she has dispatched a postman to call her husband.'

The Saint continued, 'So much for what has occurred. I have told you what has happened. Now I shall tell you what is going to happen. To-morrow morning the merchant will come, and the petition in his wife's name will again be presented. At the same moment the merchant will arrive, and with folded hands will say, "Your Majesty, if this woman will tell me where she has stowed away my property, she may go her way." Then the false woman will have to get out of the palanquin, and the merchant will say, "Your Majesty, this is not my wife. Justice demands that you should enquire who she is." Then the king will enquire, and she will turn out to be the innkeeper's lad. Then the king will bury alive the Musalmān and the lad, and the merchant will go in peace to his own house.'

BUNDĒLĪ OF WEST JALAUN.

The following folktale comes from western Jalaun, and illustrates the patois of that portion of the district. Out of the 360,129 speakers of Standard Bundēlī in Jalaun, it is estimated that about 20,000 speak this patois. It was incorrectly entered as Bhadaurī in the original Rough List of the Jalaun dialects. It has nothing to do with that dialect, which is a mixture of Bundēlī and Braj.

The principal distinction between the dialect of the west of Jalaun and that of the rest of the district is that the pronunciation is much broader. *Ai* and *au* are preferred to *ē* and *ō* respectively. Thus, we have *pai*, not *pē*, on; *kan* as well as *kō*, of; *kaũ* as well as *kō̃*, the sign of the accusative-dative; *han*, you are; *chalan* and *gaan*, he went; *baithan*, he sat; *karau*, he was made; *baran*, great. There is the same fluctuation of vowel sounds that we have noticed in Central Jalaun. Thus, *sib*, all; *buhut*, many; *puhūchan*, to arrive. In the pronouns, 'he, that,' is *ba*, not *bō*, and 'this' is *ja*, not *jō*. The oblique forms are *bā* and *jā*, as in the Standard Dialect. The plural of *ja*, who, is *jāy*.

The specimen is a folktale relating one of the wit-contests between the Emperor Akbar and his famous minister Bīrbal.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDELI.

(WEST OF DISTRICT JALAU.)

एक बेर बास्साय और बीरन बैठे-हते । बास्साय-ने बीरन-से पूछी कै पट कौन-को बड़ौ है । तब बीरन-ने कही कै महाराज जा-कौ जैसौ डोल ता-कौ तैसौ पेट । तब बास्साय-ने फिर कही कै नइँ बताओ सब-तेँ बड़ौ पेट कौन-कौ है । तब बीरन-ने कही कै सिब-तेँ बड़ौ पेट तौ जिमीदारन-को है । अब बास्साय-ने कही कै बताओ जिमीदार-को पेट कैसेँ बड़ौ है । अच्छी बतायहँ । ज कह-केँ बीरन एक दिना काज गाँव-के जिमीदारन-के हियाँ जाय दुके । जब बीरन दरवार-में न गये तब बास्साय-ने बुलाइवे-कोँ आदमी पठओ । जब न मिले तब अपने राज-भर-में और और-ज देसन-में टुँडौआ पुहँचाये । जब टूँड़ टूँड़-केँ हार-गये और न मिले तब बास्साय-ने बुहुत-से बुकरा मँगाये और उन-कोँ तौल-केँ गाँवन गाँवन-के जिमीदारन-के हियाँ पठये और कही कै इन-कोँ छे महिना-लों खूब चरावें । अकेलों तौल-में न बढन पावें । तौल बढहै तो बड़ौ डंड देहँ । सिब जिमीदार अपनी अपनी उपाव सोचन लगे । जा गाँव-में बीरन हते हुँआँ-के जिमीदार उन-के ठिगाँ गये और उन-सों कही कै जा-कौ जतन बताओ । बीरन-ने कही बेहड़ा-में-तेँ एक भिड़ा मँगाय-केँ बुकरा-के आगे बँधाय देव । फिर बाय खूब चराओ । व डर-की मारें कभ-जँ न चेतहै न तौल-तेँ जादाँ बढहै । उन लोगन-ने ऐसो-ई करी । जब छे महिना-में सिब बुकरा मँगाये और तौले-गये तो सिब तौ तौल-तेँ बढे और जा-में बीरन हते बा गाँव-के जिमीदारन-कौ बुकरा तौलउतेँ पौआ-भर कम कढौ । तब बास्साय-ने उन जिमीदारन-सों कही कै तुमारे हियाँ बीरन हैं । उन-कोँ लिआओ । उन-ने कही हमारे हियाँ नइँया । बास्साय-ने बड़ी दुरकी दिखाई तौ-ज उन-ने न बताये । तब बास्साय-ने कही कै बुकरा काये कम भओ । उन-ने कही कै हमारे हियाँ रोगी बुकरा पठओ-हतो । बा-ने चारौ-सारौ कछू नइँ खाओ । अभै नेक चेतौ-है । ता-सेँ कम भओ-है । फिर बास्साय-ने ऐसो-ई कइयक उपाव करे अकेलों बीरन-कौ पतौ न लगौ । तब कही कै जो कोज बीरन लिआवे ता-कोँ एक हजार रुपैया इनाम देहँ । तब बे जिमीदार

बीरन-कों लीवाय-गये । बास्माय बीरन-सों उठ-केँ मिले और पूछी कै तुम कहाँ दुके ते । हम-ने तौ सिब मुलक टूँड़-डारौ । तब बीरन-ने कही कै हम तौ हँई कोस-भर-पै इन जिमीदारन-के घर-में दुके-ते । देखो जिमीदार-कौ कितनो बड़ौ पेट है कै हम-कों दुकायें रहे और तुम-ने मुलक-भर टूँड़-डारौ तौ-ऊ हमें न पाओ । तब बास्माय-ने कही कै बीरन तुम साँची कहत-हौ जिमी-दार-कौ पेट सिब-तें बड़ौ है । और उन जिमीदारन-कों बहुत इनाम दओ ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(WEST OF DISTRICT JALAUN.)

TRANSLITERATION AND TRANSLATION.

Ēk b̄er bāssāy aur Bīran baiṭhē-hatē. Bāssāy-nē
One time the-Emperor and Bīrbal seated-were. The-Emperor-by
 Bīran-sē pūchhī kai, 'pēt kaun-kō barau hai?' Tab Bīran-nē
Bīrbal-to it-was-asked that, 'belly whom-of large is?' Then Bīrbal-by
 kahī kai, 'Mahārāj, jā-kau jaisau ḍil tā-kau taisau pēt.'
it-was-said that, 'O-great-king, whom-of as-large form him-of so-large belly.'
 Tab bāssāy-nē phir kahī kai, 'naī, batāō sab-tē barau
Then the-Emperor-by again it-was-said that, 'no, tell all-than large
 pēt kaun-kau hai?' Tab Bīran-nē kahī kai, 'sib-tē barau
belly whom-of is?' Then Bīrbal-by it-was-said that, 'all-than large
 pēt tau jimīdār-kō hai.' Ab bāssāy-nē kahī kai,
belly then the-landholder-of is.' Now the-Emperor-by it-was-said that,
 'batāō, jimīdār-kō pēt kaisē barau hai.' 'Achchhī, batāy^ahaī,'
'tell-me, the-landholder-of belly how large is.' 'Very-good, I-shall-tell,'
 ja kah-kē Bīran ēk dinā kāū gāw-kē, jimīdāran-kē hīyā
this said-having Bīrbal one day a-certain village-of landholders-of near
 jāy dukē. Jab Bīran dar^abār-mē na gayē tab bāssāy-nē
going hid-himself. When Bīrbal court-in not went then the-Emperor-by
 bulāibē-kō ād^amī paṭhaō. Jab na milē, tab ap^anē
calling-for men were-sent. When not he-was-found, then his-own
 rāj-bhar-mē, aur aura-ū dēsan-mē dhūrauā puhūchāyē. Jab
kingdom-entire-in, and other-too countries-in searchers were-despatched. When
 dhūr-dhūr-kē hār-gayē aur na milē tab bāssāy-nē
searched-searched-having they-were-tired and not he-was-found then the-Emperor-by
 buhut-sē buk^arā māgāyē, aur un-kaū taul-kē, gāwan-gāwan-kē
many-very goats were-sent-for, and, them weighed-having, villages-villages-of
 jimīdāran-kē hīyā paṭhayē, aur kahī kai, 'in-kō chhē
landholders-of near they-were-sent, and it-was-said that, 'these six
 mahinā-lō khūb charābē. Akēlō taul-mē na barhan pāwē.
months-for well feed. But weight-in not to-increase they-may-get.
 Taul barh^ahai, tō barau ḍaṇḍ daihaī.' Sab jimīdār
(If-)weight increase, then great punishment I-will-give.' All landholders

ap^anau ap^anau upāw sōchan lagē. Jā gāw-mē Biran hatē,
their-own their-own device to-think began. What village-in Bīrbal was,
 hūā-kē jimīdār un-kē dhigā gayē, aur un-sō kahī kai, 'jā-kau
there-of landholders him-of near went, and him-to it-was-said that, 'this-of
 jatan batāō.' Biran-nē kahī, 'beh^arā-mē-tē ēk bhirā māgāy-kē
means tell.' Bīrbal-by it-was-said, 'forest-in-from 'one wolf sent-for-having
 buk^arā-kē āgē bādhāy-dēw. Phir bāy khūb charāō. Ba dar-kē
goat-of before tie-up. Then him well feed. He fear-of
 mārē kabha-ū na chet^ahai, na taul-tē jādā barh^ahai.
on-account ever-even not will-be-healthy, nor weight-by much will-increase.'
 Un lōgan-nē aisō-i karau. Jab chhē mahinā-mē sib buk^arā
Those people-by so-even it-was-done. When six months-in all goats
 māgāyē aur taulē-gayē, tō sib tau taul-tē barhē, aur
were-sent-for and weighed-were, then all verily weight-by increased, and
 jā-mē Biran hatē, bā gāw-kē jimīdāran-kau buk^arā taulūtē
which-in Bīrbal was, that village-of landholders-of goat by-weighing
 pauā-bhar kam karhau. Tab bāssāy-nē un
one-quarter-of-a-seer-full less came-out. Then the-Emperor-by those
 jimīdāran-sō kahī kai, 'tumārē hīyā Biran haī; un-kō liāō.
landholders-to it-was-said that, 'you-of near Bīrbal is; him bring.'
 Un-nē kahī, 'hamārē hīyā naīyā.' Bāssāy-nē bārī
Them-by it-was-said, 'us-of near he-not-is.' The-Emperor-by much
 ghur^akī dikhāi, tau-ū un-nē na batāyē. Tab bāssāy-nē
browbeating was-shown, then-he them-by not was-told. Then the-Emperor-by
 kahī kai, 'buk^arā kāyē kam bhaau?' Un-nē kahī kai,
it-was-said that, 'the-goat why less became?' Them-by it-was-said that,
 'hamārē hīyā rōgī buk^arā paṭhaō-hatō. Bā-nē chārau-sārau kachhū
'us-of near diseased goat sent-was. Him-by grass, etc. anything
 naī khāau. Abhai nēk chētau-hai, tā-saī kam bhaau-hai.' Phir
not was-eaten. Now well well-it-is, that-from less become-has.' Then
 bāssāy-nē aisē-i kaiyak upāw karē. Akēlō
the-Emperor-by of-this-nature-even several devices were-employed. But
 Biran-kau patau na lagau. Tab kahī kai, 'jō kōū
Bīrbal-of clue not was-found. Then it-was-said that, 'if anybody
 Biran liābē tā-kō ēk hajār rupaiyā inām daihaī.' Tab
Bīrbal will-bring him-to one thousand rupees reward I-will-give.' Then
 bē jimīdār Biran-kō libāy-gayē. Bāssāy Biran-sō uth-kē
those landholders Bīrbal produced. The-Emperor Bīrbal-with arisen-having
 milē, aur puchhī kai, 'tum kahā dukē-tē. Ham-nē tau
met, and it-was-asked that, 'you where concealed-were. Me-by verily

sib mulak dhūr-dārau.' Tab Bīran-nē kahī kai, 'ham
all countries have-been-searched-out. Then Bīrbal-by it-was-said that, 'I
 tau hēi kōs-bhar-pai in jimīdāran-kē ghar-mē dukē-tē. Dēkhō,
verily here a-kōs-full-at these landholders-of house-in hid-was. See,
 jimīdār-kau kitnō barau pēt hai kai ham-kō dukāyē-rahē;
a-landholder-of how large belly is that me they-concealing-remained;
 aur tum-nē mulak bhar dhūr-dārau, tau-ū hamaī na pāo.
and you-by country whole was-searched-out, then-even for-me not it-was-found.
 Tab bāssāy-nē kahī kai, 'Bīran, tum sāchī kahat-hau.
Then the-Emperor-by it-was-said that, 'Bīrbal, you truth speaking-are.
 Jimīdār-kau pēt sib-tē barau hai.' Aur un jimīdāran-kō buhut
The-landholder-of belly all-than large is. And those landholders-to great
 inām daō.
reward was-given.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time the Emperor Akbar and Bīrbal were seated together, and the Emperor asked Bīrbal what people had big bellies. Bīrbal replied that it depended on the size of the man. 'But,' said the Emperor, 'who has the biggest belly of all?' 'A landlord,' said Bīrbal. 'Tell me,' said the Emperor, 'why you say that a landlord has the biggest belly.' 'Very well, I shall tell,' and with these words Bīrbal went and hid himself in a village close by owned by some landlords. When he did not appear in court next day, the Emperor sent for him, but he could not be found. Then he had search made throughout his own kingdom, and other countries also, but without avail.

Then the Emperor got a lot of goats, and after having them weighed, had one sent to each village, owned by landlords, in his kingdom with this order, 'Feed this goat well for six months, but take care that it does not increase in weight. If its weight increases, I shall punish you severely.' All the landlords began to think of some device or other for carrying out His Majesty's behest, and those who owned the village in which Bīrbal was hidden came to him, and asked him what they were to do. 'Send,' said he, 'to the jungle and fetch a wolf. Tie it in front of the goat, to whom you must offer plenty of food. His fear of the wolf will prevent his eating, and he will pine away and won't increase in weight.' They followed his advice, and at the end of the six months all the goats were sent for by the Emperor and weighed in his presence. All the other goats had increased in weight, but the one brought by the landlords of the village in which Bīrbal was hidden was a quarter of a seer less than it was before. Then the Emperor felt sure that Bīrbal was hiding with them, and told them to produce him. They denied that he was with them, and, no matter how much the Emperor browbeat them, they stuck to their denial. Then he asked them how it was that their goat had become less in weight. 'Because,' said they, 'it was sick when it was sent to us.'

In the same way the Emperor tried several other tricks but failed to get a clue as to where Bīrbal was. Finally he offered a reward of one thousand rupees to whoever

brought Birbal to him, and those very landlords did so. As Birbal approached the Emperor rose and embraced him, and asked him where he had been hidden. 'I searched in every land for you, but without result.' 'Sire,' replied Birbal, 'I have been the whole time in the house of one of these landlords, a couple of miles from this palace. See, now, how big is the belly of a landlord. These men kept me safely concealed, while Your Majesty searched out the whole country, and could not find me.' Then the Emperor replied, 'Birbal, you speak the truth. A landlord's belly is the biggest of all.' He then gave rich rewards to these landlords.

BUNDĒLĪ OF HAMIRPUR.

The language of the central portion of Hamirpur is the same as the standard Bundēlī of Jhansi. This will be evident from a perusal of the first few lines of a local version of the Parable which are given below. We may note the form *mau-kā̃*, to me, which in Jhansi would be *mō-khō̃*. The change of *mō* to *mau* is merely a matter of spelling as explained in the introduction to the dialect. The *kā̃* instead of *khō̃* is due to the influence of the corrupt Awadhī spoken immediately to the East. So is *mōrō* instead of *mērō*.

The dialects spoken in Hamirpur are as follows :—

Standard Bundēlī spoken by	384,000
Lodhāntī	98,000
Kuṇḍrī	11,000
Banāpharī	5,000
Tirhārī	3,000
Hindōstānī	12,000
Other languages	720
	513,720

Of these Banāpharī and Tirhārī are (in this district) not forms of Bundēlī, but are based on Eastern Hindī mixed with Bundēlī forms. They have been already dealt with under the head of Eastern Hindī (see Vol. VI, pp. 140, 142, and 146). Kuṇḍrī is spoken both in Hamirpur and Banda, on the banks of the Ken, which forms the boundary between the two districts. On the Banda side it is Eastern Hindī mixed with Bundēlī, and has been described under the former language (Vol. VI, pp. 152 ff.). The Kuṇḍrī of Hamirpur is described below on pp. 527 ff. as it has a Bundēlī basis, though mixed with Eastern Hindī.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(DISTRICT, HAMIRPUR.)

एक जने-के दो कुवँर ते । लौरे-ने मालकान-तें कई कि ऐं जू मौ-काँ
 धन-में-से जो मोरो हीसा होय सो मिलबै आवै । तब उन-ने अपनो धन
 बाँट दओ । कछू दिनन भये-ते कि लौरे कुवँर बोट धन जोर-के परदेस जात
 रये । माँ लुचपन-में दिन खोये और अपनो धन बड़ा डारो ॥

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dō kuwār tē.	Laurē-nē māl'kān-tē kaī
One man-of two sons were.	The-younger-by father-to it-was-said
ki, 'aī jū, mau-kā dhan-mē-sē jō mōrō hīsā hōy, sō	
that, 'O sir, me-to wealth-in-from what my share may-be, that	
mil'bai-āwai.	Tab un-nē ap'nō dhan bāt daō.
let-it-be-obtained.	Then him-by his-own wealth having-divided was-given.
Kachhū dinan bhayē-tē ki laurē kuwār bōt dhan jōr-kē	
Some days been-had that the-younger son much wealth having-collected	
par'dēs jāt rayē. Mā luch'pan-mē din khōyē aur ap'nō	
far-country going was. There debauchery-in days were-lost and his-own	
dhan warā-dārō.	
wealth was-squandered.	

BUNDĒLĪ OF EAST GWALIOR.

To the west of the District of Jhansi lies the Gwalior Agency of Central India. Along the northern half of the border it is separated from that Agency by the State of Datia which belongs to the Bundelkhand Agency, but towards the south, in what formed the old District of Lalitpur, it marches directly with the Gwalior State.

The Gwalior Agency now includes the old Guna Agency, which lies to its south. We may say, as a broad statement that the main language of the original Gwalior Agency (excluding the old Guna Agency) is the mixed form of Bundēlī known as Bhadaurī, to be described later on, and that of the old Guna Agency is the Mālwi dialect of Rājasthānī. The old Gwalior Agency principally consists of what may be called the home districts of the Gwalior State. The main language of these districts is therefore Bhadaurī.

Where, however, the Gwalior State marches with the District of Jhansi, *i.e.* along the western border of the old District of Lalitpur, and, again, going south along the western border of the Saugor District, the language is the standard Bundēlī of Jhansi. It is spoken in the Gwalior Districts of Chanderi, Mungaoli, and in the eastern half of Bhilsa District, by an estimated number of 200,000 people.

The following folktale comes from the Bhilsa District, and may be taken as a specimen.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(STATE, GWALIOR.)

एक साहूकार तो । बा-के चार बेटा ते और धन मुतकरो तो । बा-ने अपने जीयत-में अपना धन चारों बेटन-को बराबर बाँट दओ । और चार लाल अपनी मौत जिन्दगी-को निआरे रख छोड़े । पनमेसर-की भरजी-से साहूकार मर-गओ । और बे चारों लाल बेटन-ने एक टिपारी-में धर दए ।

जब कुछ दिन बीत गए तो बड़े बेटा-ने टिपारी-को देखो । बा-में एक लाल कम हतो । तब आपस-में चारों-ने विचार करो कि सिबाय हम चारन-के और काहू-को खबर न ती । लाल कौन ले-गयो । ता-पै राजा-के पास निआव-को गए और कही है राजा हमारो निसाफ कर और लाल ऐसे हेर कि लाल मिले और चोर-की लाज रहे । राजा-ने अपने दीवान-से कही कि जा-को निसाफ कर नहीं-तो अन पानी न खाऊँगो ।

राजा जा-ही सौँच-में तो कि बा-की मोड़ी-ने कही कि अरे बाप जा निआव मोए सौँप-दे । और मोड़ी-ने उन चारन-के पाछे मुखबर छोड़ दए कि बे बिन-की बात-चीत सुन-के खबर देत-रहें । मुखबरन-ने बिन चारन-की मन-में भर-दर्द कि राजा-की बंटी अन्तर-गियानी है कोई बात बा-से डोकी नहीं रह-सकत-है । जब मोड़ी-ने अपना भय उन चारन-के मन-पर खूब जमाए लओ तो चारन-को टिपारी और लालन सुड़ाँ अपने सामने बुलाय-के कही कि हम आज रात-को लाल हेरेंगे । और रात-के बाखत अँधेरे-में लाल निआरे कर-के और कुछ अपने-पास-से मिलाए-के बिन-को दए कि बे टिपारी-में डालत-जाएँ । तब सबन-ने लालन-को टिपारी-में डालो और जब गेने तो एक लाल बढ़ो । जा सुरत-से लाल मिल गओ और चोर-की लाज रही ॥

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(STATE, GWALIOR.)

TRANSLITERATION AND TRANSLATION.

Ēk sāhūkār tō. Bā-kē chār bētā tē, aur dhan mut^akērō
One banker was. Him-to four sons were, and fortune plenty
 tō. Bā-nē ap^anē jiyat-mē ap^anō dhan chārau bētan-kō barābar
was. Him-by his-own living-in his-own wealth the-four sons-to equally
 bāt daō; aur chār lāl ap^anī maut jind^agi-kō
having-been-divided was-given; and four rubies his-own death life-for
 niārē rakh-chhōrē. Pan^amēsar-kī mar^aji-sē sāhūkār mar-gaō.
separately were-kept-apart. God-of will-from the-banker died.
 Aur bē chārō lāl bētan-nē ēk ṭipārī-mai dhar-daē.
And those four rubies sons-by one basket-in were-kept.
 Jab kuchh din bīt-gaē tō barē bētā-nē ṭipārī-kō
When some days had-passed then the-elder son-by the-basket
 dēkhō. Bā-mē ēk lāl kam hatō. Tab āpas-mē
was-seen. That-in one ruby less was. Then themselves-among
 chārō-nē bichār karō ki, 'sibāy ham chāran-kē aur
the-four-by consideration was-made that, 'except us four other
 kāhū-kō khabar na tī. Lāl kaun lē-gayō? Tā-pai
anyone-to information not was. The-ruby who took-away? There-upon
 Rājā-kē pās niāw-kō gaē, aur kahī, 'hē Rājā, hamārō
the-king-of near justice-for they-went, and it-was-said, 'O King, our
 nisāph kar, aur lāl aisē hēr ki lāl milē aur
justice do, and ruby so search that the-ruby may-be-found and
 chōr-kī lāj rahē.' Rājā-nē ap^anē dīwān-sē kahī
the-thief-of honor may-endure.' The-king-by his-own minister-to it-was-said
 ki, 'jā-kō nisāph kar, nahī-tō an pānī na khāūgō.
that, 'this-of decision do, otherwise food water not I-will-eat.'
 Rājā jā-hī sōch-mē tō ki bā-kī mōrī-nē kahī
The-king this-very anxiety-in was that his daughter-by it-was-said
 ki, 'arē bāp, jā niāw mōē saūp-dē.' Aur mōrī-nē
that, 'O father, this decision to-me entrust.' And the-daughter-by
 un chāran-kē pāchhē mukh^abar chhōr-daē ki bē bin-kī bāt-chit
those four-of after spies were-set that they their conversation

sun-kē khabar dēt-rahẽ. Mukh^abaran-nē bin chāran-kē man-mẽ
hearing information might-be-giving. The-spies-by those four-of mind-in
 bhar-daī ki, 'Rājā-kī bēṭī antar-giyānī hai; kōī bāt
it-was-filled that, 'the-king-of daughter internal-knower is; any thing
 bā-sē ḍokī nahī rah-sakat-hai.' Jab mōrī-nē ap^anō
her-from concealed not remain-can.' When the-daughter-by her-own
 bhay un chāran-kē man-par khūb jamāe-laō, tau chāran-kō
fear those four-of mind-on well had-been-impressed, then the-four-to
 ṭipārī aur lālan suddhā ap^anē sām^anē bulāy-kē kahī ki, 'ham
basket and rubies along-with herself before calling it-was-said that, 'I
 āj rāt-kō lāl hērẽgẽ.' Aur rāt-kē bakhat ādhērē-mẽ
to-day night-at rubies will-search.' And night-of time darkness-in
 lāl niārē kar-kē, aur kuchh ap^anē-pās-sē milāy-kē
rubies separate made-having, and some her-own-near-from mixed-having
 bin-kō daē ki bē ṭipārī-mẽ ḍālat-jāẽ. Tab
them-to they-were-given that they basket-in dropping-may-continue. Then
 saban-nē lālan-kō ṭipārī-mẽ ḍālō aur jab
all-by rubies-with-reference-to basket-into it-was-dropped and when
 genē tō ēk lāl barhō. Jā sūrat-sē lāl
they-counted then one ruby increased. This manner-from rubies
 mil-gaō; aur chōr-kī lāj rahī.
were-found; and the-thief-of honor remained.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a banker, with four sons and great wealth. While he was yet alive he divided his property equally amongst his four children, except four rubies which he kept for himself as long as he lived. At God's appointed time the banker died, and his sons put the four rubies by in a basket. After some time had elapsed, the eldest son looked into the basket and found one ruby missing. So he and his brothers discussed who could be the thief, and came to the conclusion that he must have been one of the four, as no one else had been aware where the jewels had been put. So they agreed to go to the king, and they made the following petition to him: 'Your Majesty, do justice among us and have the ruby found; but in such a manner that the face of the thief may be saved.' The king told his minister to comply with the request, and added that he would neither eat nor drink till the matter was settled.

Seeing His Majesty troubled over the affair his daughter addressed him, and said, 'O father, make over the settlement of this to me.' She then set spies to watch the brothers, and to report to her what they might be saying amongst themselves. The spies were moreover instructed to fill the minds of the four with the idea that the princess could read a man's inmost thoughts. When the princess had thoroughly filled their hearts with the fear of her supernatural power, she sent for them and directed

them to bring along the basket and the three remaining gems. When they came she told them that she intended to look for the missing stone that night. Accordingly, when night fell and it was quite dark, she took the three rubies out of the basket, and mixed them up with some of her own. She then gave them all to the four brothers, and told them to drop the whole lot into the basket. They did so, and after they had finished, the rubies were counted, and one more was found than the princess had given. In this way the stolen ruby was recovered, and at the same time the face of the thief was saved.

BUNDĒLĪ OF ORCHHA.

The Bundēlī of the western portion of the Bundelkhand Agency, which lies to the east of the former British District of Lalitpur, and consists of the State of Orchha, and the Jagirs of Tori Fatehpur, Bijna, Banka Pahari, and Dhurwai, is the standard form of the dialect. It has a few local peculiarities, of which we may note the following. The oblique plural of strong adjectives sometimes ends in *ai* or *ē*, as in *ap^anaⁱ* or *ap^anē*, own; *dharē*, placed, agreeing in each case with a noun in the oblique plural. The usual sign of the accusative-dative is *kaⁱ*, *ka^u*, or *khā* (not *khō*); of the agent, *naⁱ*; and of the instrumental-ablative *saⁱ*. *Unaⁱ* is used to mean 'to them', or (respectfully) 'to him.' The nominative of the reflexive pronoun is *apun*, he himself, or they themselves. The sign of the conjunctive participle is *kaⁱ*, as in *uth-kaⁱ*, having arisen. Note the contracted form *rāt*, remaining. Note also that like *kaⁱ*, he said, *pū^{ch}hⁱ*, he asked, is always in the feminine, agreeing with *bāt*, understood. These peculiarities are illustrated in the accompanying folktale, which has been prepared by Rai Sahib Kashi Pershad, Vakīl, Charkhari.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDĒLĪ.

(STATE, ORCHHA.)

एक बेरै एक हाँथी मर गवो तो । जब ऊ-कौ जी जमराज-कौ गवो तौ
 उन-नैँ पूँछी कै तैँ इतनौ बड़ी है और आदमी जो इतनौ हलकौ है ऊ-की
 बस-मैँ काये रात । हाँथी-कौ जी बोलो कि तुमैँ मुरदन-सैँ काम परत-है ।
 अबै जिंदन-सैँ काम नहीं परो । जम-राज सोचे कि जिंदा कैसे होत हूँ । अपने
 जमदूतन-खाँ हुकम दवो कि जाव सिंसार-सैँ एक जिंदा लै आवो । बे गये
 और एक मुसद्दी-कौ लै आये जो अपनी खाट-मैँ सब अपने कागद आगद
 धरैँ सोवत-तो । जब जमपुरी-मैँ पहुँचैँ तौ मुसद्दी-खाँ एक जागाँ उतार दवो ।
 और अपुन जमराज-कैँ गये । इतनैँ बीच-मैँ मुसद्दी-नैँ उठ-कैँ अपने सब कपड़ा
 पहिने और एक परवानौ बिसनु-की कचहरी-को लिखो कि जमराज खारज
 व सिवराज बहाल । और तयार हो-कैँ बैठ रहे । जब जमराज के सामनैँ गये
 तब भट परवानौ उनैँ दवो । जमराज-नैँ परवानौ देखतनईँ सब अपनी जागाँ-
 कौ काम सिवराज-खाँ सौंपो और अपुन बिसनु-कैँ गये । और बितवारौ करी कि
 मो-सैँ का काम बिगरो कि मैँ बरखास कर दवो गवो । इतनैँ बीच-मैँ सिवराज-नैँ
 अपने हेतौ व्यवहारी मिरत-लोक-सैँ, बुला-कैँ खूब सुख करो और फिर उतईँ
 पठुवा दवो । बिसनु जमराज-खाँ संगैँ लै-कैँ सिवराज-के पास आये और बोले
 सिवराज-सैँ कि तुम-नैँ अब खूब काम कर लवो-है । और फिर सिवराज-खाँ
 मिरत-लोक-मैँ पठुवा दवो । और जमराज-सैँ कही कि देखौ जिंदा कैसे होत-
 हैं और फिर जमराज-खाँ उन-कौ काम सौंप-कैँ अपने लोक-खाँ चले गये ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ.

(STATE, ORCHHA.)

TRANSLITERATION AND TRANSLATION.

Ēk bērai ēk hāthī mar-gawō-tō. Jab ū-kau jī Jam-rāj-kai
One time one elephant died-had. When his soul Jamrāj-to
 gawō, tau un-naī pūchhī kai, 'taī it^anau baṛau hai aur ād^amī
went, then him-by it-was-asked that, 'thou so large art and man
 jō it^anau hal^akau hai, ū-kē bas-maī kāyē rāt.' Hāthī-kau
who so small is, his subjection-in why livest.' The-elephant-of
 jī bōlō ki, 'tumaī mur^adan-saī kām parat-hai; abai
soul spoke that, 'to-thee dead-bodies-with business falls; now-even
 jindan-saī kām nahī parō.' Jam-rāj sōchē ki, 'jindā kaisē
living-beings-with business not fell.' Jamrāj thought that, 'living how
 hōt hūhaī?' Ap^anē Jam-dūtan-khā hukam dawō ki, 'jāw,
being will-be?' His-own death-angels-to order was-given that, 'go,
 sinsār-saī ēk jindā lai-āwō.' Bē gayē aur ēk musaddī-kaū
world-from one living-being bring.' They went and one writer
 lai-āyē jō ap^anī khāt-mē sab ap^anē kāgad āgad dharē sōwat-tō.
brought who his-own cot-on all his-own papers etc. putting sleeping-was.
 Jab Jam-purī-mē pahūchai tau musaddī-khā ēk jāgā
When Jampurī-in he-reaches then the-writer-as-for one place(-in)
 utār-dawō; aur apun Jam-rāj-kaī gayē. It^anaī-bich-maī
it-was-put-down; and themselves Jamrāj-to went. In-the-meantime
 musaddī-naī uṭh-kaī ap^anē sab kap^arā pahinē aur ēk
the-writer-by arisen-having his-own all dress was-put-on and one
 par^awānau Bis^anu-kī kachah^arī-kō likhō ki 'Jam-rāj khāraj wa
letter Vishnu-of court-of was-written that 'Jamrāj dismissed anā
 Siv-rāj bahāl,' aur tyār hō-kaī baith-rahē. Jab Jam-rāj-kē
Sivrāj appointed,' and ready become-having sat-down. When Jamrāj-of
 sām^anai gayē tab jhaṭ par^awānau unaī dawō. Jam-rāj-nai
before he-went then suddenly the-letter to-him was-given. Jamrāj-by
 par^awānau dēkh^atana-ī sab ap^anī jāgā-kau kām Siv-rāj-khā
the-letter seeing-on-even all his-own office-of work Sivrāj-to
 saūpō aur apun Bis^anu-kaī gayē. Aur 'bint^awārī kaī
was-made-over and himself Vishnu-to he-went. And petition was-made

ki, 'mō-saī kâ kām big'rō ki maī bar^akhās-kar-dawō-gawō.'
that, 'me-by what work was-spoiled that I dismissed-made-was.'
 It^anaī-bīch-maī Siv-rāj-naī ap^anaī hēti byaw^ahārī mir^t-lōk-saī
In-the-meantime Sivrāj-by his-own friends companions the-mortal-world-from
 bulā-kaī khūb sukh karō aur phir utaī paṭhuwā-dawō.
called-having well merriment was-done and again thither were-sent-away.
 Bis^anu Jam-rāj-khā saṅgai lai-kaī Siv-rāj-kē pās āyē aur
Vishṇu Jamrāj with(-him) taken-having Sivrāj-of near came and
 bōlē Siv-rāj-saī ki, 'tum-naī ab khūb kām kar-lawō-hai.' Aur
spoke Sivrāj-to that, 'you-by now well work been-done-has.' And
 phir Siv-rāj-khā mir^t-lōk-mē paṭhuwā-dawō. Aur Jam-rāj-saī kahī
again Sivrāj-to mortal-world-in was-sent-away. And Jamrāj-to it-was-said
 ki, 'dēkhau, jindā kaisē hōt-haī,' aur phir Jam-rāj-khā un-kau
that, 'see, living-beings how are,' and again Jamrāj-to his
 kām saūp-kaī ap^anaī lōk-khā chalē-gayē.
office entrusted-having his-own world-to went-away.

FREE TRANSLATION OF THE FOREGOING.

HOW THE WRITER CHEATED THE GOD OF DEATH.

Once upon a time an elephant died. When he appeared before Jamrāj, the God of Death,¹ the latter asked him how it came to pass that a huge creature like him lived in subjection to a puny creature like man. The elephant replied, 'All you have to do is with dead bodies. You have nothing yet to do with living beings (and what can you know about them).' Jamrāj thought to himself that he would like to see what sort of thing a living being was, so he sent his angels to bring one down for his inspection from the World Above. They went off and brought down a writer as he was sleeping on his bed surrounded by his papers and his writing materials. When they reached Jampurī, they set him down and went off to report their arrival to His Majesty. In the meantime the Writer (whose name was Seorāj) got up and put on his clothes. He then wrote a forged order from Vishṇu to this effect, 'Jamrāj is dismissed, and Seorāj is appointed in his place,' and when he had made it ready sat down to await his summons. As soon as he was brought before Jamrāj, he presented his forged order, and the King of the Dead on seeing it made over his office to Seorāj, and hurried off to Vishṇu's Court, where he humbly made a representation asking what fault he had committed to earn his dismissal.

In the meantime Seorāj sent for his friends and companions from the World Above, gave them a great feast, and sent them home rejoicing. On the other hand,

¹ Jamrāj, or Yama, is the king of the Land of Shades. His realm is called Jampurī, something like the Hebrew Sheol. His messengers or Angels are called Jamdūt. According to the story, Jamrāj is a subordinate of Vishṇu. He is outwitted by a man of the writer caste. This caste plays in stories such as this much the same part that a lawyer does in European folklore.

Vishṇu took Jamrāj with him, and came down to Seorāj, whom he congratulated on his cleverness and sent back to the Land of Mortals. Then said he to Jamrāj, 'now you have seen what sort of thing a living being is,' and after reappointing him to his former duties, went off to his own heaven.

BUNDĒLĪ OF SAUGOR.

South of Jhansi and Orchha lies the Central Provinces District of Saugor. Here also the language is standard Bundēlī. This will be evident from the following specimen, which consists of the first few lines of the Parable of the Prodigal Son.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(DISTRICT, SAUGOR.)

एक जने-के दो लरका हते । और उन-में-सें लुहरे-नें अपने बाप-सें
कही, ददा, जाजात-को हेंसा जो कछू मोरो कड़े मो-खों दे देउ । और ज-ने अपनी
गिरस्ती उन-खों बाँट दई । और भौत दिना ने बीते नंने लरका-ने सबरो इखट्टो
समेटो और अपनी गैल आन मुलक-खों धरी । और उते अपनो धन गुडोई-में गमा
दओ । और जब ज सब उड़ा चुको, तबई-के ज देस-में एक बड़ो भारी काल
परो और ज तंग होन लगे ॥

TRANSLITERATION AND TRANSLATION.

Ēk	janē-kē	dō	lar ^a kā	hatē.	Aur	un-mē-sē	luh ^a rē-nē	
One	man-of	two	sons	were.	And	them-in-from	the-younger-by	
ap ^a nē	bāp-sē	kahī,	‘daddā,	jājāt-kō	hēsā	jō	kachhū	
his-own	father-to	it-was-said,	‘father,	property-of	share	what	anything	
mōrō	karē,	mō-khō	dē-dēū.’	Aur	ū-nē	ap ^a nī	girastī	
mine	may-come-out,	me-to	give-away.’	And	him-by	his-own	property	
un-khō	bāṭ	daī.	Aur	bhaut	dinā	nē	bitē	nannē
them-to	having-divided	was-given.	And	many	days	not	passed	the-younger
lar ^a kā-nē	sab ^a rō	ikhattō	samētō	aur	ap ^a nī	gail	ān	mulak-khō
son-by	all	together	was-gathered	and	his-own	way	another	country-to
dhārī,	aur	utē	ap ^a nō	dhan	gunḍōī-mē	gamā-daō.	Aur	
was-taken,	and	there	his-own	fortune	debauchery-in	was-wasted.	And	
jab	ū	‘sab	urā-chukō	tabaī-kē	ū	dēs-mē	ēk	barō
when	he	all	had-wasted	then	that	country-in	one	very
parō,	aur	ū	taṅg	hōn	lagō.			
fell,	and	he	poor	to-be	began.			

BUNDĒLĪ OF NARSINGHPUR.

To the East of Saugor lies the District of Damoh in which Bundēlī is also spoken. There it is an Eastern variety of the dialect similar to the Khaṭōlā spoken in Panna (see pp. 457 and 464). South-East of Damoh, and separated from it by the Bhānrēr range of Hills, lies the District of Jabalpur. The Dialect of Jabalpur is a mixed one, and has been described under the head of Baghēlī (see Vol. VI, pp. 172 ff.). In the South-Western part of this last-named District, the dialect may be classed as Bundēlī with equal propriety, and shades off into pure Baghēlī in the North-East.

To the West of the Saugor District lie the States of Gwalior and Bhopal. The main language of Bhopal is the Mālwi dialect of Rājasthānī but along the Saugor border standard Bundēlī is spoken by about 67,000 people. It gradually fades off into Mālwi. In Gwalior the main language is the Bhadaurī form of Bundēlī, but along the Eastern frontier, we have, to the north, where it marches with the state of Datīā, Pāwārī Bundēlī, and further south, on the borders of Jhansi and Saugor, standard Bundēlī spoken by about 200,000 people.

South of Saugor lies the district of Narsinghpur, which is separated from it by the Vindhya range, and consists of the upper half of the Narbada valley proper. Here also, as in Saugor, the language is ordinary Bundēlī. As in the case of that district, I give a few lines of the Parable as a specimen.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(DISTRICT, NARSINGHPUR.)

कोई आदमी-के दो मोड़ा हते । तिन-में-से नन्हे-ने अपने बाप-से कहीं
के ए दादा घर-के धन-में-से जो मेरो हौंसा हो सो मो-खौं दे-दो । तब बाप-
ने उन-खौं अपना धन बाँट दओ । कछू दिनों-के पीछे नन्हो मोड़ा अपनी धन-
दौलत ले-के दूर देस-खौं चलो गओ और भाँ गवाँरी चाल-से सब खो दओ ।
जब सब धन बड़ा-गओ तब बा देस-में बड़ी काल परो और वो भूखौं मरन लगे ॥

TRANSLITERATION AND TRANSLATION.

Kōi	ād ^a mi-kē	dō	mōrā	hatē.	Tin-mē-sē	nanhē-nē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
ap ^a nē	bāp-sē	kahī	ke,	‘ē	dādā,	ghar-kē
<i>his-own</i>	<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>O</i>	<i>father,</i>	<i>house-of</i>
mērō	hīsā	hō	sō	mō-khō	dē-dō.’	Tab
<i>my</i>	<i>share</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>give.’</i>	<i>Then</i>
ap ^a nō	dhan	bāṭ	daō.	Kachhū	dinō-kē	pīchhē
<i>his-own</i>	<i>fortune</i>	<i>having-divided</i>	<i>was-given-away.</i>	<i>Some</i>	<i>days-of</i>	<i>after</i>
nanhō	mōrā	ap ^a nī	dhan-daulat	lē-kē	dūr	dēs-khō
<i>the-younger</i>	<i>son</i>	<i>his-own</i>	<i>property</i>	<i>taking</i>	<i>distant</i>	<i>country-to</i>
aur	bhā	gawārī	chāl-sē	sab	khō-daō.	Jab
<i>and</i>	<i>there</i>	<i>bad</i>	<i>conduct-by</i>	<i>all</i>	<i>was-wasted-away.</i>	<i>When</i>
barhā-gaō	tab	bā	dēs-mē	barō	kāl	parō
<i>was-spent</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>great</i>	<i>famine</i>	<i>fell</i>
maran	lagō.					aur
<i>to-die</i>	<i>began.</i>					<i>and</i>
						bō
						bhūkhō
						<i>from-hunger</i>

BUNDĒLĪ OF HOSHANGABAD.

Immediately to the west of Narsinghpur lies the district of Hoshangabad, which lies between the Narbada valley and the Mahadeo Hills. In the Rough List of Languages of the District, its main dialect was shown as Mālwi. This was an error. The language of the Western, or Harda Tahsil is, it is true, Mālwi, but that of the rest of the district is good Bundēli. This will be evident from the following extract from a version of the Parable of the Prodigal Son, for which I am indebted to Mr. L. N. Chowdhri. A few traces of foreign influence appear, such as the occasional use of the Hindōstāni *wah* for 'that' and of the Mālwi *thō* (as well as the Bundēli *hatō*) for 'was.' The sign of the accusative-dative is *khō* or *khā*. It is worth noting that here, as in the broken Bundēli of Chhindwārā, there is a tendency to use the past tense of an intransitive verb impersonally, with the subject in the agent case, as in *mōṛā-nē chalō-gaō*, by-the-son it-was-gone-away, for the son went away. So, in Sanskrit we should have *putrēṇa gatam*. We may estimate the number of Bundēli speakers in Hoshangabad as 300,000.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(DISTRICT, HOSHANGABAD.)

(Assistant Surgeon L. N. Chowdhri, 1899.)

कोई आदमी-के दो मौड़ा हते । उन-में-से नेंने-ने बाप-से कई दादा
 धन-में-से मेरो बाँटो होय सो मोय दे-दो । तब बा-ने अपनो धन बाँट दओ ।
 मुतके दिन नई भए कि नेंने मौड़ा-ने अपनो बाँटो सबरो समेट कर-के दूर देस
 चलो-गओ और वहाँ गँमारी-में दिन काटते अपनो धन उड़ा-दओ । जब सबरो
 धन उड़ा दओ तब बा देस-में बड़ी काल पड़ी और वह गरीब हो-गओ ।
 और वो जा-के वहाँ-के रैनवारों-में-से एक-खाँ रैन लगे जे-ने बा-के खेत-में सूअर
 चरान-खौं भेजो । और वो उन छीमियों-में-से जिनेँ बे सुंगर खात-ये अपनो
 पेट भरन चाहत-यो । और बाय कोई कछू नहीं देत-यो ॥

TRANSLITERATION AND TRANSLATION.

Kōi	d ^a mī-kē	dō	mōṛā	hatē.	Un-mē-sē	nēnē-nē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
bāp-sē	kaī,	‘dādā,	dhan-mē-sē	mērō	bāṭō	hōy sō
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘father,</i>	<i>property-in-from</i>	<i>my</i>	<i>share</i>	<i>may-be that</i>
mōy	dē-dō.’	Tab	bā-nē	ap ^a nō	dhan	bāṭ
<i>to-me</i>	<i>give.’</i>	<i>Then</i>	<i>him-by</i>	<i>his-own</i>	<i>fortune</i>	<i>having-divided</i>
Mut ^a kē	din	naī	bhaē	ki	nēnē	mōṛā-nē
<i>Many</i>	<i>days</i>	<i>not</i>	<i>became</i>	<i>that</i>	<i>the-younger</i>	<i>son-by</i>
						ap ^a nō
						bāṭō
						sab ^a rō

chhimiyo-mē-sē jinē bē suṅgar khāt-thē ap^anō pēt bharan:
husks-in-from which those swine eating-were his-own stomach to-fill
 chāhat-thō, aur bāy kōi kachhū nahī dēt-thō.
wished, and to-him anybody anything not giving-was.

BUNDĒLĪ OF SEONI.

South-east of Narsinghpur lies the district of Seoni. Bundēlī is spoken in the northern two-thirds of this district. South of this the language is Marāthī. At the same time it must be noted that in the part of the district immediately round the town of Seoni there are some 8,000 people, mainly Musalmāns, whose vernacular is Urdū.

The number of Bundēlī-speakers in Seoni district is estimated at 195,000. Immediately to the East lie the districts of Mandla and Balaghat in which the vernacular is a form of Baghēlī, so that Seoni District is the extreme south-eastern limit of Bundēlī. As will be seen from the few lines of the Parable of the Prodigal Son given below, the language is quite ordinary Bundēlī. The only sign of Baghēlī influence is the use of *khō* instead of *khō* as the sign of the accusative-dative.

In the Rough List of Languages originally compiled for Seoni, the vernacular was wrongly shown as Baghēlī, not Bundēlī.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(DISTRICT, SEONI.)

कोई आदमी-के दो लरका हते । ऊ-में-से नन्हें-ने अपने दहा-से कही,
अरे दहा धन-में-से जो मोरे हींसा बाँटा-को हो सो मोरो मोँ-कों दे-दे । तब
ऊ-ने ऊ-कों अपना धन बाँट दओ । बहुत दिना नहीँ भये-हते के नन्हों लरका
सब हींसा बाँटा-को धन ले-के दूर मुलक-कों चलो गओ और हुँआँ खोटे
कामों-में सबरो हींसा-बाँटा-को धन खो दओ ।

TRANSLITERATION AND TRANSLATION.

Kōi	ad ^a mī-kē	dō	lar ^a kā	hatē.	Ū-mē-sē	nanhē-nē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
ap ^a nē	daddā-sē	kahī,	‘arē	daddā,	dhan-mē-sē	jō mōrē
<i>his-own</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>‘O</i>	<i>father,</i>	<i>property-in-from</i>	<i>which my</i>
hīsā-bāṭā-kō	hō	sō	mōrō	mō-kō	dē-dē.’	Tab ū-nē ū-kō
<i>share-divided-of</i>	<i>may-be</i>	<i>that</i>	<i>mine</i>	<i>me-to</i>	<i>give-away.’</i>	<i>Then him-by him-to</i>
ap ^a nō	dhan	bāṭ	daō.	Bahut	dinā	nahī bhayē-hatē
<i>his-own</i>	<i>fortune</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Many</i>	<i>days</i>	<i>not had-become</i>
kē	nanhō	lar ^a kā	sab	hīsā-bāṭā-kō	dhan	lai-kē dūr
<i>that</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>share-lot-of</i>	<i>property</i>	<i>taking distant</i>
mulak-kō	chalō-gaō	aur	hūā	khōṭē	kamō-mē	sab ^a rō hīsā-bāṭā-kō
<i>country-to</i>	<i>went-away</i>	<i>and</i>	<i>there</i>	<i>evil</i>	<i>deeds-in</i>	<i>all share-lot-of</i>
dhan	khō-daō.					
<i>property</i>	<i>wasted-away.</i>					

KHAṬŌLĀ BUNDĒLĪ OF BUNDELKHAND.

Leaving the Central Provinces, we now return to Bundelkhand proper. The Bundēlī spoken in the South-centre and West-centre of the Bundelkhand Agency, *i.e.* in the Bijawar and Panna States, and in the Parganas of Rampur and Maharajnagar belonging to the State of Charkhari, in the Chhattarpur, Man, Deora, and Rajnagar Parganas of the Chhattarpur State, and in the Jagirs of Lugasi, Garauli, Alipura, Bihat, and Bilahri, is locally called Khaṭōlā. It is practically the same as that spoken round Orchha in the western part of the Agency, as will be evident from the following folktale, for which I am indebted to Rai Sahib Kashi Pershad of Charkhari. The number of speakers of Khaṭōlā is said to be 569,200.

We may note the following local peculiarities,—*nahiyā*, are not; *daihan*, you will give; and *jaihai*, he will go. *Jō*, this, has a nominative feminine *jā*.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (KHAṬŌLĀ).

(STATE, PANNA.)

(Rai Sahib Kashi Pershad.)

एक राजा-कैँ एक बेटी हती । राजा पूजा-के लाने एक बाबा राखे-हते । और बाबा-को कही बहुत मानत-हते । राजा-की बेटी बहुत सुन्दर हती । जब हुस्यार भई तब राजा-नैँ ऊ-के ब्याह-को विचार करो । बेटी-को नुनार्ई-पै बाबा जो राजा पूजा-के लाने राखे-हते मोहत-हतो । बाबा-नैँ राजा-सैँ कही कैँ ई बेटी-के लखिन अच्छे नहियाँ और जो ई-कोँ अपने दूतै रहन देहो तो राज कूट जैहै । सो आप-कोँ चाहिये कैँ ई-कोँ अपने राज-सैँ निकार देव । राजा-नैँ कही अच्छी और पूँछी कैँ कैसैँ निकारैँ । बाबा बोलो एक कठारा बनवा-कैँ ऊ-मैँ खैबे-खाँ धर देव और बेटी-कोँ ऊ-मैँ बैठार देव और नदी-मैँ बहा देव । बाबा-नैँ दूतै तो राजा-सैँ जा कही और माँझ नदी-के नीचैँ दो चार कोस-के फासले-पर जो चेला रहत-हते उनैँ इसारौ लगा-राखो कैँ नदी-मैँ जो कौनउँ कठारा कड़े तो रोक-राखिऔ और बिना हमारे आए ना खोलिऔ । राजा-नैँ बेटी-कोँ कठारा-मैँ बंद कर-कैँ और खैबे-खाँ धर-कैँ नदी-मैँ बहा दओ । कठारा बहत बहत एक दूसरे राजा-के गाँउ हो-कर जो नदी-के किनारैँ थोड़ी दूर-पै हतो निकरो । राजा-नैँ जो कठारा बहत देखो मँगवा लओ और जो खोलो तो ऊ-मैँ-सैँ बेटी निकर आई । राजा-नैँ पूँछी तुम को हौ । बेटी-नैँ बतायो कैँ हम फलाने राजा-की बेटी आँय । राजा-नैँ कही कैँ जैसी उन-को बेटी तैसी हमारी । जाव रनवास-मैँ रहौ और राजा-नैँ एक घुर-मूँआ बाँदर मँग-कैँ ऊ कठारा-मैँ बंद कर-कैँ कुड़ा दओ । कठारा बहत बहत जब चलन-के ऐंगर हो-कर कड़ो तो उन-नैँ पकर लओ और बाबा-खाँ खबर दर्ई कैँ कठारा रोक राखो-है । बाबा राजा-सैँ कौनउँ मिस-सैँ कुटी लै-कर चलन-कैँ गओ और कठारा धरो देख-कैँ बहुत खुसी भओ । बाबा चलन-सैँ बोलो कैँ आज रात भर खूब भजन गाव और जो कोई टेरै बा चिल्लाइ तो काऊ-की ना सुनिऔ । चेला खूब भजन गाउन लगे और बाबा कठारा उठा-कैँ एक घर-मैँ लै गओ और घर-के

किबारे खूब बंद कर-कैँ जो कठारा खोलो तौ ज-मैँ-सैँ बाँदर निकर आओ ।
 बाबा जानत-तो कै बैठी हूँ और बाबा-खाँ चीँथन लगो । रात भर चीँथो
 और बाबा खूब चिल्लात रहो अकेलैँ काज-नैँ ना सुनी । जब अँधयारी भई
 और बाबा बड़ी देर-लौँ ना निकरो तब चेलन-नैँ जो किबारे टारे तौ एक बड़ा
 बाँदर निकर-कैँ भगा गओ और बाबा एक कौनैँ-मैँ मरो डरो मिलो ॥

कहावत

जो जा-कौँ जैसी करै सो तैसो फल पाइ ।
 सुंदर बैठी राज-घर बाबै बन्दर खाइ ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (KHAṬŌLĀ).

(STATE, PANNA.)

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ēk rājā-kaī ēk bēṭī hatī. Rājā pūjā-kē lānai ēk
One king-to one daughter was. The-king worship-of for one
 bābā rākhē-hatē. Aur bābā-kī kahī bahut
mendicant-priest keeping-was. And the-mendicant-of saying much
 mānat-hatē. Rājā-kī bēṭī bahut sundar hatī. Jab husyār
heeding-was. The-king-of daughter much beautiful was. When of-age
 bhai, tab Rājā-naī ū-kē byāh-kau bichār karō.
she-became, then the-king-by her marriage-of consideration was-made.
 Bēṭī-kī nunāi-pai bābā, jō rājā pūjā-kē lānai
The-daughter-of beauty-on the-mendicant, whom the-king worship-of for
 rākhē-hatē, mōhat-hatō. Bābā-naī rājā-saī kahī kai,
keeping-was, enamoured-was. The-mendicant-by the-king-to it-was-said that,
 'ī bēṭī-kē lachhin achchhē nahiyā aur jō ī-kaū ap^anai itai
'this daughter-of signs good not-are and if this-one yourself near
 rahan daihau, tau rāj chhūt-jaihai. Sō āp-kaū
to-remain you-will-allow, then the-kingdom will-be-lost. Therefore you-to
 chāhiyē kai ī-kaū ap^anai rāj-saī nikār-dēo.' Rājā-naī
it-is-proper that this-one your-own kingdom-from you-turn-out.' The-king-by
 kahī, 'achchhī,' aur pūchhī kai, 'kaisaī
it-was-said, 'good (word),' and it-was-inquired that, 'how
 nikāraī?' Bābā bōlō, 'ēk kaṭhārā ban^awā-kaī
may-we-turn(-her)-out?' The-mendicant spoke, 'one wooden-chest got-made-having
 ū-māī khaibē-khā dhar-dēo, aur bēṭī-kaū ū-māī baiṭhār-dēo, aur
that-in eating-for put, and daughter it-in to-set-cause, and
 nadī-māī bahā-dēo.' Bābā-naī itai tau rājā-saī
river-in to-float-away-allow.' The-mendicant-by here on-the-one-hand king-to
 jā kahī, aur māī nadī-kē nīchāī dō chār kōs-kē
this was-said, and on-the-other-hand river-of downwards two four kōs-of
 phās^alē-pai jō chēlā rahat-hatē unaī isārau lagā-rākhō kai,
distance-on what disciples living-were to-them hint was-arranged that,

‘nadi-maĩ jō kaunaũ kaṭhārā kaṛē tau rōk-rākḥiau, aur binā
 ‘river-in if any wooden-chest pass then stop(-it), and without
 hamārē āē nā khōliau.’
 my coming not open(-it).’

Rājā-naĩ bēṭi-kaũ kaṭhārā-maĩ band kar-kaĩ, aur
 The-king-by daughter wooden-chest-in shut-up made-having, and
 khaibē-khā dhar-kaĩ, nadi-maĩ bahā-daō. Kaṭhārā
 eating-for put-having, river-in to-flow-away-it-was-given. The-wooden-chest

bahat-bahat ēk-dūs^arē rājā-kē gāu hō-kar jō
 floating-floating another king-of village been-having (i.e. through) which
 nadi-kē kinārāĩ thōṛī dūr-pai hatō nikārō. Rājā-naĩ jō
 river-of side little distance-at was came-out. The-king-by when

kaṭhārā bahat dēkhō māḡ^awā-laō aur jō khōlō tau
 wooden-chest floating was-seen it-was-sent-for and when it-was-opened then
 ū-maĩ-sai bēṭi nikar-āi. Rājā-naĩ pūchhi, ‘tum kō
 that-in-from the-daughter came-out. The-king-by it-was-asked, ‘you who
 hau?’ Bēṭi-naĩ batāyō kai, ‘ham phalānai rājā-kī
 are?’ The-daughter-by it-was-explained that, ‘I such-and-such king-of

bēṭi āy.’ Rājā-naĩ kahī kai, ‘jaisī un-kī bēṭi taisī
 daughter am.’ The-king-by it-was-said that, ‘as his daughter so
 hamārī. Jāo ran^awās-maĩ rahō,’ aur rājā-naĩ ēk ghur-mūā
 mine. Go seraglio-in live,’ and the-king-by one horse-faced
 bādar māḡā-kaĩ ū kaṭhārā-maĩ band kar-kaĩ
 monkey having-sent-for that wooden-chest-in shut-up made-having

chhurā-daō. Kaṭhārā bahat-bahat jab chēlan-kē
 was-let-loose(-into-the-river). The-wooden-chest floating-floating when disciples-of
 aĩgar hō-kar kaṛō, tau un-naĩ pakar-laō, aur bābā-khā
 near become-having passed, then them-by it-was-caught, and the-mendicant-to

khabar daĩ kai, ‘kaṭhārā rōk-rākhō-hai.’ Bābā
 information was-given that, ‘the-wooden-chest stopped-been-has.’ The-mendicant

Rājā-saĩ kaunaũ mis-saĩ chhuṭī lai-kar chēlan-kaĩ gāo
 the-king-from some pretence-from leave taken-having disciples-to went
 aur kaṭhārā dharō dēkh-kaĩ bahut khusī bhaō.
 and the-wooden-box put seen-having much pleased became.

Bābā chēlan-saĩ bōlō kai, ‘āj rāt-bhar khūb
 The-mendicant the-disciples-to spoke that, ‘to-day the-whole-night well
 bhajan gāo aur jō kōī tērai wā chillāi tau kāū-kī
 hymns sing and if anybody call or cry-out then anybody-of(-words)
 nā suniau.’ Chēlā khūb bhajan gāun lagē aur bābā
 not listen.’ The-disciples well hymns to-sing began and the-mendicant

kathārā uṭhā-kaĩ ěk ghar-maĩ lai-gaō aur ghar-kē
the-wooden-chest lifted-up-having one room-into took-away and room-of
 kibārē khūb band kar-kaĩ jō kathārā khōlō tau
shutters well shut made-having when the-wooden-chest was-opened then
 ū-maĩ-saĩ bādar nikar-āō, (bābā jānat-tō kai,
that-in-from a-monkey came-out, (the-mendicant thinking-was that,
 ‘bēṭī hūhai,') aur bābā-khā chīṭhan lagō. Rāt-bhar
‘the-daughter will-be,') and the-mendicant to-rend began. The-whole-night
 chīṭhō aur bābā khūb chillāt rahō, akēlaĩ kāū-naĩ
he-was-rent and the-mendicant much screaming remained, but anybody-by
 nā sunī. Jab ādh^ayārī bhaĩ aur bābā baṛī
not he-was-listened-to. When morning became and the-mendicant a-long
 dēr-laū nā nik^arō, tab chēlan-naĩ jō kibārē ṭārē
time-for not came-out, then the-disciples-by as the-shutters were-opened
 tau ěk baṛā bādar nikar-kaĩ bhagg-gaō, aur bābā
then one large monkey come-out-having ran-away, and the-mendicant
 ěk kaunai-maĩ marō ḍarō milō.
a corner-in dead thrown-down was-found.

KAHĀWAT.

SAYING.

Jō jā-kaū jaisī karai sō taisō phala pāi;
Who whom-to as he-does he such fruit obtains;
 Sundara baīṭhī rāja-ghara bābai bādara khāi.
The-beautiful-one sat (in-)a-king's-house the-mendicant-indeed a-monkey eats.

FREE TRANSLATION OF THE FOREGOING.

THE PRINCESS AND THE CHEST.

Once upon a time there was a king who had one daughter. His family chaplain was a mendicant devotee who had great influence over him. The princess was very beautiful, and when she came to years of discretion her father began to think about getting her married. But the wicked chaplain himself became enamoured of her loveliness, and so, in order to keep her for himself, he persuaded the king that her birth marks were unlucky, and that the only way to save his kingdom from ruin, was to turn her out of it. The king was quite taken in by his evil counsel, and asked how he was to get rid of her. ‘Shut her up,’ said the devotee, ‘in a wooden chest with some food, and set her floating off down the river.’ Now he had some disciples living some five or six miles down the stream, and he sent word to them to look out for any wooden chest they might see floating on the river, and to bring it ashore, but not to open it till he came.

So the king shut the princess up in a wooden chest with some food, and sent her floating away. It chanced to float by the capital of another king which was also on the river bank. This king saw the chest and had it brought ashore and opened. What was his surprise to see a beautiful young princess come out of it. He asked her who she was, and she explained to him her sad fate, and that she was the daughter of such-and-such a king. 'Never mind, my dear,' said the other king. 'As you were his daughter, now you have become mine. You must live in my palace with the other women of my family.' He then got hold of a horse-faced monkey, shut it up in the chest, and sent it floating away down the river. By and bye it passed the place where the mendicant's disciples were watching, and they saw it and brought it ashore, and sent word to him that it had been successfully stopped. So he took leave from the king on some pretext or other, and hastened to his disciples. He was filled with joy when he saw the chest, and said to his disciples, 'now, you must sing hymns throughout the whole night, and if you hear any screams or calls for help, you must not pay any attention.' So they began to sing hymns at the tops of their voices, and the mendicant took up the chest and carried it into a room, where he shut the doors and windows tight, and hastened to open his box. He, of course, expected to find the princess inside, but instead there came out a monkey who at once savagely attacked him and began to tear him to pieces. The mendicant screamed out loudly for help, but the disciples remembered his instructions, and no one paid any heed to him. In the morning,¹ as there was no sign of their preceptor, the disciples at length broke open the door of the room. As they did so, a huge monkey rushed out, and, thrown in a corner, they found the mangled corpse of the mendicant.

So the Saying runs—

As a man deals with others, so will he reap himself ;

The fair one sat in a king's house, but the monkey ate the chaplain.

¹ *Ādh'yārī* is so translated, and this meaning is required; but the word usually means 'darkness.'

Kōi	man ^a khē-kē	dō	lar ^a kā	hatē.	Ū-mē-sē	luh ^a rē-nē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
ap ^a nē	daddā-sē	kaī	kai,	‘ ē daddā,	dhan-mē-sē	jō mōrō
<i>his-own</i>	<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘ O father,</i>	<i>property-in-from</i>	<i>which my</i>
hīsā	hōy	sō	mō-khā	bāṭ dawai.’	Tab ū-nē	ū-khā ap ^a nō
<i>share</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>dividing give.’</i>	<i>Then him-by</i>	<i>him-to his-own</i>
dhan	bāṭ-dawō.		Bhaut	din naī	bhayē	kai luh ^a rō
<i>fortune</i>	<i>having-divided-was-given.</i>		<i>Many</i>	<i>days</i>	<i>not , became</i>	<i>that the-younger</i>
lar ^a kā	sab ^a rō	dhan	samēt-kē	dūr	mulak-mē	kaṛ-gayau aur
<i>son</i>	<i>all</i>	<i>property</i>	<i>having-collected</i>	<i>distant</i>	<i>country-into</i>	<i>went-out and</i>
utai	badmāsi-mē	ap ^a nō	dhan	barhā-dārō.	Jab ū-nē	sab ^a rō
<i>there</i>	<i>bad-conduct-in</i>	<i>his-own</i>	<i>fortune</i>	<i>wasted-away.</i>	<i>When him-by</i>	<i>all</i>
dhan	barhā-dārō,	tab	utai	kāl	parō, aur ū	garīb hō-gaō
<i>property</i>	<i>had-been-spent,</i>	<i>then</i>	<i>there</i>	<i>famine</i>	<i>fell, and he</i>	<i>poor became.</i>

LODHĀNTĪ OR RĀTHĪRĀ BUNDĒLĪ OF HAMIRPUR AND JALAUN.

The north-western portion of the district of Hamirpur and the neighbouring country of Pargana Urai in Jalaun, across the river Betwa, have a population consisting largely of the Lōdhā caste. The tract is accordingly known as Lodhānt. The most important fiscal division in it is Pargana Rāth of Hamirpur, and the form of Bundēlī here spoken is known as Lodhāntī or Rāthōrā. In the heart of the Hamirpur district there are portions of the native states of the Bundelkhand Agency, *viz.* Pargana Bawan Chaurasi of the Charkhari State, the Sarila State, and the Jigni Jagir. Here also the language is Rāthōrā.

We thus get the following figures for the number of people speaking Lodhāntī or Rāthōrā. They are not the same as those originally published in the Rough Lists of languages of these districts.

Jalaun	8,000
Hamirpur	98,000
Bundelkhand Agency	39,500
	<hr/>
TOTAL	145,500
	<hr/>

The Lodhāntī dialect is nearly pure Bundēlī. It has all the peculiarities of the Bundēlī of Orchha described above, such as *kaũ* or *khāũ*, the sign of the accusative-dative; *saĩ*, the sign of the instrumental-ablative; and *kaĩ*, the sign of the conjunctive participle. The vocabulary is peculiar. The following words occurring in the specimen (a folktale provided by Rai Sahib Kashi Pershad of Charkhari) and elsewhere are worth taking as examples:—

anuā, a false accusation, a calumny. In ordinary Hindōstānī this is considered a woman's word.

upadravī, a quarrel. Cf. Hindōstānī *upadrav*, a calamity.

baiyar, a woman, a wife.

chunāṭū, a box for holding lime, Hindōstānī *chunautī*.

khālaĩ, below.

baĩran, to imprison; *bĩran*, to be imprisoned. Cf. Hindōstānī *bēṛā*, a bolt.

nibēran, to decide, discriminate. Cf. Hindōstānī *nibēṛnā*, to divide.

khuvāhand (= *khāwand*), a husband.

suānau, gold.

luāhau, iron

akēlaĩ, but.

Generally speaking the pronunciation of Lodhāntī is more broad than elsewhere in Hamirpur. The sound of *au* is often preferred to that of *ō*. Thus, we have *kau* instead of *kō* to mean 'of', and *mautī* instead of *mōtī*, a pearl. 'My' is sometimes even *muārau*, cf. *suānau*, *luāhau* above. Strong adjectives, also, such as *baṛau*, great, end in *au* instead of *ō*. Similarly, we have *apnai* for *apnē*, and *byāṭā*, a son, for *bēṭā*. Most strong nouns end in *ō* or *au*, but some, especially nouns of relationship like *byāṭā*, end in *ā*. The oblique form of such nouns in *ā* also ends in *ā*. Thus, accusative *larkā-khāũ*, a boy. So *supēt ghurā-kau palaĩchā*, the saddle of the white horse.

Nouns are declined as usual. As in many other dialects there are instances of locatives or instrumentals ending in *ē*. Thus, *gharē*, in a house; *bhūkhē*, in or by hunger. *Janaĩ*, persons, is a nominative plural.

Among the pronouns we may note *bau*, he; *bā*, she; oblique *bā* for both genders. *Jau* is 'this.' *Ūē* is 'him,' and *una-ī*, 'them also.' 'Anyone' is *kōū*, obl. *kāū*. *Āp* or *apun* is 'Your Honour.'

In the case of verbs, again note the use of the feminine, agreeing with *bāt* understood in forms like *bichārī*, it was considered; *kahī*, it was said; *pūchhī*, it was asked. Other forms worth noting are *ān*, having come; *khabā*, having caused to eat; *khāaĩ*, the act of eating, a feminine verbal noun as in Banāpharī; and *pahinaĩ* for *pahinī*, worn, a feminine in *ai*, again as in Banāpharī.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (LODHĀNTĪ OR RĀTHŌRĀ).

(DISTRICT, HAMIRPUR.)

(Rai Sahib Kashi Pershad.)

एक कोऊ साहूकार रहै । वा चार जनै घर-में हते । साहूकार वा साहूकारिन वा साहूकार-का बहू वा ब्याटा । जौन गाँव-में साहूकार रहत-तो वा गाँव-के राजा-नैँ बिचारी कै साहूकार-सँ हजार दो हजार रुपैया कौनउ अनुआ उपद्वै-सँ लै लओ चाहिये । रात-कैँ राजा ज-के घर-की पछीत आन लगे कि साहूकार-की बहू वा ब्याटा रात-कैँ जो निकरहँ तौ एही-में जखँ डाँड़ लैहौ । अकेलैँ साहूकार-के घर-में-सँ कोऊ ना गओ आओ । और जहाँ तहाँ पर रहे ॥

साहूकार-की बहू वा ब्याटा जो भीतर परे-ते बहू-नैँ अपने स्वामिया-सँ कही कि सोओ बहुत रात जात-रही-है । ज-नैँ कही कि पान लगा-देव । खा-कैँ सो रहँ । बिगर पान खाएँ मोरी आँखी ना लगहै । बड़यर-नैँ कही कि चुनाटू-में चूना नही आय । बी बोलो खालैँ डुकर-की थैलिया-में-सँ चूना लै-आओ । वा खालैँ आई । उतईँ चूना ना मिलो । सो जा-कैँ ज-नैँ स्वामिया-सँ कही कि ओईँ थैलिया-में चूना नहियाय । बी बोलो कि बिगर पान मोरी आँखी ना लगहै सो अपनी नथुनिया-में जो नौ लाख-कौ मौती पहिने-है सो ई-खाँ दिया-की जोत-सँ जरा-देव कि चूना हो-जाय । ज-नैँ मौती-कौ चूना बना-कैँ पान लगाओ और ऊए खवा-दओ और फिर बे सो-रहे ॥

राजा-नैँ जो पछीते लगे हते सब सुनौ और मन-में बोलो कि जब एक बिरी पान-के लाने नौ लाख-कौ मौती जरा-दओ-है तौ जा-के धन-कौ कौन मित है ॥

राजा अपने महलन-कौँ आवत-रहे और जब सकारौ भओ तब साहू-कार-कौँ पकर बुलाओ वा पूँछी कि तुम बड़े कि हम बड़े । साहूकार-नैँ कही कि मैं नही जानत कै को बड़ौ आय । आप-ईँ जानै । राजा-नैँ साहूकार-कौँ

हवालात-में बैड़ दओ और फिर राजा-नेँ राहूकारिन वा ज-के लरका-कौँ बुलाओ वा पूँछी कै हम बड़े हैं कै तुम । उन-ई-नेँ निबेरो ना करो । तब उन-ई-कौँ हवालात-में बिँड़ा-दओ । फिर साहूकार-कौँ बहू-कौँ बुला-कैँ पूँछी कि हम बड़े कि साहूकार बड़ौ है । ज-नेँ कही कि गरी-परवर जो मैं जान माफ़-कर पाऊँ तो कहौँ । राजा-नेँ कही कि तोरी जान माफ़ है कहूँ । ज-नेँ कही कै ना-तौ अपुन बड़े आय ना मोरो ससुर बड़ौ आय । दिन बड़ौ है । राजा-नेँ पूँछी कि कैसेँ दिन बड़ौ है । ज-नेँ कही देखौ काल मोरे ससुर-कौँ दिन बड़ौ हतो कि मोरे खुवाहंद-नेँ नौ लाख-कौँ चूना एक बिरी पान-में खा-लओ । और आज अपुन-कौँ दिन बड़ौ है कि अपुन-के हुकम-सेँ मोरे सास ससुर वा खुवाहंद भूखे हवालात-में बिँड़े-हैं । सो दिन बड़ौ है । कोज काज-सेँ बड़ौ नही आय । राजा जा सुन-कैँ खुसी भए और ज-के सास ससुर वा खुवाहंद-कौँ हवालात-सेँ छोड़-दओ वा ज-खाँ इनाम दई और ज-कौँ ज-के घरे पठवा-दओ ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (LODHĀNTĪ OR RĀTHŌRĀ).

(DISTRICT, HAMIRPUR.)

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ēk kōū sāhūkār rahai. Wā chār janaĩ ghar-maĩ hatē.
A certain merchant was. And four persons house-in were.

Sāhūkār, wā sāhūkārīn, wā sāhūkār-kā bahū
The-merchant, and the-merchant's-wife, and the-merchant's daughter-in-law
 wā byātā. Jaun gāw-maĩ sāhūkār rahat-tō, bā gāw-kē
and son. What village-in the-merchant living-was, that village-of
 rājā-naĩ bichārī 'kai, 'sāhūkār-saĩ hajār dō hajār
the-king-by it-was-thought that, 'the-merchant-from thousand two thousand
 rupaiyā kaunau anuā upadrai-saĩ lai laō chāhiyē.'
rupees some pretended quarrel-by having-taken to-take is-proper.'

Rāt-kaĩ rājā ū-kē ghar-kī pachhīt ān lagō ki,
Night-at the-king his house-of rear having-come stayed that,
 'sāhūkār-kī bahū wā byātā rāt-kaĩ jō nikar^ahaĩ,
'the-merchant-of daughter-in-law and son night-by if they-will-come-out,
 tau ēhī-maĩ ū-khā dāṛ laihaũ.' Akēlaĩ sāhūkār-kē ghar-maĩ-saĩ
then this-in him-to fine I-will-take.' But the-merchant's house-in-from
 kōū nā gaō āō, aur jahā-tahā par-rahē.
anyone not went came, and where-there they-lay-down.

Sāhūkār-kī bahū wā byātā jō bhitar parē-tē,
The-merchant-of daughter-in-law and son who inside lying-down-were,
 bahū-naĩ ap^anai swāmiyā-saĩ kahī ki, 'sōō, bahut rāt
the-daughter-in-law-by her-own husband-to it-was-said that, 'sleep, much night
 jāt-rahī-hai.' Ū-naĩ kahī ki, 'pān lagā-dēo, khā-kaĩ
going-been-has.' Him-by it-was-said that, 'betel prepare, eaten-having
 sō-rahāĩ. Bigar pān khāaĩ mōrī ākhī nā lag^ahai.'
let-us-go-to-sleep. Without betel eating my eye not will-close.'

Baiyar-naĩ kahī ki, 'chunāṭū-maĩ chūnā nahī āy.' Bau
The-woman-by it-was-said that, 'the-limebox-in lime not is.' He
 bōlō, 'khālaĩ ḍukar-kī thāīliyā-maĩ-saĩ chūnā lai-āō.' Bā khālaĩ āī.
spoke, 'below old-man-of bag-in-from lime bring.' She below came.

Uta-ĩ chūnā nā milō. Sō jā-kaĩ ū-naĩ swāmiyā-saĩ
There-even lime not was-got. Therefore gone-having her-by the-husband-to
 kahī ki, 'ō-ī thāīliyā-maĩ chūnā nahiyāy.' Bau bōlō ki,
it-was-said that, 'that-even bag-in lime is-not.' He spoke that,
 'bigar pān mōrī ākhī nā lag^ahai, sō ap^anī nathuniyā-maĩ
'without betel my eye not will-close, therefore your-own nosering-in
 jō nau lākh-kau mautī pahinai-hai, sō ī-khā diyā-ki jōt-saĩ
what nine lakhs-of pearl worn-is, that this-for lamp-of flame-in
 jarā-dēo, ki chūnā hō-jāy.' Ū-naĩ mautī-kau chūnā banā-kaĩ
burn, that lime may-become.' Her-by pearl-of lime made-having
 pān lagāo, aur ūē khabā-daō, aur phir bē sō-rahē.
betel was-prepared, and to-him to-eat-was-given, and again they went-to-sleep.

Rājā-naĩ, jō pachhītai lagō-hatē, sab sunau, aur man-maĩ
The-king-by, who in-the-rear stayed-had, all was-heard, and mind-in
 bōlō ki, 'jab ēk birī pān-kē lānai nau lākh-kau mautī
he-spoke that, 'when one roll (of) betel-of for-the-sake nine lakhs-of pearl
 jarā-daō-hai, tau jā-kē dhan-kau kaun mit hai?'
burnt-been-has, then this(-person)-of wealth-of what limit is?'

Rājā ap^anai mah^alan-kaũ āwat-rahē, aur jab sakārau bhaō,
The-king his-own palace-to coming-was, and when morning became,
 tab sāhūkār-kaũ pakar bulāo, wā pūchhī ki, 'tum
then the-merchant having-seized was-summoned, and it-was-asked that, 'you
 barē ki ham barē?' Sāhūkār-naĩ kahī ki, 'maĩ nahī
great or we (I) great?' The-merchant-by it-was-said that, 'I not
 jānat 'kai kō barau āy. Āp-ī jānai.' Rājā-naĩ
knowing that who great is. Your-Honour-alone knows.' The-king-by
 sāhūkār-kaũ hawālāt-maĩ baĩr daō, aur phir rājā-naĩ
the-merchant-to jail-in imprisoning was-given, and again the-king-by
 sāhūkārīn wā ū-kē lar^akā-kaũ bulāo wā pūchhī
the-merchant's-wife and his son-to it-was-summoned and it-was-asked
 kai, 'ham barē haĩ kai tum?' Una-i-naĩ nibērau nā
that, 'we (I) great are or you?' Them-also-by distinguishing not
 karō. Tab una-i-kaũ hawālāt-maĩ bīrā-daō. Phir
was-made. Then them-also-to jail-in it-was-imprisoned. Again
 sāhūkār-kī bahū-kaũ bulā-kaĩ pūchhī ki, 'ham
the-merchant-of daughter-in-law summoned-having it-was-asked that, 'we (I)
 barē ki sāhūkār barau hai?' Ū-naĩ kahī ki, 'garī-par^awar,
great or the-merchant great is?' Her-by it-was-said that, 'poor-cherisher,
 jō maĩ jān māph-kar pāũ, tau kahaũ.' Rājā-naĩ kahī
if I life pardon-making get, then I-may-say.' The-king-by it-was-said

ki, 'tōrī jān māph hai, kahū.' Ū-naĩ kahī kai, 'nā-tau
that, 'thy life pardon is, say.' Her-by it-was-said that, 'neither
 apun barē āy, nā mōrau sasur barau āy. Din
Your-Honour great is, nor my father-in-law great is. The-day
 barau hai.' Rājā-naĩ pūchhī ki, 'kaisaĩ din barau hai?'
great is.' The-king-by it-was-asked that, 'how the-day great is?'
 Ū-naĩ kahī, 'dēkhau, kāl mōrē sasur-kau din barau
Her-by it-was-said, 'behold, yesterday my father-in-law-of the-day great
 hatō, ki mōrē khuwāhand-naĩ nau lākh-kau chūnā ēk birī pān-maĩ
was, that my husband-by nine lakhs-of lime one roll (of) betel-in
 khā-laō. Aur āj apun-kau din barau hai, ki
was-eaten. And today Your-Honour-of the-day great is, that
 apun-kē hukam-saĩ mōrē sās, sasur, wā khuwāhand
Your-Honour-of the-order-by my mother-in-law, father-in-law, and husband
 bhūkhē hawālāt-maĩ bīrē-haĩ. Sō din barau hai. Kōū
in-hunger jail-in imprisoned-are. Therefore the-day great is. Anyone
 kāū-saĩ barau nahī āy.' Rājā jā sun-kaĩ khusī bhaē,
anyone-than great not is.' The-king this heard-having pleased became,
 aur ū-kē sās, sasur, wā khuwāhand-kaū hawālāt-saĩ
and her mother-in-law, father-in-law, and husband-to jail-from
 chhōr-daō, wā ū-khā ū-kē gharē path^awā-daō.
it-was-released, and her-to her in-house it-was-sent.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a merchant, whose family consisted of four persons, himself, his wife, his son's wife, and his son. Now the king of the town in which the merchant dwelt thought to himself, 'I must get up some fictitious quarrel with this merchant, and get one or two thousand rupees out of him.' So one night he went and hid himself in the rear of the merchant's house, expecting to catch his son and daughter-in-law going out, and to be able to get a fine out of him on that account. But no one came in or went out. The good folks went quietly to bed.

After a time, the daughter-in-law said to her husband, the merchant's son, 'it's getting very late, why don't you go to sleep?' Said he, 'first prepare a roll of betel for me,¹ and after I have had a chew we can go to sleep. I'll never close my eyes unless I first have a chew of betel.' She answered, 'there is no lime in the lime-box.' Then said he, 'go downstairs, and get some lime from the Old Man's (his father's) bag.' She did so, but neither was there any lime there. So she came back and told her husband. Said he, 'if I don't get some betel, I won't close my eyes. There's a pearl worth nine lakhs of rupees in your nose-ring. Make some lime by burning it in the lamp-flame.'

¹ A roll of betel is prepared with betel leaf, arecanut, and spices, of which the most important is lime.

So she made some lime out of the pearl, and prepared some betel, which he chewed, and the two went off to sleep.

Now the king, who had been hiding in the rear of the house, heard all this, and he said to himself, 'they've burnt a nine-lakh pearl for the sake of one roll of betel. This man's wealth must be limitless.'

So he went home to his palace, and as soon as morning came he had the merchant arrested and brought before him. As soon as he appeared, the king asked him, 'who is the greater, you or I?' The merchant replied, 'I do not know. Your Majesty alone knows.' Then the king put him in jail, and sent for the merchant's wife and son. 'Who,' asked he, 'is greater, I or you?' They also were unable to reply, so he put them, too, in jail, and sent for the merchant's daughter-in-law, and asked her, 'who is the greater, I or the merchant?' She replied, 'Cherisher of the Poor, if you will promise me my life I will tell.' Said the king, 'you have the promise of your life, tell.' Said she, 'neither is Your Majesty great, nor is my father-in-law. It is the day which is great.' The king asked her what she meant. Said she, 'behold, yesterday my father-in-law's day was great, so that my husband was able to eat nine lakhs worth of lime in a single betel roll; but to-day Your Majesty's day is great, for by Your Majesty's order my father-in-law, my mother-in-law, and my husband have been cast into jail, and are now lying there in hunger. Therefore, it is the day which is great. No one person is greater than anyone else.' When the king heard this reply he was much pleased, and released her father-in-law, her mother-in-law, and her husband from jail, and sent her home to her house.

PĀWĀRĪ BUNDĒLĪ OF DATIA AND THE NEIGHBOURHOOD.

Pāwārī is the name for the variety of Bundēlī which is spoken in those parts of the Gwalior and Bundelkhand Agencies of Central India, in which the Paramāra or Pāwār Rājput̃s are one of the principal clans. In the Bundelkhand Agency it is spoken in the tract lying to the west of the Jhansi District, which includes the State of Datia, and the Alampur Pargana of the State of Indore. In Gwalior it is spoken in the tract adjoining Datia, *i.e.* in the east of the Gird Gwalior, and in the Bhandar Districts of that State.

The number of its speakers is reported as follows:—

Bundelkhand Agency	203,500
Gwalior	150,000
	<hr/>
TOTAL	353,500
	<hr/>

Pāwārī hardly differs at all from ordinary Bundēlī. It has a few local peculiarities, most of which it shares with the Lodhāntī just described. This will be evident from the following folktale, which, like so many of these Bundēlī specimens, has been prepared by Rai Sahib Kashi Pershad of Charkhari. We may note the following words which do not occur in ordinary dictionaries:—

hāi-pṛḡlā, lamentation.

līraiṇā, a fox.

kōl-kadaiyā, carrying on the shoulders.

sīkā, a swing-shelf.

We see very strongly in force the Bundēlī tendency to omit a medial *h* and to contract. Thus, we have *kai* for *kahi*, having said; *raṇḡan*, I shall remain; *raō*, remained; similarly *rahat-tō*, he was remaining, becomes *ratō*. Other verbal forms worth noting are *lag^hai*, he will reach, and *lakhañ-ratō*, he was remaining gazing. The following causal verbs occur in the specimen, *kuān*, to cause to say; *dikhāban* (neuter in sense, really a potential passive), to be visible; *dibān*, to cause to give.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (PĀWĀRĪ).

(STATE, DATIA.)

(Rai Sahib Kashi Pershad.)

एक साहूकार एक तलाव-के किनारे रतो । एक दिन एक कंगाल साहूकार-के इतै मांगवे-कौँ आओ । साहूकार बोलो कि जो तलाव-में सब रात ठाड़ो-रहै बाए में बीस रुपैया देव । कंगाल बोलो मैं ठाड़ो रओँगौ और साहूकार-सँ तीन बेर कुवा-कैँ रुपयन-की पक्की कर लई । और कंगाल तलाव-में रात-के समैयाँ जाय-कैँ ठाड़ो भओ । और हुन-बीचाँ बाए कोऊ ना दिखावै अकेलैँ एक दिया दूर गाँव-के दिवाले-में उजरत दिखावै । सो बाए अपनी नजर-सँ लखैँ रतो । सकारैँ तलाव-में-सँ कढ़-कैँ साहूकार-के ठिकाँ गओ और साहूकार-सँ बोलो कि रुपैया देव । साहूकार बोलो जा तौ बता रात भर तो-कौँ काऊ-कौँ आसरौ तौ नाई रओ । कंगाल बोलो मोए काऊ-कौँ आसरौ नाई रओ । अकेलैँ दिवाले-में एक दिया उजरत दिखात-रओ । साहूकार-नैँ कही कि तैँ-नैँ सब रात दिया-सँ तापो और बाए कछू ना दओ ।

बौ हाड़-पिंगला करत चलो गओ । गैल-में बाए एक लिरैया मिलो और पूँछी कि हाड़-पिंगला कैसौ करत-जात-है । बा-नैँ सब हाल कहि सुनाओ । लिरैया बोलो कि मैं रुपैया तोए दिवा देहौँ । अकेलैँ तैँ मोए कोल-कदैयाँ धर लै-चल और इत-ई-कौ-इत-ई उतार जाइये । और पैलाँ गाँव-में कैँ आ कि बन-कौँ राजा आउत-है सो अपने अपने कुत्ता बाँध लेव । कंगाल गाँव-में कैँ आओ और लिरैया-कौँ लिवा-गओ । लिरैया-नैँ जा-कैँ पंचादत जोरी और कही कि दो खम्म गार-देव जा-सँ सीँका बाँध-देव और जा-में चावरन-की हंडी धर-देव और तरैँ आग बार-देव कि चावर चुर-जावैँ । पंच बोले कैँ हंडी दूर टंगी-है । आँच ना लगहै । चावर कैँसेँ चुरहैँ । लिरैया बोलो कि दिया-सँ तापत कैँसेँ हैँ । ऐसैँ चावर चुरहैँ ।

पंच कछू ना बोले । लिरैया बोलो कि ना दिया-सैं कंगाल-नैं तापो-है ना
चावर चुरहैं । बाए रुपैया गिन-देव । और साहूकार-सैं बाए रुपैया गिना-
दए । कंगाल-नैं रुपैया लै-कैं लिरैया-कौ कोल-कदैयाँ धरो और बन-सैं बाए
उतार-आओ और फिर अपने घरे गओ ॥

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ, (PĀWĀRĪ).

(STATE, DATIA.)

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ēk sähükār ēk talāw-kē kinārai ratō. Ēk din ēk
One merchant one tank-of on-bank living-was. One day one
 kaṅgāl sähükār-kē itai māḡ^abē-kaũ āō. Sähükār bōlō ki,
poor-man the-merchant-of near begging-for came. The-merchant said that,
 ‘jō talāw-maĩ sab rāt ṭhārō-rahai bāē maĩ bis rupaiyā
‘who the-tank-in all night standing-may-remain to-him I twenty rupees
dēw.’ Kaṅgāl bōlō, ‘maĩ ṭhārō raaũgau,’ aur
may-give.’ The-poor-man said, ‘I standing-up will-remain,’ and
 sähükār-saĩ tīn bēṛ kuwā-kaĩ rupaiyan kī pakkī
the-merchant-from three times caused-to-say-having rupees of assurance
 kar laĩ. Aur kaṅgāl talāw-maĩ rāt-kē samaiyā
having-made was-taken. And the-poor-man the-tank-in night-of at-time
 jāy-kaĩ ṭhārō bhaō. Aur hun-bichā bāē kōū nā
gone-having standing-up became. And there to-him anyone not
 dikhābai, akēlaĩ ēk diyā dūr ḡāw-kē dibālē-maĩ uj^arat dikhābai.
is-visible, but one light distant village-of temple-in shining is-visible.
 Sō bāē ap^anī najar-saĩ lakhaĩ ratō. Sakāraĩ
Therefore to-it his-own gaze-with looking-at (he-)remaining-was. At-dawn
 talāw-maĩ-saĩ kaṛh-kaĩ sähükār-kē dhikā gaō aur
tank-in-from come-out-having the-merchant-of near (he-)went and
 sähükār-saĩ bōlō ki, ‘rupaiyā dēw.’ Sähükār bōlō, ‘jā tau
the-merchant-to said that, ‘rupees give.’ The-merchant said, ‘this indeed
 batā, rāt bhar tō-kaũ kāū-kau ās^arau tau nāī raō.’ Kaṅgāl
tell, night whole thee-to anyone-of help verily not was.’ The-poor-man
 bōlō, ‘mōē kāū-kau ās^arau nāī raō. Akēlaĩ dibālē-maĩ ēk diyā
said, ‘to-me anyone-of help not was. But the-temple-in a light
 uj^arat dikhāt-raō.’ Sähükār-naĩ kahī ki, ‘taĩ-naĩ sab
shining being-visible-was.’ The-rich-man-by it-was-said that, ‘thee-by all
 rāt diyā-saĩ tāpō,’ aur bāē kachhū nā daō.
night lamp-from warming-was-done,’ and to-him anything not was-given.

Bau hāi-pīg^alā karat chalō-gaō. Gail-maĩ bāē ēk līraiya
He lamentation making departed, The-road-in to-him a fox
 milō, aur pūchhī ki, 'hāi-pīg^alā kaisau karat-jāt-hai ?'
was-met, and it-was-asked that, 'lamentation why making-going-thou-art ?'
 Bā-naĩ sab hāl kahi sunāō. Līraiya bōlō ki,
Him-by all affair having-told was-caused-to-be-heard. The-fox said that,
 'maĩ rupaiyā tōē dibā dēhaũ. Akēlaĩ taĩ mōē
'I rupees to-thee having-caused-to-give will-give. But thou me
 kōl-kadaiyā dhar lai-chal, aur ita-i-kau-ita-i utār
on-shoulders having-placed take-away, and here-even-of-here-even having-deposited
 jāiyē; aur pailā gāw-maĩ kai ā ki, "ban-kau rājā
go; and first the-village-in having-said come that, "the-forest-of the-king
 āut-hai, sō ap^anai ap^anai kuttā bādh-lēw." 'Kaṅgāl
coming-is, therefore your-own your-own dogs tie-up." 'The-poor-man
 gāw-maĩ kai āō aur līraiya-kaũ liwā-gaō. Līraiya-naĩ
the-village-in having-said came and the-fox took-away. The-fox-by
 jā-kaĩ pāchhāt jōrī aur kahī ki,
gone-having an-assembly-of-arbitrators was-brought-together and it-was-said that,
 'dō khamm gār-dēw; jā-saĩ sīkā bādh-dēw; aur jā-maĩ
'two poles bury; these-from a-swinging-frame tie; and this-in
 chāw^aran-kī haṇḍī dhar-dēw; aur taraĩ āg bār-dēw ki chāwar
rice-of cooking-pot place; and below fire alight-set that the-rice
 chur-jāwaĩ.' Pañch bōlē kaĩ, 'haṇḍī dūr taṅgi-hai;
may-be-cooked.' The-arbitrators said that, 'cooking-pot distant hung-is;
 āch nā lag^ahai; chāwar kaisaĩ chur^ahai ?' Līraiya bōlō ki,
heat not will-reach; rice how will-be-cooked ?' The-fox said that,
 'diyā-saĩ tāpat kaisaĩ haĩ ? Aisaĩ chāwar chur^ahai.'
'lamp-from warm-making how is ? So the-rice will-be-cooked.'
 Pañch kachhū nā bōlē. Līraiya bōlō ki, 'nā diyā-saĩ
The-arbitrators anything not said. The-fox said that, 'not lamp-from
 kaṅgāl-naĩ tāpō-hai, nā chāwar chur^ahai. Bāē
the-poor-man-by warming-been-done-has, not rice will-be-cooked. To-him
 rupaiyā gin-dēw.' Aur sāhūkār-saĩ bāē rupaiyā
the-rupees count-and-give.' And the-merchant-from to-him rupees
 ginā-daē. Kaṅgāl-naĩ rupaiyā lai-kaĩ
were-caused-to-be-counted-over-and-given. The-poor-man-by the-rupees taken-having
 līraiya-kaũ kōl-kadaiyā dharō aur ban-maĩ bāē utār-āō,
the-fox on-his-shoulders was-placed and the-forest-in him he-deposited,
 aur phir ap^anai gharē gaō.
and again his-own in-the-house (he-)went.

FREE TRANSLATION OF THE FOREGOING.

A certain merchant used to dwell on the banks of a tank. One day a poor man came to him to beg. The merchant said, 'I will give twenty rupees to whoever will stand in the tank all night.' The poor man said he would do so, and made the merchant promise to keep his words by a threefold promise. At night the poor man went to the tank and stood up in it. While he was there no one was seen by him. The only thing that was visible was a lamp shining in a temple of a village far away, and on it he kept gazing. At dawn he got out of the tank and went to the merchant and asked for his money. 'During the whole night,' said the merchant, 'did anyone give you any help?' 'No one,' replied the beggar, 'the only thing I saw was the lamp shining in the temple.' 'O then,' said the merchant, 'you were warming yourself at that lamp, were you?' and he refused to give him anything.

The beggar went away lamenting. On the road he met a fox, who asked him why he did so. He told the fox the whole affair, and the latter said, 'never mind, I'll get you your money; but after I have done so, you must lift me on to your shoulders and bring me back, and set me down in this very place. But first go and tell the villagers that the King of the Woods is coming, and that they must tie up all their dogs.' The beggar took the message, and then conducted his friend to the village. The fox called a meeting of the village arbitrators, and told them to set up two high poles, and between the two to hang high up a swinging tray,¹ and to set a cooking pot in the tray, and to light a fire on the ground below, so that some rice might be cooked in the pot. The arbitrators said, 'the cooking-pot is hung too high up. The flames won't reach it, and how on earth will the rice be cooked?' Replied the fox, 'it will be cooked, just as a person can warm himself from a distant lamp.' When they heard this the arbitrators had nothing to say, and the fox went on, 'neither could this poor man have warmed himself at that lamp, nor can the rice be cooked. Pay him the rupees he has earned.' So they made the merchant count out and give his twenty rupees to the poor man, who, as soon as he had got them, took the fox on his shoulder, and carried him to the forest, where he deposited him in the place where he had found him, and went home rejoicing.

¹ A *sikā* is a hanging frame on which pots and the like are placed for cooking or to be out of the way.

THE MIXED DIALECTS OF THE NORTH.

To the north, Bundēli has on its west the closely related Braj Bhākhā dialect of Western Hindī and on its east the Baghēli dialect of Eastern Hindī. In the District of Hamirpur it extends nearly up to the Jamna, being separated from it only by a narrow strip of land, in which Tirhārī is spoken, along the south bank of that river. As already shown good Bundēli is spoken over nearly the whole of Hamirpur. To the east of that district lies the district of Banda.

Tirhārī and the dialects of Banda have been dealt with under the head of Eastern Hindī (Vol. VI, pp. 132 ff.). These are all mixtures of Baghēli and Bundēli, and as the former language is the most prominent element in all of them they have been described under it. So also has the language spoken by some 8,000 Banāphars (Banāpharī) in Hamirpur, although Banāpharī elsewhere is distinctly a form of Bundēli.

Between Hamirpur and Banda (on both sides of the river Ken, which forms the boundary between the two districts) is a dialect called Kuṇḍrī. The Kuṇḍrī on the Banda side is a form of Jūrar-Baghēli and has been described under that head (Vol. VI, pp. 152 ff.). That on the Hamirpur side of the stream is also a mixed language, but is mostly Bundēli and is described on p. 527.

South-east of Hamirpur, *i.e.* in the north-east of the Bundelkhand Agency of Central India and the neighbouring portions of the Baghelkhand Agency, the true Banāpharī is spoken. It also is a mixed dialect, but here, although containing many peculiarities which are distinctively those of Eastern Hindī, it is in the main Bundēli.

Finally, so far as these mixtures with Eastern Hindī are concerned, we have seen that Tirhārī (which we have classed as a form of Baghēli) runs along the south bank of the Jamna in the Hamirpur district. At the border of the district immediately to the north-west of Hamirpur, *i.e.* Jalaun, it stops; but here we find, in Jalaun, a small tract in which Tirhārī is fading off into the general Bundēli of that district. This form of speech is called Nibhaṭṭā (p. 529). It is based on Bundēli, but has many of the peculiarities of Eastern Hindī. Elsewhere in Jalaun the language is good Bundēli.

On the north-west, Bundēli shades off into Braj Bhākhā through what is known as Bhadaurī (p. 531), which is spoken along the river Chambal in the districts of Agra, Mainpuri and Etawah, and also over nearly the whole of the home districts of the Gwalior State.

The following are the estimated numbers of people who speak these mixed dialects :—

Name of Dialect.	Where spoken.	Number of speakers.	
Banāpharī	Bundelkhand	245,400	335,400
	Baghelkhand	90,000	
Kuṇḍrī	Hamirpur . . . . .	.....	11,000
Nibhaṭṭā	Jalaun . . . . .	.....	10,200
Bhadaurī	Gwalior	1,000,000	1,313,000
	Agra	250,000	
	Mainpuri	8,000	
	Etawah	55,000	

It must be remembered that, besides these, 5,000 speakers of Banāpharī in Hamirpur, and a few speakers of Kuṇḍrī in Banda have been classed under Baghēlī.

Of these dialects Banāpharī is by far the most important on account of its possessing a literature. Bhadaurī, on account of the number of its speakers, comes next.

BANĀPHARĪ.

Banāpharī is the form of Bundēlī spoken by members of the Banāphar tribe of Rājput̃s, and in the country inhabited by them. This tract consists mainly of the north-centre and east of the Bundelkhand Agency of Central India, *i.e.* the Chandla Pargana of the State of Charkhari, the Lauri Pargana of Chhatarpur, the Dharampur Pargana of Panna, the Jāgīrs of Naigawan Rebai, Gaurihar, and Beri, and the States of Ajaigarh and Baoni. It also extends into the south-east corner of the District of Hamirpur, and (to the east) into the western parts of the Nagode and Maihar States of the Baghelkhand Agency. Although a mixed dialect, Banāpharī is one of the most important forms of Bundēlī, as in it are preserved the many bardic songs regarding the famous heroes Ālhā and Ūdal, which together form a large cycle of epic poetry. This feature of the dialect will be illustrated at length in the following pages.

The number of speakers of Banāpharī is estimated as follows:—

Bundelkhand Agency	245,400
Hamirpur	5,000
Baghelkhand Agency	90,000
	<hr/>
TOTAL	340,400

Leech in his account of the language quoted in the list of authorities of Bundēlī remarks that Banāpharī differs from Standard Bundēlī in having a larger mixture of Urdū. He probably means by this that its vocabulary contains more Arabic and Persian words than are usually found in dialects of this part of India, and in this he is perfectly right. A perusal of the specimens, especially of those belonging to the Ālhā-Ūdal cycle, will show that quite a large number of these foreign words have been adopted. Indeed such complete citizenship have some of them obtained, that they are even treated as verbal roots, and conjugated as if they were genuine Indian words. This method of dealing with foreign words is very rare in all Indian languages. Such borrowed terms are generally employed without any change of form, and, if used as verbs, it must be done by means of a periphrasis. Yet here we have words like *najarat* a present participle, meaning 'looking at,' which in Hindī would be *najar kar^{atā}*, from the Arabic *naẓar*; and *tajawījai*, he intends, from the Arabic *tajwīz*. Leech further describes Banāpharī as a 'kind of slurred and slovenly Urdū.' This account cannot be called accurate, for the foreign element found in its *grammar* is Baghēlī, not Urdū. Banāpharī is a mixture of Bundēlī and Baghēlī in proportions varying according to locality and to the personality or caste of the speakers. In the version of the Parable received from Hamirpur the Baghēlī influence predominates and I have given it in the volume dealing with Eastern Hindī (Vol. VI, pp. 155 and ff.). Further south, in Bundelkhand proper, the Bundēlī element certainly predominates everywhere, as will be evident from the specimens received from the State of Charkhari. These are (1) the first few sentences of the Parable of the Prodigal Son, and (2) a folktale (both prepared by Rai Sahib Kashi Pershad of Charkhari). After these I give, with a special introduction, two more specimens from Eastern Hamirpur. These are parts of the cycle of poems about Ālhā and Ūdal. It will be seen that the version of the Parable agrees with

Standard Bundēli in nearly all particulars, but that the other three specimens show numerous examples of the influence of Eastern Hindī.

The following account of the main peculiarities of Banāpharī is based on the specimens and on Mr. Vincent Smith's notes.

PRONUNCIATION.—This closely follows ordinary Bundēli. The diphthongs *ai* and *au* are commonly used for *ē* and *ō* respectively. Thus *sai* instead of *sē*, from. Far more common is the change of *ō* to *wā* and of *ē* to *yā*. This is quite optional, so much so that we often find the same word spelt in both ways. Thus, we have *yār* for *ēr*, a support; both *khēt* and *khyāt*, a field; *kēr* and *kyār*, of; *ghōr* and *ghwār*, a horse.

As regards consonants, *n* often becomes *l*; thus, *jalām*, for *janam*, birth; *jalanī*, for *jananī*, a mother. *L*, on the other hand, often becomes *r*, as in *tar^wār* or *tal^wār*, a sword. The letter *ph* regularly becomes *p* in the word *banāpar*. We often find the letter *r* where we should not expect it; thus, *sar^mmān*, for *sanmān*, respect; *sar^mmūch*, for *samūch*, entire; and *asarār*, ? for *bē-shumār*, countless.

A long vowel is regularly shortened in the antepenultimate; thus, the root *mān*, heed, makes its first person singular future *manihañ*, and *khēl*, sport, makes its respectful imperative *khiliyāñ*. We occasionally meet short *e* and short *o*, in words like *mohi*, me (but *mō-hī*, even I), and *jeh*, whom.

DECLENSION.—Many feminine nouns end in the termination *añ* (corresponding to Hindōstānī *ī*), which is not changed in the oblique case. Thus, *ēk juhārañ*, one salute; *śikārañ*, hunting; *khābarañ*, news, used both as a singular and as a plural; *salāmañ*, respects, used as a plural in III, 58. Strong Tadbhava nouns usually end in *ō*, as in Bundēli, but sometimes the Eastern Hindī form in *ā* is employed. These nouns form their oblique bases in *ē*. Thus, *ghōrō*, or *ghōrā*, a horse, oblique form, *ghōrē*. Sometimes we have, as in *bhañrā*, a bee (IV, 1), the oblique form ending in *ā*, which is probably an instance of borrowing from Rājasthānī; similarly *chēlā-nai kahus*, the disciple said.

A very common oblique form both in the singular and in the plural ends in *an* or *en*. Thus, *khētan-mā*, in the field (III, 77; cf. 78, and IV, 193); *chaukan-kā*, to the palace square; *āhñ saudāgar māñ ghōren-kā*, *ghōran-kā bēchañ jāw*, I am a merchant of horses, I am going to sell the horses (IV, 122).

The use of the case of the Agent is rather capricious, as the termination *nē* or *nai* is often omitted. The case is used before all forms of the past tenses of transitive verbs, whether the simple past participle is used, as in Western Hindī, or whether a conjugated form of the tense is used, as in Eastern Hindī. Hence, even in the latter case, the verb agrees in gender with the object. Thus we have *bāñnī-nai lāg taul-dañ*, the shopman weighed out the ration; *yā bāt brāhman sunī*, the Brāhman heard this thing; *bābā pūchhis*, the recluse asked; *chēlā-nai kahus*, the disciple said; *nā sīkhyñ* (fem.) *barārañ sāg*, I have not learnt the warding off of arrows (IV, 183). In the last example, *sīkhyñ* is in the feminine to agree with *barārañ*. The masculine would be *sīkhōy*.

The following are the usual forms which the case terminations take :—

Agent, *nē*, *nai*.

Accusative-Dative, *khñ* (not *khōñ*), *kñ*, *kā*, *kañ*, *kai*.

Dative, *lānē*, *khītir*, *kājē*, for.

Instrumental-Ablative, *sai, saĩ, khaĩ, tai, saũ, sō, san, pai*.

Genitive, *kēr, kyār*. Common gender, direct and oblique.

kērau, kyārau, kau, kā. Masculine, direct.

kērē, kyārē, kē. Masculine, oblique.

kērī, kyārī, kai, kī. Feminine, direct and oblique.

Locative, *mai, mā, mā, mähĩ, mahanĩ*.

The Personal **Pronouns** are *mai, maĩ, I*; *ma-hũ, I* also; *ma-hĩ, even I*; obl. form, *mohi, moh, mivah, mō*; *mōhĩ, to me*; *mōr, mōrau, mivār, mivārau, my*; *ham, we*; *ham-hũ, we* also; *ham-hĩ, even we*; obl. form, *ham*; *hamaĩ, to us*; *hamār, hamārau, ham^arau, our*.

tuĩ, taĩ, tai, thou; *ta-hũ, tō-hũ, thou* also; *ta-hĩ, tō-hĩ, even thou*; obl. form, *tohi, toh, twah, tō*; *tōhĩ, to thee*; *tōr, tōrau, twār, twārau, thy*; *tum, you*; *tum-hũ, you* also; *tum-hĩ, even you*; obl. form, *tum*; *tumaĩ, to you*; *tumār, tumārau, tum^arau, your*.

ū, wā, he, that; *wa-hũ, he* also; *wa-hai, even he*; obl. form, *wah, wā*; *wahĩ, to him*; *ũy, ũy, they*; *wō-ū, wa-ū, they* also; obl. form, *un*; *un^ahai, to them*; *un^ahun, them* also; *un^ahin, even them*.

Similarly *ĩ, yā, this*; obl. form, *eh, yā*; Plur. *ĩ*; obl. *in*, etc.

The Relative Pronoun is *jē* or *jyā*; obl. *jeh, jē, jyā*.

In all the above, the plural is frequently used instead of the singular.

Kāhũ or *kōũ* is 'anyone,' obl. *kāhũ*. *Kō* or *kāun* (obl. *kyā*) is 'who?'; *kā* (obl. *kāhē*), what?

CONJUGATION.—The important point to note is that in all the tenses formed from participles without auxiliary verbs there are two forms, one, the participle alone as in Western Hindī, and the other, the participle with suffixes indicating the number and person, as in Eastern Hindī. It is also to be noted that in the latter case, the suffixes are added to the strong form of the participle in *ō*, and not to the simple base. Thus *mārō-s*, not *māra-s*, he struck.

The Verb Substantive is —

Present, I am, etc.

	Sing.	Plur.
1	<i>āhũ, haũ</i> .	<i>āhaĩ, āhen, āhyan, han</i> .
2	<i>āhĩ, hĩ</i> .	<i>āhū, āhā, hā</i> .
3	<i>āhī, āhai, hai, āi</i> .	<i>āhaĩ, āhĩ, haĩ, āi</i> .

Hawaũ may be substituted for *haũ*, and so throughout.

Past, I was, etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
<i>hatō</i> or <i>tō</i> .	<i>hai</i> or <i>tī</i> .	<i>hatē</i> or <i>tē</i> .	<i>hatĩ</i> or <i>tĩ</i> .

For all persons, exactly like the Hindōstānī *thā*. Or,—

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	<i>hatōy</i> or <i>tōy</i> .	<i>hatyũ</i> or <i>tyũ</i> .	<i>hatyan</i> or <i>ryan</i> .	<i>hatin</i> or <i>tin</i> .
2	<i>hatōy</i> or <i>tōy</i> .	<i>hatī</i> or <i>tī</i> .	<i>hatyō</i> or <i>tyō</i> .	<i>hatyū</i> or <i>tyū</i> .
3	<i>hatō</i> or <i>tō</i> .	<i>hatī</i> or <i>tī</i> .	<i>hatē</i> or <i>tē</i> .	<i>hatī</i> or <i>tī</i> .

Or else,—

	Sing. (com. gen.).	Plur. (com. gen.).
1	<i>rahaũ</i> .	<i>rahan</i> , <i>rahaĩ</i> .
2	<i>rahas</i> .	<i>rahā</i> .
3	<i>rahai</i> .	<i>rahaĩ</i> .

The Negative Verb Substantive, 'I am not,' is thus conjugated :—

	Sing.	Plur.
1	<i>niyāhũ</i> .	<i>niyāhan</i> .
2	<i>niyāhī</i> .	<i>niyāhā</i> .
3	<i>nihāi</i> .	<i>nihāĩ</i> .

The Active Verb is thus conjugated in its principal parts :—

Present Conjunctive, (If) I strike, etc.—

	Sing.	Plur.
1	<i>māraũ</i> .	<i>māran</i> .
2	<i>māras</i> .	<i>mārā</i> .
3	<i>mārai</i> .	<i>māraĩ</i> .

As usual this is often employed in the sense of the Simple Present. As examples of the tense we may quote *mānas*, if you do not heed (IV, 29); *bwālas*, thou speakest (IV, 42); *māgas*, (what) thou mayest ask for (IV, 101); *jās*, thou art going (IV, 119); *khāy*, they eat (III, 44).

The following are examples of the **Imperative**:—*Mār*, strike thou; *mārā*, strike; *pukārā*, summon; *kāṭau*, cut; *karāyas*, cause thou to make; *khiliyāĩ*, be good enough to play.

Future.—I shall strike, etc. This has two forms, *viz.*—1. *Mārab*, used for all genders, numbers, and persons, as in old Eastern Hindī;—2.

	Sing.	Plur.
1	<i>marīhañ</i> or <i>mar^ahañ</i> .	<i>mar^abē</i> , <i>marīhē</i> or <i>mar^ahē</i> .
2	<i>marīhai</i> or <i>mar^ahai</i> .	<i>marīhā</i> , <i>marīhau</i> , <i>mar^ahā</i> , or <i>mar^ahau</i> .
3	<i>mārī</i> .	<i>marīhāñ</i> or <i>mar^ahāñ</i> .

Note that when the first syllable is long, and falls in the antepenultimate, it is shortened. So we have *manīhañ*, I will heed, in IV, 133. *Kaīhai* (IV, 133), thou wilt say, is slightly irregular as in Bundēli.

Tenses formed from the Present Participle.

The **Present Participle** is *mārat* (com. gen.); or *mar^atō* (masc.), *mar^atī* (fem.). From it are formed the usual tenses. Thus,—

Present.—*Mārat-hañ* (often written *mārathañ*), I am striking. Any other form of the Auxiliary may be used.

Imperfect.—*Mārat-hatōy*, I was striking. Any other form of the Auxiliary may be used. As an isolated form, I may quote *karai rahai*, he was doing.

Past Conditional.—This may be formed in two ways. Either the present participle alone is used (exactly as in Hindōstānī), or else we have a tense conjugated on the model of Eastern Hindī. For the first form we have *mar^atō* (masc.), *mar^atī* (fem.), (if) I, thou, he, or she had struck; *mar^atē* (masc.), *mar^atīñ* (fem.), (if) we, you, or they had struck. For the second form we have the following:—

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mar^atōy.</i>	<i>mar^atyñ.</i>	<i>mar^atyan.</i>	<i>mar^atīn.</i>
2	<i>mar^atōy.</i>	<i>mar^atī.</i>	<i>mar^atyō.</i>	<i>mar^atyū.</i>
3	<i>mar^atō.</i>	<i>mar^atī.</i>	<i>mar^atē.</i>	<i>mar^atīñ.</i>

Tenses formed from the Past Participle.

The **Past Participle** is *mār* (com. gen.); or *mārō* (masc.), *mārī* (fem.). From it are formed the usual tenses. Thus—

Past.—Like the Past Conditional, this may be formed in two ways. Either the Past Participle alone is used (exactly as in Hindōstānī), or else we have a tense

conjugated on the model of Eastern Hindī. In both cases, if the verb is a transitive one, the construction is passive. The subject is put into the Agent case, and the verb agrees in gender with the object. In the second conjugated form, it agrees with the subject in person. Thus, *maĩ-nai mārōy* means 'I struck something masculine,' but *maĩ-nai māryū* means 'I struck something feminine.' The following is the ordinary method of conjugating the past tense of a transitive verb. The conjugation of an intransitive verb differs in the third person.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mārōy.</i>	<i>māryū.</i>	<i>māryan.</i>	<i>mārin.</i>
2	<i>mārōy.</i>	<i>mārē.</i>	<i>māryō.</i>	<i>māryū.</i> /
3	<i>mārōs.</i>	<i>mārīs.</i>	<i>mārōn.</i>	Not given.

These may be taken as the standard forms, but other forms for the third person singular are met. These are *māras*, *mārīs*, and *mārus*.

In the case of an intransitive verb, the third person singular, as noted above, is not used. Only the past participle alone is employed. Thus, *baiṭh* or *baiṭhō*, he sat down; *baiṭh* or *baiṭhī*, she sat down; *baiṭh* or *baiṭhē*, they (masc.) sat down; *baiṭh* or *baiṭhī*, they (fem.) sat down.

Perfect.—*Mār-haū* or *mārō-haū*, I have struck. Any other form of the Auxiliary can be used.

Pluperfect.—*Mār-hatōy* or *mārō-hatōy*, I had struck. Any other form of the Auxiliary can be used. In both tenses the construction is that of ordinary Hindōstānī.

The **Infinitive** is *māran*, *māraĩ*, *mārab*, or *mar^abō*. *Māraĩ* is feminine in gender when used as a verbal noun. The others are masculine. The oblique form of the first three is the same as the nominative. That of *mar^abō* is *mar^abē*.

Irregular Verbs.—

The following irregular past participles have been noted :—

Infinitive.
āub, *āwab*, or *aibō*, to come
jāib, to go
dēb, to give

lēb, to take

karab, to do

Past Participle.
āwō, fem. *āī*.
gawō, *gā*, or *gau*; fem. *gai* or *gaī*.
dawō, *dau*, *dīnh*, or *dīn*; fem. of
dawō or *dau*, *dī*.
From *dīnh*, we have *dīnhō*, fem.
dīnhī.
The same as for *dēb*, substituting
l for *d*.
kar, *karō*, or *kīnh*, *kīnhō*.

The verbs *āub*, and *jāib*, are quite irregular in the past tense. That of *āub* is conjugated as follows:—

	Sing		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	<i>āwaĩ.</i>	<i>āyũ.</i>	<i>āyan.</i>	<i>āin.</i>
2	<i>āwai.</i>	<i>āyĩ.</i>	<i>āyō.</i>	<i>āyũ.</i>
3	<i>āwō.</i>	<i>āĩ.</i>	<i>āyē.</i>	<i>āĩ.</i>

Any other form of the past participle may be used for the third person. The past tense of *jāib* is similar. Thus, *gawaĩ*, I went, and so on.

The future of *āub* is *aihaũ*, I shall come; *aibē*, etc., we shall come; *aĩ*, he shall come. Similarly, *jaihaũ*, I shall go.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ) DIALECT.

(STATE, CHARKHARI.)

SPECIMEN I.

(Rai Sahib Kashi Pershad.)

काह्ल-कै दुइ लरका हतै । लहुरे लरका अपनै बाप-सै कहो कै
बाप मोर हींसा बाँट द्या । और वह-नै सब ड्यारा बाँट दओ । और वह-नै
सब थोरे दिनन-मै डकड़ा कर लओ और बहुत दूरी देस-खाँ चलो गओ और
वहाँ आपन सब ड्यारा वाहीयाद-मै बहाइ दओ ॥

TRANSLITERATION AND TRANSLATION.

Kāhū-kai	dui	lar ^a kā	hatai.	Lahurē	lar ^a kā	ap ^a nai
<i>A-certain-one-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>(By-)the-younger</i>	<i>son</i>	<i>his-own</i>
bāp-sai	kahō	kai,	‘bāp,	mōr hīsā	bāṭ	dyā.’
<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘father,</i>	<i>my share</i>	<i>having-divided</i>	<i>give.’</i>
wah-nai	sab	dyārā	bāṭ	daō.	Aur	wah-nai
<i>him-by</i>	<i>all</i>	<i>property</i>	<i>having-divided</i>	<i>was-given.</i>	<i>And</i>	<i>him-by</i>
thōrē	dinan-mai	ikatṭhā	kar-laō,	aur bahut	dūri	dēs-khā
<i>a-few</i>	<i>days-in</i>	<i>collected</i>	<i>was-made,</i>	<i>and very</i>	<i>far</i>	<i>country-to</i>
gaō,	aur wahā	āpan	sab	dyārā	wāhīyād-mai	bahāi-daō.
<i>away,</i>	<i>and there</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>absurdities-in</i>	<i>was-caused-to-flow-away.</i>

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDĒLĪ (BANĀPHARĪ) DIALECT.

(STATE, CHARKHARĪ.)

SPECIMEN II.

(Rai Sahib Kashi Pershad.)

एक ब्राह्मन वा एक ब्राह्मनी रहै । दोऊ मिहरिया मुंसवा आँइ ।
कुछ दिन बीतै धुबक परो । तब ब्राह्मन आपन मिहरिया छोड़ दखिन भाग
गा । और एक साहूकार-कौ चाकर रहो । पाँच सौ रुपैया कमाइस ।
जब दो बरसै हो चुकी तब ब्राह्मनी-की खबर आई । और साहूकार-सै
बिदा माँग-कर आपन घर-कौ रँगो । जब कुछ दूर घर रह-गा तब मन-मै
सोधिस कै ब्राह्मनी करजदार हुइ गई छहै सो मै काज बड़े आदमी-के इहाँ
रुपैया धर देंव । गाँउ-मै एक बाँनी रहै । तिया-सन कहस कै भाई मोर
रुपैया धरोहर धर राख । इतनै बीच-मै एक बैरागी-का चेला लाग लैन
आयो । बाँनी-नै जल्दी-मै चेला-कौ लाग तौल दर्द और चेला लाग लै-गा ।
बाबा पूछिस आज लाग सिवाइ काहे है । चेला-नै कहस कै एक राहगीर
बाँनी-के इहाँ पाँच सौ रुपैया-की धरोहर-की बात-चीत करै रहै । सो मो-खाँ
लाग जल्दी-मै तौल दिहस-है । बाबा मन-मै सोधो कै वा राहगीर-कौ कौनउ
जुगत-सै बुलाव । सो अधिकारी कनक वा घी ऐचस वा चेला-सै कहिस कै
या जिस फेराव और बाँनी-सै कहब कै हमार बाबा काहू-का हराम नहीं
खात आँइ । चेला गा और जिस फेर दिहस । या बात जब वा ब्राह्मन
सुनी तब कहिस कै या बाबा इमानदार है । यह-के इहाँ रुपैया मै धरब ।
ब्राह्मन बाबा ढिंग गा वा कहस कै महाराज मोर रुपैया धर राखी । बाबा-नै
रुपैया लै-कर एक कोठा-मै ब्राह्मन-के साम्हनै गाड़ दिहस और ब्राह्मन आपन
घर चलो गा । अपनी ब्राह्मनी सै पूछिस कि काहू-की करजदार तौ नाही
हा । ब्राह्मनी कहस कि नियाहँ । तब कुछ दिन बीतै ब्राह्मन आपन रुपैया
लैन बाबा ढिंग गा । बाबा कहिस हमार ढिंग कब धर गा । ब्राह्मन मन-माँ
गिल्याँद मानी और एक जिमीदार-सै आपन सब हाल जा कहिस । जिमीदार

कहुस कै हमार जोर निहाँइ । तुम फलानै मौजा-की बीबी-कौ सुनाव । ब्राह्मन
 बीबी-कै गा और आपन हाल कहुस । बीबी कहो कै मै फलानै दिन बाबा-के
 ढिंग जाब सो तुहीं आइ-जाइस । बीबी सब आपन जमाँ लै-कर बाबा ढिंग गर्इ
 और कहिस कै मोर मियाँ साहब मदारन गे ते सो नहीं आये आँइ । मै
 उन-के टूडै-ख जात-हौं । मोर धरोहर धर राखौ । इतनै बीच-मै ब्राह्मन
 आइ-गा वा कहुस कै बाबा मोर रुपैया दै राखे । बाबा-नै रुपैया उखार-कर-
 कै दे दीन । या सोच-कर-कै कै जो मै या-सै भगड़हौं तौ बीबी आपन
 रुपैया ना धरहै । बीबी देखिस कै ब्राह्मन आपन रुपैया पाइ-गा । तब बाबा-
 सै कहिस कै मोर भाई कहत आवा-है कै मियाँ साहब मदारन-सै आइ-गे
 सो अब मै धरोहर ना धरहौं । और फिर बीबी हसन लाग वा ब्राह्मन
 हसन लाग और बाबज हसै लाग ॥

॥ कहावत ॥

बीबी हसौ मियाँ घर आये । हसे मुसाफर गठरी पाये ॥
 तुम का हसे मियाँ भीखे । एक तमासा ये भी सीखे ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ) DIALECT.

(STATE, CHARKHARĪ.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk brāhman wā ēk brāhmanī rahai. Dōū mihariyā mūs^awā
One brāhman and one brāhman's-wife were. Both wife husband
 āi. Kuchh din bitai dhubak parō. Tab brāhman
are (i.e. were). Some days passed famine fell. Then the-brāhman
 āpan mihariyā chhōṛ dakhin bhāg-gā. Aur ēk sāhūkār-kai chākar
his-own wife leaving south ran-away. And one banker-to servant
 rahō. Pāch sau rupaiyā kamāis. Jab dō bar^asai
remained. Five hundred rupees he-earned. When two years
 hō-chukī tab brāhmanī-kī khabar āi. Aur sāhūkār-
had-passed then the-brāhman's-wife-of remembrance came. And the-banker-
 sai bidā māg^a-kar āpan ghar-kau raigō. Jab kuchh
from leave begged-having his-own house-to he-started. When some
 dūr ghar rah-gā tab man-mai sōdhis kai, brāhmanī
distance house remained then mind-in he-thought that, brāhman's-wife
 karaj-dār hui-gai hūhai sō mai kāū barē ād^amī-kē ihā rupaiyā
indebted become will-be therefore I some great man-of near rupees
 dhar-daīw. Gāu-mai ēk bānī rahai. Tiya-san kahus kai,
deposit-may. The-village-in one shopman was. Him-to he-said that,
 'bhāi, mōr rupaiyā dharōhar dhar-rākh.' It^anai-bich-mai ēk
'brother, my rupees deposit keep.' The-meantime-in one
 bairāgī-kā chelā lāg lain āyō. Bānī-nai jaldī-mai
religious-mendicant's disciple rations to-take came. The-shopman haste-in
 chelā-kau lāg taul-daī, aur chelā lāg lai-gā.
disciple-to rations weighed-out, and the-disciple rations took-away.
 Bābā pūchhis, 'āj lāg siwāi kāhē-hai?' Chelā-nai
The-recluse asked, 'today rations much why-is?' The-disciple-by
 kahus kai, 'ēk rāh-gīr bānī-kē ihā pāch sau
it-was-said-by-him that, 'one way-farer the-shopman-of near five hundred
 rupaiyā-kī dharōhar-kī bāt-chit karai-rahai, sō mō-khā lāg
rupees-of deposit-of conversation doing-was, therefore me-to rations

jal̥di-mai taul-dihas-hai.' Bābā man-mai sōdhō kai wā rāh-gīr-kau
haste-in weighed-has.' The-recluse mind-in thought that that way-farer-to
 kaunaū jugat-sai bulāw. Sō adh^akārī kanak wā ghī
'some means-by call. So superfluous wheat-flour and clarified-butter
 aichas, wā chēlā-sai kahis kai, 'yā jins phērāw, aur
he-drew-forth, and disciple-to he-said that, 'this stuff return, and
 bānī-sai kahab kai, "hamār bābā kāhū-kā harām
the-shopman-to you-will-say that, "my recluse anybody-of ill-gotten(-things)
 nahī khāt-āi." Chēlā gā aur jins phēr-dihas. Yā bāt
not eats." The-disciple went and the-stuff returned. This thing
 jab wā brāhman sunī tab kahis kai, 'yā bābā imāndār
when by-that brāhman was-heard then he-said that, 'this recluse honest
 hai. Yah-kē ihā rupaiyā mai dharab.' Brāhman bābā
is. This-one-of near money I shall-deposit.' The-brāhman the-recluse
 dhing gā, wā kahās kai, 'Mahārāj, mōr rupaiyā dhar-rākhau.'
near went, and said that, 'Sir, my rupees keep-in-deposit.'
 Bābā-nai rupaiyā lai-kar ēk kōṭhā-mai brāhman-kē sāmh^anai
The-recluse-by money taken-having one room-in brāhman-of before
 'gār-dihas, aur brāhman āpan ghar chalō-gā. Ap^anī
was-buried-by-him, and the-brāhman his-own house went-away. His-own
 brāh^amanī-sai pūchhis kai, 'kāhū-kī karaj-dār tau nāhī
brāhman's-wife-from he-asked that, 'any-body-of debtor indeed not
 hā ?' Brāhmanī kahus, 'niyāhū.' Tab kuchh din bitai
thou-art ?' The-brāhman's-wife said, 'I-am-not.' Then some days passed
 brāhman āpan rupaiyā lain bābā dhing gā. Bābā
the-brāhman his-own money to-take the-recluse near went. The-recluse
 kahis, 'hamār dhing kab dhar-gā ?' Brāhman man-mā gilyād
said, 'me-of near when did-you-keep ?' (By-)the-brāhman mind-in shame
 mānī aur ēk jimidār-sai āpan sab hāl jā kahis.
was-felt and one landholder-to his-own all account going said.
 Jimidār kahus kai, 'hamār jōr nihāi. Tum phalānai
The-landholder said that, 'my power is-not. You such-and-such
 maujā-kī bibī-kau sunāw.' Brāhman bibī-kai gā aur
a-village-of dancing-girl-to relate.' The-brāhman the-dancing-girl-to went and
 āpan hāl kahus. Bibī kahō kai, 'mai
his-own account said. (By-)the-dancing-girl it-was-said that, 'I
 phalānai din bābā-kē dhing jāb, sō tuhī āi-jāis.'
such-and-such a-day the-recluse-of near will-go, therefore you-also come.'
 Bibī sab āpan jamā lai-kar bābā dhing gai
The-dancing-girl all her-own substance taking the-recluse near went

aur kahis kai, 'mōr miyā-sāhab Madāran gē-tē, sō nahī āyē-āi.
and said that, 'my master Madāran gone-was, but not returned-is.
 Mai un-kē dhūrai-khā jāt-haū. Mōr dharōhar dhar-rākhō.' It^{nai}-bīch-mai
I him to-look-for am-going. My deposit keep.' The-mean-time-in
 brāhman āi-gā, wā kahus kai, 'bābā, mōr rupaiyā dai-rākh.'
the-brāhman arrived, and said that, 'father, my money give-up.'
 Bābā-nai rupaiyā ukhār-kar-kai dē-dīn. Yā sōch-kar-kai kai,
The-recluse-by money taking-out was-given-up. This thinking that,
 'jō mai yā-sai jhagar^ahaū tau bibī āpan rupaiyā nā
'if I this-one-with shall-quarrel then the-dancing-girl her-own money not
 dhar^ahai.' Bibī dēkhis kai brāhman āpan rupaiyā
will-deposit.' The-dancing-girl saw that the-brāhman his-own money
 pāi-gā, tab bābā-sai kahis kai, 'mōr bhāi kahat āwā-hai
got, then the-recluse-to she-said that, 'my brother saying come-is
 kai, "miyā-sāhab Madāran-sai āi-gē." Sō ab mai dharōhar
that, "the-master Madāran-from arrived." Therefore now I deposit
 nā dhar^ahaū.' Aur phir bibī hasan lāg, wā brāhman
not will-place.' And again the-dancing-girl to-laugh began, and brāhman
 hasan lāg aur bābā-ū hasai lāg.
to-laugh began and the-recluse-also to-laugh began.

Kahāwat,—

(Hence-the-)saying,—

Bibī hasī miyā ghara āyē; hasē musāphara gaṭhari
The-dancer laughed her-master home came; laughed the-traveller purse
 pāyē.
he-got.

Tuma kā hasē, miyā bhīkhē? Ēka tamāsā yē bhī sikhē.
You why laughed, master mendicant? A trick this-one also learnt.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a Brahman and his wife. A famine occurred, so the Brahman deserted his wife, and ran away to the Deccan, where he took service with a banker, and earned five hundred rupees. When two years had passed, he remembered his wife, and, taking leave of the banker, set out for his home. While he was on the way, it struck him that his wife would probably be in debt, so he decided to deposit his savings with some well-to-do person to protect them from her creditors. He accordingly went to a shopkeeper in his village, and asked him to take the money on deposit.

While he was speaking to him the disciple of a certain mendicant devotee came up to beg from the shopman, and the latter, being busy with the Brahman, weighed out the alms in a hurry. The disciple brought what he had got to his master the recluse, who

asked him why he had brought more than usual that day. Replied the disciple, 'there was a traveller talking to the shopkeeper about depositing five hundred rupees, and owing to his being busy with him, he weighed out my alms in a hurry.' The recluse thought to himself that he must get hold of that traveller some way or other, so he gave the flour and clarified butter which was over and above the regular amount to the disciple, and told him to take it to the shopkeeper with this message, 'my master will not eat anything wrongly taken from anybody.' The disciple did what he was told, and when the Brahman heard what he said, he thought to himself, 'this recluse must be a very honest man. I will deposit my money with him.' So he went off to the recluse and addressed him as follows,—'Holy Sir, will you deign to keep my money in deposit?' The recluse took the money into an inner room, and there buried it in the presence of its owner, who then went on in happiness to his home. When he got there he asked his wife if she owed any debts, and she replied that she did not. After a few days the Brahman returned to the recluse and asked for his money, but the latter said, 'when did you ever leave any money with me?' Filled with shame at the recluse's duplicity, the Brahman went off to his landlord and complained of how he had been treated. Said the landlord, 'it is beyond my power to help you; but go and tell your story to the dancing girl of such and such a village.' He did so, and she told him to meet her on such and such a day at the recluse's. On the day fixed the dancing girl brought her savings to the recluse, and said to him, 'my master went some time ago to the fair of Madāran¹ and has not come back. I am going to look for him, and want you to keep my money in deposit for me while I am away.' Just then the Brahman entered and again asked for his deposit. The recluse at once gave it to him, for he thought that if this fellow quarrelled with him the dancing girl would not trust him with *her* money. As soon, however, as she saw that the Brahman had safely got his rupees, she said to the recluse, 'my brother has just come, and he says that my master has returned from the Madāran, so now I won't have to trouble you with the deposit.' Then the dancing girl began to laugh, and so did the Brahman, and so did the recluse. As the saying goes:—

The dancer laughed, for her master had come;

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Master mendicant, why did *you* laugh?

'Because I have learnt this new trick.'

¹ This is the fair held at Makanpur in Kanauj in honour of the famous saint Shāh Madār, who is buried there.

THE SONGS OF ĀLHĀ AND ŪDAL.

I do not suppose that any epic poem is at the present day so popular as that of Ālhā and Ūdal, which is sung by itinerant bards all over northern India. The entire cycle has never been collected, but portions of it and even translations of portions have often been published. The earliest version of the epic with which we are acquainted is contained in the *Mahōbā Khand* of the Prithirāj Rāsau, attributed to Chand Bardāi (Fl. 1190 A.D.). Chand Bardāi was the court bard of Prithirāj Chauhān, King of Delhi. The *Mahōbā Khand* deals mainly with the war between that Monarch and Parmāl, the Chandēl of Mahōbā, and according to another, and more probable, tradition was the work of Jagnāik, the bard of Parmāl. A translation of a part of it will be found in Tod's *Rajasthan*, i. 614 and ff. There are two or three native editions of the modern cycle, none of which is complete. Portions of one of them were translated by Mr. Waterfield into vigorous English ballad metre, and appeared in vols. lxi, lxii, and lxiii of the *Calcutta Review*, under the title of the 'Nine-Lakh Chain, or the Mārō feud.' A full account of the contents of these editions, from the pen of the present writer, will be found in vol. xiv of the *Indian Antiquary*, pp. 255 and ff. An edition of the text and a translation of the chapter relating to Ālhā's marriage, as current in Bihār, also by the present writer, will be found on pp. 209 and ff. of the same volume.

Some years ago Mr. Vincent Smith was kind enough to present me with a collection of notes on the Bundēli dialect of Hamirpur, which he had made when he was employed in the settlement of that district. These contained the following two extracts from the cycle, which are given just as they were taken down under his supervision from the lips of rustic singers. Both are fragments, but they are valuable not only as specimens of the Banāpharī sub-dialect of Bundēli, but also as being genuine specimens of a class of poetry which is very popular over a large part of our Indian possessions. In Hamirpur the whole series of songs dealing with Ālhā and Ūdal is known as the '*Sairā*' or '*Ālhā*.' Separate fragments which are recited at one time are called '*Pāwārā*,' '*Samay*' or '*Mār*.'

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Both were grand-nephews of Anang Pāl Tōmar of Delhi, and, when he died, Prithirāj, although the younger, was proclaimed King to the exclusion of Jaichand. The result was a lifelong enmity between the two princes, which eventually facilitated the conquering of India by the Tartar hordes of Central Asia. Prithirāj and his bard Chand were killed in battle fighting against the Muhammadans in the year 1193 A.D. Kanauj was overwhelmed, and Jaichand slain in the following year by Shihābu'd-dīn, the 'Meteor of the Faith,' and his son fled to Marwar, where he established the principality now known as Jodhpur. Parmāl reigned from about 1165 to 1202 A.D. He was defeated and expelled from Mahōbā by Prithirāj in the year 1182. Here legend departs from history. According to the former Parmāl was so crushed with this defeat that he abandoned his kingdom and fled to Gayā where he ultimately died, being the last of the Chandēl Kings of Mahōbā. As a matter of history twenty years later we still find him fighting bravely against the Musalmān Kutbu'd-dīn at Kālinjar. He was not the last of his race, but had several obscure successors on the throne.

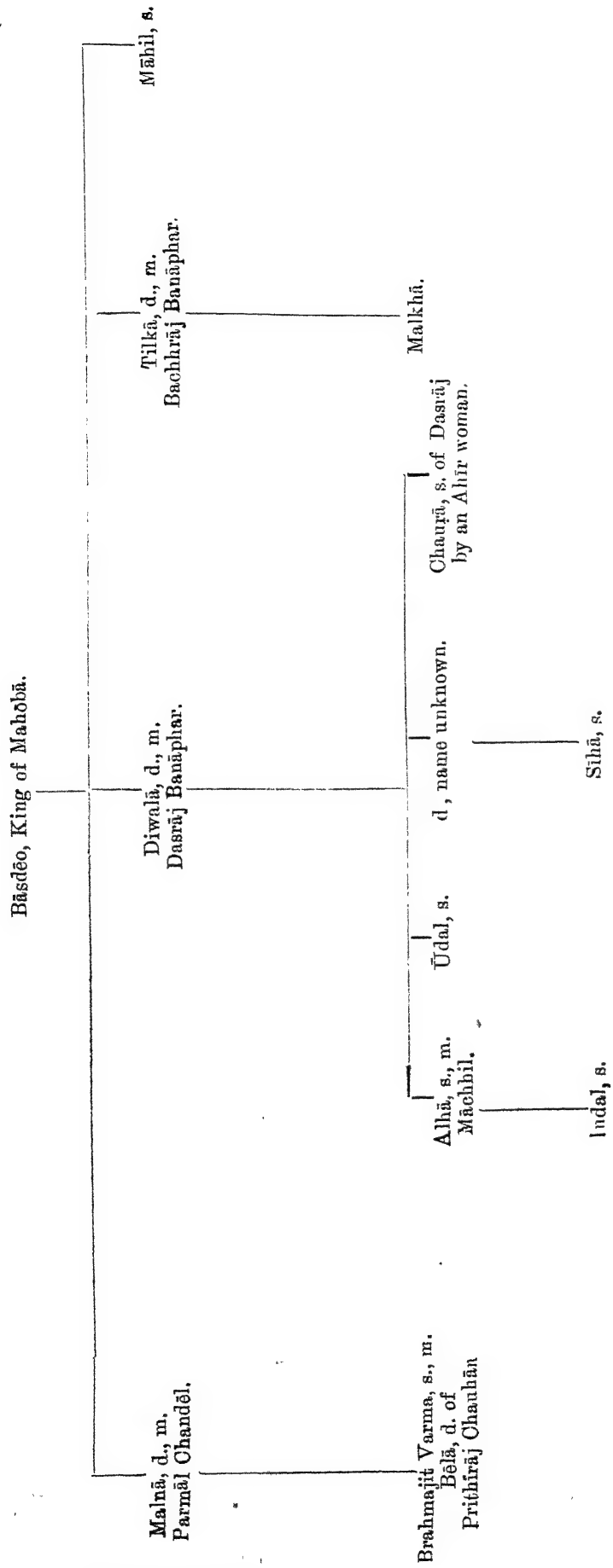
The historical Parmāl was probably the son of his predecessor Madana-Varmā Chandēl, but the legendary account is quite different. It runs as follows:—

Parmāl conquered the whole of India. The first city he conquered was Mahōbā in Bundelkhand, of which Bāsdēo Parihār was the prince. Bāsdēo had one son Māhil and three daughters, Malnā (also called Padminī), Diwalā, and Tilkā. Parmāl married Malnā and treated Māhil with consideration, but the latter never forgave his father's conqueror and was the cause of his ultimate downfall. He is throughout the villain of the cycle.

Parmāl, according to Chandēl custom, had two faithful attendants belonging to the Banāphar tribe of Rājput. They were named Dasrāj and Bachhrāj. To Dasrāj he gave his sister-in-law Diwalā in marriage, and to Bachhrāj, Tilkā. By these marriages, Dasrāj had two sons Ālhā and (much younger) Ūdal, and Bachhrāj had one, Malkhā. Dasrāj had another son by an Ahīr woman, who was named Chaurā or Chaūrā.¹ On his birth he was exposed in the river, and was picked up and taken to Prithirāj Chaubān of Delhi, who adopted him as a son, and when he grew up, appointed him to a command in his army. We thus find him, in the final catastrophe, fighting against his half-brothers Ālhā and Ūdal. Dasrāj also had a daughter, who bore a son called Sīhā.

Finally, Parmāl had a son by Malnā, named Brahmajit Varmā. Much against his father's will he married Bēlā, the daughter of Prithirāj, but was killed while yet a boy on the fatal field of Uraī. He never brought his bride home, and, in the specimens now given, we find Bēlā still in her father's house, but, like a true Rājput wife, a strong partisan on her husband's side of the quarrel. We thus get the following legendary genealogical table:—

¹ Some versions call him Dhāndō.



The other prominent figures in the poem (besides Prithirāj and Jaichand) are :—

Jagnāik, bard of Parmāl.

Lākhan, nephew of Jaichand.

Rāypāl, elder son of Jaichand.

Gulālan, younger son of Jaichand.

Rāybhān, Rājā of Kurhaṭ, a fief of Kanauj, under Jaichand.

Miyān Tālhan of Benares (see below).

Ali Alāwar }

Kālē Khān }

Jaṛi Bēg }

Sultān }

Bahubali }

Sons of Tālhan.

Hīrsing Dēo }

Bīrsing Dēo }

Pūran Dēo }

Chiefs of Gānjar. Conquered by Ālhā, but subsequently his allies.

Matauwā Ahīr, in the service of Brahmajit.

Ḍiriyā, Ūdal's henchman. He was groom of the horse Bendulā.

Rāmāpati of Gwalior, one of Prithirāj's commanders.

Ranjit, another son of Parmāl.

Alkhā, another son of Bachhrāj.

Kariliyā, the name of Ālhā's horse }

Bendulā or Benduliyā, Ūdal's horse }

These were magic horses and could fly.

Singhin, Miyān Tālhan's horse.

Manōrath, Jaichand's horse.

Of the above Miyān (or Mīrā) Tālhan is the most important figure. He was a Musalmān of Benares, who took service under Parmāl. He and Dasrāj (Ālhā and Ūdal's father) were intimate friends, and had exchanged turbans. After the latter's death he attached himself to Ālhā and Ūdal, and followed their fortunes to Kanauj. Ālhā looked upon him as his father, and he appears throughout as the Nestor of the story. He was killed in the final struggle at Uraī and was buried at Mahōbā, where his tomb near the Kīrat Sāgar is still shown. He rode a horse called 'the lioness' (Singhin) and had nine sons and eighteen grandsons.

Parmāl gave Ālhā the district of Kālinjar, to the south-east of Mahōbā (in the present district of Banda) as his fief. To Malkhā he gave the fief of Sirsā.¹ We pass over the many and glorious exploits of Ālhā, Ūdal, and Malkhā in their early years and hasten to the final catastrophe. Māhil, Parmāl's brother-in-law and evil counsellor, saw that there was no hope of compassing the latter's ruin so long as he was protected by these valiant champions. He persuaded Parmāl to demand from Ālhā his famous mare, Kariliyā, and, on the request being refused, so far to forget their services as to expel the brothers ignominiously from his territory. With their mother and families, and accompanied by Tālhan of Benares, they repaired to Kanauj, where Jaichand received them,

¹ Sirsā is in the present Gwalior State, on the river Pating, not far from Amāhā. See Gwalior Gazetteer (1908), Vol. I, p. 194.

but, being himself in dread of Ālhā, despatched him on an expedition against the rebellious chiefs of Gānjar (traditionally identified with Gujerat), who had hitherto successfully defied all the forces sent against them. Accompanied by Lākhan, the nephew of Jaichand, Ālhā and Ūdal successfully accomplished their task, and were received into great favour, Ālhā having the fief of Rāykōṭ (near Kanauj) assigned to him.

* In the meantime a quarrel had arisen between Prithirāj Chauhān of Delhi and Parmāl regarding some troops of the former who had been cut up while passing through the latter's territory. Māhil diligently fanned the flame, and persuaded Prithirāj to bide his time for vengeance. After the lapse of eight years Māhil contrived in his capacity as minister to send Parmāl's army to the south, and then sent word to Prithirāj that the way was now open to Mahōbā. Prithirāj at once advanced and attacked Sirsā, where Malkhā was governor. The latter sent pressing appeals for help to Parmāl, who, under the traitorous persuasion of Māhil, replied that it was Malkhā's business to drive out Prithirāj. Deeply hurt at this supercilious reply, Malkhā nevertheless made a brave resistance, but was in the end overwhelmed by superior numbers, and himself met a glorious death in the midst of his foes.

Parmāl, now seriously alarmed for the safety of his kingdom, called a council, and on the advice of Malnā, his queen, demanded a truce from his adversary on the plea of the absence of his champions Ālhā and Ūdal. Prithirāj, with Rājput chivalry, granted the request, on condition that, at the end of a year, during which each party was to prepare for the final battle, it should be fought on open ground, which should give no advantage to either party, and the vast plain round Uraī (in the present district of Jalaun) was fixed upon as the deciding scene of the contest.

Parmāl then despatched his bard Jagnāik to Kanauj to recall Ālhā and Ūdal. On the way Jagnāik halted at Kurhaṭ on the bank of the Jamna, where the local Rājā, Rāybhān, hospitably entertained him, but in the morning refused to return to his guest the splendid armour with which his horse was decked. Jagnāik accordingly went on to Kanauj vowing vengeance against Rāybhān.

He was cordially received by Ālhā who, however, refused to assist Parmāl till his mother Diwalā pressed upon him his duty as a Rājput. 'Let us fly to Mahōbā,' exclaimed Diwalā.¹ But Ālhā was silent, while Ūdal said aloud, 'May evil spirits seize Mahōbā! Can we forget the day when, in distress, he drove us forth. Return to Mahōbā—let it stand or fall, it is the same to me; Kanauj is henceforth my home.'

'Would that the Gods had made me barren,' said Diwalā, 'that I had never borne sons, who thus abandon the paths of the Rājputs, and refuse to succour their prince in danger!' Her heart bursting with grief, and her eyes raised to heaven, she continued; 'Was it for this, O Universal Lord, thou mad'st me feel a mother's pangs for these destroyers of Banāphar's fame? Unworthy offspring! the heart of the true Rājput dances with joy at the mere name of strife—but ye, degenerate, cannot be the sons of Dasrāj—some carl must have stolen to my embrace, and from such ye must be sprung.' The young chiefs arose, their faces withered in sadness. 'When we perish in defence of Mahōbā, and, covered with wounds, perform deeds that will leave a deathless name; when our heads roll in the field—when we embrace the valiant in fight, and, treading in

¹ This extract from the poem is taken from Tod.

the footsteps of the brave, make resplendent the blood of both lines, even in the presence of the heroes of the Chauhān, then will our mother rejoice.'

At length roused to indignation Ālhā rushed impetuously to Jaichand, and demanded leave to depart. This was at first refused, but ultimately granted after an angry scene; and the king of Kanauj not only gave the required permission, but sent a powerful army, headed by his own sons Rāypāl and Gulālan, and his nephew Lākhan, with Ālhā to assist the Chandēl against the Chauhān of Delhi.

The army marched. On the way they passed Kurhat where Jagnāik demanded vengeance for his stolen horse-armour. A battle ensued in which Rāybhān was defeated and compelled to restore his booty. In admiration of the Banāphars' valour, he, too, joined the advancing host. As the troops went on, the worst omens appeared on all sides. The countenance of Lākhan fell; these portents filled his soul with dismay; but Ālhā said, 'though these omens bode death, yet death to the valiant, to the pure in faith, is an object of desire, not of sorrow. The path of the Rājput is beset with difficulties, rugged, and filled with thorns; but he regards it not, so it but conducts to battle.' To carry joy to Parmāl alone occupied their thoughts; the steeds bounded over the plain like the swift-footed deer.

On the way, in spite of the truce, they were suddenly and unexpectedly attacked at a river crossing by the Chauhān army, led by Chaurā. All but Lākhan fled. He made a gallant stand with his handful of troops, but was nearly overpowered. Diwalā, after vainly trying to stop Ālhā and Ūdal in their flight, ordered her dooly to be set down, and getting out desired Ūdal to enter it and give her his sword and shield; for though *he* fled, *she* disdained to fly. Her reproaches, as contained in Chand's verses, form one of the most famous passages in the whole cycle. They will be found in verses 98 and following of the first of the following extracts. Stung by her reproaches Ālhā and Ūdal returned and repulsed Chaurā.

The brothers, ere they reached Mahōbā, halted to put on the saffron robe, the sign of 'no quarter' to the Rājput warrior. The intelligence of their approach filled the Chandēl prince with joy, who advanced to embrace his defenders, and conduct them into the city; while the queen Malnā came to greet Diwalā, who with the herald bard paid homage and returned with the queen into the palace.

On the arrival of the brothers in the citadel, a council of war was held. Parmāl, always a coward,¹ at first resolved to abandon Mahōbā, but, urged by the Banāphars and their mother, he at length consented to march his host towards Uraī. In the preliminary fights, which lasted several days, the boy Brahmajit Varmā, his son, died gallantly fighting against superior numbers, and Chaurā hastened to convey the news to Delhi, where the youthful hero's wedded, but yet unmated, bride Bēlā was still dwelling in the citadel of her father Prithirāj. Overjoyed at the terrible blow with which his foe was smitten the Chauhān ordered his commander to complete the victory by carrying off from Mahōbā Parmāl's queen, the lovely Padminī or Malnā, and conveying her to the royal seraglio at Delhi; but Chaurā himself had a fair young wife, and stayed to dally with her, while he despatched his lieutenant, Rāmāpati of Gwalior, to carry out his lord's behest. The widowed Bēlā, true to the fortunes of the house into which she had been

¹ This is his legendary character, but it is not borne out by history.

married, sent private word of this design to Ūdal, who intercepted Rāmāpati at Kālī and there, after a fierce conflict, slew him.

At length the fatal day arrived, and the camps of the two kings stood face to face on the plain of Uraī. Parmāl, on seeing the enemy's preparations, feared, like the poltroon he was, for his own safety. He determined to abandon his army, and, notwithstanding all Ālhā's and the other chief's entreaties to remain and animate his troops, he not only refused to stay, but insisted on Ālhā himself escorting him to Kālinjar. Before Ālhā could return to command his forces, the battle had been fought, and Parmāl's troops had been annihilated. Ālhā's son Indal, Ūdal, and the faithful Tālhan had all been slain. Seeing this, furious with rage, Ālhā drew his magic sword to destroy Prithirāj's army; but his arm was arrested by the goddess Dēvi Śāradā,¹ and at her entreaty he consented to sheathe his sword, if Prithirāj would turn and fly seven paces. Prithirāj did so, and, satisfied by this concession to his invincibility, Ālhā disappeared from mortal view, and now dwells in that mysterious land of darkness, the Kajrī-ban which is so famed in all the legends of the east. On the last day of each moon he visits Dēvi Śāradā's temple on the hill at Mahiyār and adorns her image with fresh flowers. He has repeatedly been seen, but, each time at a stern command to desist from following him, no one has ever ventured to advance, and he has disappeared.

After the defeat at Uraī, according to the legend,² Parmāl fled to Gayā, where he died.

So ends this tale of Rājput chivalry. If I have drawn sufficient attention to it to induce some resident in Bundelkhand to collect its scattered remnants from the only books in which it is preserved,—the mouths of the bardic reciters,—I shall be amply satisfied. It is a noble story, replete with incident, and with characters well contrasted. It appeals far more closely to English sympathies than do the comparatively artificial epics of Sanskrit literature.

Of the following two extracts, the first (marked Specimen III) is a fragment. It describes the summons of Ālhā and Ūdal from Kanauj to Mahōbā, the march from Kanauj and the fight with the Chauhān forces on the way. It breaks off abruptly in the middle of the combat. The second (marked Specimen IV) commences in Delhi where Chaurā brings the news of the death of Brahmajit at Uraī. It then describes Rāmāpati's mission to abduct Malnā, and how he was defeated on the way by Ūdal, who had been forewarned by Belā.

¹ Now worshipped at Mahiyār on the Tons.

² But not according to history. Most of the foregoing narrative is based on Tod, with additions from the seventh volume of the reports of the Archaeological Survey of India.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ) DIALECT.

(DISTRICT, HAMIRPUR.)

SPECIMEN III.

प्रश्न जयचंद का ।

कौ कुछ गिर गा जमुना मा कौ दह मा कगार ।
मैं तो से पूछौं लाखन राने काहे मा उठै भनकार ॥

उत्तर लाखन का ।

ना कुछ गिर गा जमुना मा ना दह मा गिरी कगार ।
सूर महीवे का आवत है जेह के लोहे उठै भनकार ॥

जयचंद ने कहा ।

जँघिया ड़ालैं औ धर काँपे हिलैं बत्तीसौ दाँत । ५ ।
गरभै आय जाय जो महुवे का कनउज देइ मोर उजार ॥

लाखन ने कहा ।

ऐसी न कहिये महाराजा भूँठी ना मोहीं मुहाय ।
जैसे थापे है चन्देलै पहिले तोही थापे समान ॥

जयचंद के दरबार की तारीफ़ ।

गज-कोस लौ जाजम पर गर्इ तकिया कोई डेढ़ हजार ।
पलथी से पलथी जहाँ अरभी ती भालन मुँडूँ हरियाय । १० ।
किररा माचो तो लोहे का अरभी तो खेरी सार ।
कुरी निबारा जहाँ बैठे ते रजपूत टिकौना लाग ॥
खाये अफीमन के सनका ते बिन मारे न बदलैं बात ।
देवी भगवती धरी पलथी पै जैसे ल्वाटै कालिया नाग ॥

आल्हा का हरकारा जयचंद के पास गया ।

गिरो साँड़िया जाय दरबार मा राजा सुन बात हमार । १५ ।
सूर महीवे का आवत है राजा खबरदार हुइ जाँव ॥

जयचंद के दरबार में आल्हा का पहुँचना ।

आवत देखो आल्हा का सभा उठी भहराय ।
भड़ सलामें गन डीलन औ बड़े भये सरमान ।
दहिनी बाजू आल्हा का खाली कर दौ तंबू माँझ ॥

जयचंद ने आल्हा से कहा ।

एक जुहारें तोरी सकरहियाँ एक तौ साँझी बार । २० ।
कौन साँकरो तोही पर गौ जो तैं आवै दुपहरी माँझ ॥

आल्हा ने जयचंद को जवाब दिया ।

एक जुहारें मोरी सकरैयाँ एक तौ साँझी बार ।
आये मनौवा हैं महुवे से सो राजा तोह को करौँ सलाम ॥

जयचंद ने कहा ।

टूटी घुड़ा-घर से तैं आवै घोड़ा तैं चलोय मताय ।
जब मैं चाहौँ तोही जूझैं का सौरोय नगर महीब । २५ ।
हँस कै राजा बोलन लागो आल्हा सुन बात हमार ।
एक एक गोहूँ के दुइ दुइ लैहौँ घी के काटौँ चौगुने दाम ।
दूध के मोलन पानी कटिहौँ आल्हा सुन बात हमार ।
खाय मतानीय तैं गाँजर मा मोहरा मा दैहौँ भुकाय ।
मार निकारो तोही चंदेले ने घर डोम के छोलन डार । ३० ।
याद विसर गै तोही वा दिन के जब आवै दुपहरी माँझ ॥

ऊदल ने जयचंद को जवाब दिया ।

हँस कै ऊदल बोलन लागो राजा सुन बात हमार ।
को है निकरैया मोही दुनिया मा केह के मुँह मा दाँत ।
जेह के कारन मैं भागो तौय सो गाँजर मा दीन्ह गँवाँय ।
बाप न पाई तोरे गढ़ गाँजर बंगाला दीन्होँय दिवाय । ३५ ।
बेरी मारिँव तोरी छेरी अस कान धरे मिमियाय ।
मारोँय बिजहटा दिन दुपहर बंगाले आगी लगाय ।
नौ दा भगाय दौ जे ने लाखन का बाप मारो कनौजी क्यार ।
तौन दिवाय दौ तोही राजा मैं सुख सोवो कनौजा माँझ ।
बारा बजारें तोरी लुटवाय लई सब हाथी डाखौँ बढवाय । ४० ।
ऐसा दु-बहियाँ तैं राजा तोय मोहीँ तुरतैं देतोय लौँठाय ॥

जयचंद ने ऊदल से फिर कहा ।

हँसी मसकरी बेटा तो से कीन्ही औ तैं तौ गवै खसियाय ॥

ऊदल ने जयचंद को जवाब दिया ।

हँस कै ऊदल बोलन लागो राजा सुन बात हमार ।
हँसी मसकरी कर विसुवन से जे दीन्ह तुम्हारो खाँय ।
हँसी मसकरी हम से का कीन्ही दाँतन से लोह चबाँय ॥ ४५ ॥

राजा जयचंद ने गुस्सा होकर कहा ।

कतिकी नहाँय गवैँ मैँ कालिंजर लौटत दा मारो महोब ।
तबै मनसवा कहाँ ऊदल तोय जब मैँ लूटे ते बारा बजार ॥

आल्हा ने राजा को जवाब दिया ।

ठीकौँ अँधाँय गवै तैं कतिकी लौटत दा मारो महोब ।
खेलत शिकारैँ तौँय रमना मा खबरैँ दीन्हीं डाँक-बरदार ।
जब मैँ आवैँ महुबे का तब छूटा घली तलवार । ५० ।
जब तैं भागोय खेतन से तब मैँ ने ईँचो मनोरथ धार ।
ना पत आवै जो राजा तोही ता मैँ अबै मँगाय लेंव धार ॥

राजा जयचंद आल्हा से बोला ।

तुम तौ जैयो महुबे को मुँह-माँगे देव तुम्हें आज ॥

आल्हा ने राजा से यह माँगा ।

माया तुम्हारी राजा चाहौँ ना चाहौँ ना अर्थ भँडार ।
लाखन राना मोह का मिलै जो नदिया में करै सहाय ॥ ५५ ॥

राजा ने आल्हा का इसकंदर मदद दी ।

लाख बछिरे से दीन्ह लाखन सवा लाख रायपाल ।
बेटा गुलालन को जब दीन्हो तब घोड़ा दीन्ह बावन हजार ॥

आल्हा ने राजा से इजाजत लेकर महोबे का कूच किया ।

कीन्हीं सलामैँ आल्हा ने जब फौजैँ करीँ तयार ।
कूच कराय दवो कन्नौज से फौजैँ चलीँ गाँयगुँवार ॥

आल्हा ने कुरहट में मकाम किया और जगनायक ने जौन की बाबत अर्ज किया ।

डेरा पर गये जाय कुरहट मा जगनायक जोरे हाथ । ६० ।
पाखरूँ फैँच लई मेरे घोड़े की सो मँगवाय दे बनापर आल्हा ॥

आल्हा की चिट्ठी जो कुरहट के राजा को लिखी ।

लिखे परवाना तब आल्हा ने कलम-दान ले हाथ ।
 राम रमौवल सबही का राजा का बड़ी सलाम ।
 जैसे नतद्वत तुम लाखन के वैसे आहू हमार ।
 पाखर भेज देव घोड़े की तौ काहे का माचै रार ॥ ६५ ॥

जवाब कुरहट के राजा का ।

तोही चुनौटी तोरे दादे का चंदेल का बड़ी तलाक ।
 पाखर न दैहौ घोड़े की चाहै दिन रात चलै तलवार ॥

ऊदल ने फिर राजा की चिट्ठी लिखी ।

राम रमौवल सबही का राजा का बड़ी परनाम ।
 पाखर दै देव घोड़े की या पाखर चंदेले केर ।
 ऐसी पाखर ना काहू के साढ़े तीन लाख का मोल । ७० ।
 जलदी पाखर जो भेजौ ना तौ कढ़ि आओ मलै मैदान ॥

राजा लड़ने को तय्यार हुआ

बजे नगाड़ा राजा के डंकन में परी धुकार ।
 तोपें जुताई आगे का पीछे सिंदूरिया बान ।
 जितनी फौजें राजा की कढ़ि गौ मले मैदान ।
 परी लड़ाई ऊदल से खूब घलो हथियार । ७५ ।
 ज्वान हजारों गिर गे घोड़ा गिरे असरार ।
 हाथी गिर गये खेतन मा बही खून की धार ।

राजा भागा और ऊदल ने बाँध कर आल्हा के आगे खड़ा किया ।

राजा भागी खेतन से ऊदल मुसुक लीन्ह बँधवाय ।
 जब लै पहुँचे राजा का आल्हा केरे पास ।
 जोरी हथुलियाँ आल्हा से बेटा चलौ तुम्हारे साथ ॥ ८० ॥

कूच होना लश्कर का वेचवती नदी को ।

कूच कराय दओ कुरहट से नही को परे सौंसार ।
 कुछ दिन रेंगे गैलन में नदी बेतवै में पहुँचे जाय ॥

पृथोराज और आल्हा की लड़ाई नदी में ।

खबरें पाई पृथोराज ने बाँधे बयालिस घाट ।
 परी लड़ाई पृथोराज से अला-धुंध घली तरवार ॥
 ज्वान हजारों गिर गे घोड़ा गिरे असरार । ८५ ।
 हाथी गिर गये खेतन मा बही खून की धार ।
 बेटा जूझो मियाँ तालहन का जहाँ खूब घली तरवार ॥

ऊदल ने पृथोराज के लड़के को मार कर तालहन के लड़के का इन्तिकाम लिया ।

खबरें पाई ऊदल ने औ घोड़ा दूओ उड़ाय ।
 जाय कै पहुँचो वा मुर्चा मा बदला लै लौ सय्यद कथार ।
 बेटा मारो पृथोराज का सब सूरन का सरदार । ९० ।
 कौन्हीं दावै पृथोराज ने तब खूब घली हथियार ।

आल्हा की फौजों का भागना और लाखन की लड़ाई ।

फौजें बिचल गई आल्हा की भगे सब सरदार ।
 फौजें रोक लई लाखन ने खूब घली हथियार ।
 राना जूझो सात, सौ करौ दाब चौहान ।
 चौड़े पकरत कट गये चौदा सौ चौहान ॥ ९५ ॥

आल्हा की जोरू ने ऊदल को ललकारा ।

भागो फौजें आल्हा की तब रानी माछिल ने देखो आन ।
 तब फिर नोका आय ऊदल को देवर भगे कहाँ तुम जाव ॥

चन्द्र कवि का बनाया हुआ कवित्त खास पुरानो हिन्दी भाषा में जो मक़ला ने ऊदल से कहा था ।

मोहीं दे कमर-कटार ठाल तरवार कि बच्छौ ।
 कच्छौ के असवार जात लाखन में अच्छौ ॥

मरवे को डर करौ बेख तिरियन को धरौ । १०० ।

नैनन कज्जल देव माँग मोतिन से भरौ ॥

फिर फिर लड़ौ देवर उदयरज नहीं अगजँ संभर कटक ॥

कटक गाँजर का बीर पायक ललकारै ।

कुरहट का रायभान घाव हाथिन से मारै ॥

बच्छराज गुजरात गिद्ध गिद्धनौ चराई । १०५ ।

दसहर बागें तीर रुधिर की नदी बहाई ॥

जगनिक आल्हा से यों कहै कि तेरे कुल भगिव कौन ॥

जगनायक के कहने से आल्हा लड़ने को फिर लौटा।

सुन जगनिक के बोल गोल से कढ़ो बनापर ।

ज्यों काली कढ़त सेत से उठत फना फन ।

चली भीर सौँहाय जहाँ तो लाखन रानो । ११० ।

आवत देखो उदल को चौड़ा उलभारी मलखे की ढाल ॥

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ) DIALECT.

(DISTRICT, HAMIRPUR.)

SPECIMEN III.

TRANSLATION.

Jaichand.—What, has aught fallen into the Jamnā or has the high bank fallen into the pool? I ask of you, Prince Lākhan,¹ whence comes this clashing sound?

Lākhan.—Nought has fallen into the Jamnā, nor has the high bank fallen into the pool. The champion of Mahōbā is coming, whose weapons clash together.

Jaichand.—(5) My limbs tremble,² my body quakes, my thirty-two teeth shake; if he of Mahōbā come in his pride, he will bring my Kanauj to ruin.

Lākhan.—Say not so, Sire, for the false pleases me not; as once he served³ the Chandēl, even so he serves you.

For the space of a mile⁴ floor-clothes are spread; of pillows there were some fifteen hundred; (10) where the people sat cross-legged and touching each other, the javelins covered the earth as blades of grass.⁵

There was the clanging of iron, there weapons of the finest steel⁶ clashed together, where the Rājput̃s sat clan by clan, reclining on cushions.⁷ They were bemused from the opium they had eaten, men who without blows would not change their purpose.⁸ Each man with his sacred sword upon his thigh, like a black snake coiled.⁹

(15) The camel-courier alighted in the court and said, 'Rājā, hear my words;¹⁰ the Hero of Mahōbā is coming; Rājā beware!' On seeing Ālhā approach, the assembly rose trembling.¹¹ Every man made obeisance; great respect was shown,¹² and on the right side in the middle of the tent a place was cleared for Ālhā.¹³

¹ Lākhan was nephew of Jaichand.

² *ḍwālai* is for *ḍōlai*. Here, as elsewhere, *vā* is substituted for *ō*.

³ The root *thāp* = serve.

⁴ A *gaū-kōs* is an indefinite measure of distance; literally, the distance from which the low of a cow can be heard.

⁵ *Pal*thi* is a method of sitting on the ground. The feet are crossed, with the knees wide apart. *Arajhi ti = ul*ihē thī*. The earth was green (*hariyāy*) with darts.

⁶ *Khērī* is a kind of steel manufactured in the town in Oudh of that name. *Sār*, essence, is commonly used to signify excellence of quality.

⁷ *Kurī* (= *kulī*) = a clan or subcaste. *Nibārā* = separate. A *ṭikaunā* or 'prop' is a pillow for leaning against when sitting cross-legged (*pal*thi*).

⁸ Rājput̃s are great opium-eaters. These ballads are full of allusions to the practice and dwell upon it with pride. The root *sanak* = to be tipsy.

⁹ A Rājput̃'s sword is looked upon as an incarnation of the Goddess Dēvī, and is frequently called by her name. Here *pal*thi* means 'thigh' or 'lap.'

¹⁰ *Sār*nī* or *sārini* is a female camel.

¹¹ The root *bāharā* = to tremble.

¹² *Gan ḍīlan*, literally 'counting bodies,' hence 'everyone.' *Sar*mān* is a corruption of *sanmān*.

¹³ *Bājū* = arm, hence 'side.'

Jaichand.—(20) It is your wont to make obeisance once in the morning, and once again at evening;¹ what calamity has befallen you that you come at midday?²

Ālhā.—It is my wont to make obeisance once in the morning, and once again at evening; now a summons has come from Mahōbā, and therefore, Rājā, I pay you my respects.³

Jaichand.—You have come out as an overfed horse breaks from his stable.⁴ (25) When I will, I can slay you; why think you of Mahōbā's town?⁵ Laughing the Rājā spoke,—Ālhā, hear my words. For each grain of wheat I shall take two, and the price of clarified butter I shall exact fourfold. Water shall I appraise at the price of milk.⁶ Ālhā, hear my words. You have eaten and waxed furious in Gānjar; in the forefront of the battle shall I strike you down.⁷ (30) The Chandēlā drove you out, while the house sweepers pelted you with sugarcane refuse.⁸ Have you lost remembrance of *that* day, that you come to me at noon?

Laughing then Ūdal⁹ spake,—Rājā, hear my words. Who is he that can drive me out? Who in the world has teeth in his mouth?¹⁰ Those for whose sake I had fled were lost in Gānjar; (35) Your father never gained even Gānjar fort, but I won and gave you Bengal: Bērī too I smote, so that it cried like a goat when held by the ear.¹¹ I smote Bijahṭā, and at midday I fired Bengal. He who had nine times routed Lākhan, and slain the father of the Kanauj prince,¹² him, O Rājā, I delivered to you; then you slept at peace in the midst of Kanauj. (40) Twelve bazaars of yours I sacked, and drove from before me all the elephants. Had you been so strong¹³ as you say, Rājā, quickly would you have turned me back.

Jaichand.—I but jested with you, my son, and you became vexed.

With a laugh Ūdal replied,—Rājā, hear my words. Jest and smile with your mistresses,¹⁴ that eat from your hand. (45) Why jest and smile with me who can break iron with my teeth?

Jaichand.—At the full moon of Kārtik I went to bathe at Kālinjar; whilst returning I smote Mahōbā. Just then, my hero Ūdal, where were you, while it was I that was plundering twelve bazaars?¹⁵

Ālhā.—Quite true. You had gone to bathe at the full moon of Kārtik, and whilst returning you smote Mahōbā.¹⁶ I was hunting on the preserves when a courier brought

¹ *Sakaraigā*=*sakālī*.

² *Sāḥ*ro*=*saṅkaṭ*.

³ *Manauwā*,=invitation, summons.

⁴ *Matāy*=intoxicated, hence, fed up, overfed; *ghuṛā-ghar*=stable; *ṭūṭī*=having broken.

⁵ *Lit.* When I wish to slay you, you are remembering.

⁶ These are figurative ways of threatening revenge. Each insult shall be avenged fourfold.

⁷ Ālhā conquered Gānjar (said to be the same as Gujarat) for Jaichand. The latter now reproaches him with presuming on his deeds.

⁸ Ālhā originally served Parmāl, the Chandēl, of Mahōbā. The latter expelled him at the instigation of Mahilā, and he took refuge with Jaichand.

⁹ Ālhā's younger brother.

¹⁰ Ūdal, owing to his fiery nature, was known as *Bagh-ūdal*, Tiger Ūdal. He challenges the world to a tiger fight of tooth and nail.

¹¹ Bērī lies in the Doab of the Betwā and the Jamnā, close to their confluence between the Districts of Jalaun and Hamirpur. Bijahṭā is in Hamirpur on the banks of the Betwā.

¹² *Dā*=time. So *lauṭat dā* (l. 46) at the time of returning.

¹³ Literally, two-armed.

¹⁴ *Bisuwā*=*vāśyā*.

¹⁵ *Mansawā*=a hero. Ālhā and Ūdal were at this time in the service of Parmāl of Mahōbā.

¹⁶ *Ādhāy*=*anḥāy*=*nahāy*.

me word. (50) When I returned to Mahōbā then busily was plied the naked steel. When you fled from the field then I captured the horse Manōrath; if you believe me not, Rājā, I can send now for the horse.

Jaichand.—You may go to Mahōbā. Ask what you will to-day, and I will grant it.

Ālhā.—Your goods, O Rājā, I desire not; nor do I desire store of wealth. (55) Let Prince Lākhan be given to me, that he may aid me at the river.

(*The King gives help worthy of Alexander the Great to Ālhā.*)

With 100,000 horse he gave Lākhan, with 125,000 Rāy-pāl; and when he gave his son Gulālān, with him he gave 52,000 horse.¹ Ālhā paid his respects; when the army was ready, he ordered the march from Kanauj, and a numberless² host went forth.

(60) The camp was pitched in Kurhaṭ; Jagnāik with clasped hands prayed;³ 'they have robbed my horse's armour; Ālhā Banāphar, have it brought back.' Then Ālhā took in his hand his pen-box and wrote an order. 'All and every I salute; to the Rājā my best respects. As you are Lākhan's relative, even so be mine. (65) Send back the horse's armour; why stir up a quarrel?'

The Answer.—To thee and to thy grandfather defiance; I challenge the Chandēl to do his worst.⁴ The horse's armour I will not return, though the fight should last day and night.

Ūdal sends a second letter.—All and each I salute, to the Rājā my best respects. Send back the horse armour, for this armour belongs to the Chandēl. (70) Such armour has no man, three lākhs and a half it is worth. If you do not send the armour quickly, come out and fight in the open.⁵

Then sounded the Rājā's battle drums and the rattle of his drums was heard. In front were yoked the guns, in the rear the rockets. All the forces of the Rājā advanced in the open field. (75) The attack was made on Ūdal: right well they plied the sword. Young men⁶ fell in thousands, horses fell without number. Elephants fell in the field, and fine was the stream of gore that flowed. The Rājā fled from the field; Ūdal took him and pinioned him.⁷ When they brought the Rājā before Ālhā, (80) he clasped the palms of his hands and begged of Ālhā, 'Son, let me go with you?'

Then they marched from Kurhaṭ, and came opposite the river (Jamnā). For some days they travelled along the roads, and then reached the river Betwā.⁸ Prithirāj heard the news and occupied forty-two landing places. The fight with Prithirāj began; in blind fury they plied their arms.⁹ (85) Young men fell in thousands, horses fell without number. Elephants fell in the field, and fine was the stream of gore that flowed.¹⁰

¹ Rāy-pāl and Gulālān were the elder and younger sons of Jaichand. Lākhan, we have seen, was his nephew.

² *Gāy-gūwār* is said to be an old word meaning 'without number.' *Gāy-gowāl*, the cowherd, is, however, one of the titles of Ālhā.

³ Kurhaṭ was on the Kanauj, or northern, side of the Jamnā. When Jagnāik was on his way to Kanauj to summon Ālhā he halted here. Its king, Rāy-bhān, entreated him hospitably, but kept the rich armour which adorned his horse.

⁴ *Chunauti* and *talāk*, both mean 'defiance.'

⁵ *Malē maidān*, literally, the plain of heroes (*maṭī*), is one of the stock phrases of the cycle for a battlefield.

⁶ Here we have one of the stock descriptions of a battle, repeated over and over again in the cycle in identical words. It occurs again ten lines lower down. *As-rār* means countless = *bēshumār*.

⁷ *Musuk bāndh-nā*, to tie the elbows behind the back.

⁸ The river Betwa, for the greater part of its lower course, forms the boundary between the districts of Hamirpur and Jalaun. Uraī, where the final struggle between the Chandēls, aided by Ālhā's forces, and Prithirāj took place, is the Headquarters station of the latter district and is some eight or ten miles from the left bank of the Betwa.

⁹ *Ālā* = blind, unconscious, *dhundh* = mist before the eyes.

¹⁰ See above, verse 76.

Slain was the son of Miyān Tālhan, where the sword was busily plied. Ūdal heard the news; he flew upwards with his horse¹ and so reached the thick of the fight,² and exacted vengeance for the Sayyid. (90) He slew the son of Prithirāj, the leader of all the champions. Prithirāj pressed hard; then busily were weapons plied. Ālhā's forces turned back, and all the champions fled; then Lākhan stayed their flight, and busily were weapons plied. The Prince slew seven hundred, the Chauhāns pressed hard (95); when Chauṛā sought to seize the prince, fourteen hundred Chauhāns were cut down.³ Ālhā's force fled. Then the Princess Māchhil saw and came;⁴ she mocked at Ūdal and said, 'Brother, whither are you fleeing?'

Māchhil.—Give *me* the dagger from your belt, your shield and sword or spear; a Cutch horse, pure in breed among a hundred thousand. (100) You fear to die,—then don the garb of women; paint your eyes with black powder and part your hair with pearls. Turn, Brother Uday-rāj,⁵ turn and fight, or I must lead and rally the host.

The foremost warrior of Ganjār was cheering on his infantry;⁶ Rāy-bhān of Kurhat was dealing blows to the elephants; (105) Bachhrāj was giving Gujarāt to feed the vultures;⁷ Dasahar on the banks of the Bāgain set flowing a river of blood;⁸ and Jagnāik said to Ālhā, 'Of your house who ever fled?'⁹

On hearing the words of Jagnāik, the Banāphar came forth from the crowd, as the cobra comes forth from her hole with expanded hood.¹⁰ The company moved forward to where Prince Lākhan lay, and, seeing Ūdal approach, Chauṛā brandished Malkhā's shield.¹¹

¹ The horse had wings, like Ālhā's.

² *Murcha* or *morchā*, here=a place of contest, an arena. It usually means an entrenchment or picket. Compare *specimen* IV, verse 115.

³ *Chauṛā* or *Chauṛā* was the son of Dasrāj by an Ahir woman, and consequently half-brother of Ālhā and Ūdal: on his birth he was exposed in the river like Moses, and was picked up and brought to Prithirāj Chauhān who reared the child, and when he grew up appointed him to a command in his army. He was hence fighting against his own kith and kin.

⁴ Māchhil or Machhlavati was the daughter of Raghō Māchh of Hardwar, and the wife of Ālhā. According to another legend it was Diwalā, Ālhā's mother, who uttered this remonstrance, the most celebrated passage in the whole cycle. The remaining lines are said to be taken from Chand's poem.

⁵ *i.e.* Ūdal.

⁶ The three chiefs of Gānjar, Hīrsingh Dēo, Bīrsingh Dēo, and Pūran Dēo, who had previously been conquered by Ālhā, accompanied him from Kanauj.

⁷ Bachhrāj appears to be the uncle of Ālhā and Ūdal, and father of Malkhā who had been killed in fighting Prithirāj at Sirsā; but according to the usual tradition he had died long before at the hands of Gaj, king of Gujarat.

⁸ There is something wrong here. The Bāgain is a river in Banda, a long way to the south-east, on the other side of Mahōbā. Dasahar possibly means (the descendants of) Dasrāj, *i.e.* Ālhā and Ūdal.

⁹ It was the duty of Jagnāik or Jagnik, the bard, to encourage the heroes in the battlefield.

¹⁰ *Sēt*=a snake's hole.

¹¹ Malkhā had already been killed at Sirsā, so that this was a terrible defiance.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ) DIALECT.

(DISTRICT, HAMIRPUR.)

SPECIMEN IV.

साखी ।

जे सुर सारदा दये कोयल का भौरा का दीन्ह गूंजार ।
 वे सुर सारदा मोह का दे नकशा कहीं बनापर क्यार ॥

पँवारा ।

देहली के कुवाँ में ।

घन पनघटवा गढ़ सम्हर के	सब सखियँ भरतीँ पान ।
चीन्हा चीन्हा मोरी सखियो	यह असवारी कहाँ कै आय ।
कोई सखी चीन्है अगिम की	पश्चिम देस डहार । ५ ।
चौड़ा दुलहिया ती नगनाचन	चौड़ा मरद की नारि ।
देय जुवाँ कुवना मा	सखी तुम मुनियो बात हमार ।
कंथा हमारे आवत हैं	एक-दंता मा असवार ।
सोने घैलना धर मूँड़े लये	कुवना से चली भगाय ।
चाल मधुरियन भागी ती	जेह के जमीँ न छू जाय पाँव । १० ।
घरी महरत के अंतर मा	फाटक तर पहुँची जाय ।
ज्वारै गदुलियाँ चौड़ा से	चवँर करै दोऊ हाथ ।
भेद बताय दे उरई मा	कैसी घली तरवार ॥

चौड़ा का जवाब ।

काह बताऊँ मैं द्वार मा	कुछ मो से कहो ना जाय ।
नाहर हुड़ गा वर्मानन्द	सब साँवत धर धर खाय । १५ ।
बारा बेटा हन डारे	तेरा हने दमाद ।
उरई चौसठ के मरवा मा	कर डारी देस कै राँड़ ।
हुकुम तौ दीन्हो बादशाह ने	मैं ने मारे वर्म चंदेल ॥

चौड़ा की जोरू बेला के पास चली ।

इतनी बातें सुनी औरत ने चौकन का चली भगाय ।
जँच नागवर ती बेला की चढ़ गै ती लात लगाय ॥ २० ॥
सोवै कन्या बादशाह की चहर पकरी जाय ।

चौड़ा की जोरू बेला से बोलो ।

सुरंग चुनरिया तुम छोर डारौ कर चुरियाँ चटकाय ।
कंथ जूझ गा उरई मा ननदी आवो रँड़ापाँ त्वार ॥

बेला बोली ।

धर दुदकारो महलन मा कम-जातिन सुन बात हमार ।
कन्य हमारे बारे हैं खेलत हूँ सखन के साथ ॥ २५ ॥

चौड़ा की जोरू बोली ।

लरका भरोसे तैं भूली हा ननदी सुन बात हमार ।
बारा बीरन जिन हन मारे तेरा मार दमाद ।
उरई चौसठ के मरवा मा कर डारी देस कै राँड़ ।
मोर न मानस जाय पूँछी ले आये हैं बीरन तुम्हार ।
लागी कचहरी चौड़ा की अड़जंगी लगो दरबार ॥ ३० ॥

बेला बोली ।

नगर महोबा मैं देखो ना देखो ना किरतुवा ताल ।
रानी पद्मिनी का देखौय ना पूज्यो ना मनियाँ देव ।
एड़ी महावर कूटो ना लागो ना चुनरिया दाग ।
तोही न चहिये चौड़ामन कर डारी निरासिन राँड ।
लै ले सरापै चौड़ामन बर कै खाक हुड़ जास ॥ ३५ ॥

चौड़ा बोला ।

दीन्हीं जुवावैं तब चौड़ा ने बेला सुन बात हमार ।
कुसगुन बालति हा ग्वाँड़ा मा कुछ मो से कहो न जाय ।
फते गुसैयाँ ने मोरी कीन्ही तोही बुरा लाग कस आज ।
स्याही सुपेती का मैं मालिक संभर मा हीसा तिहाव ।
हुकुम दीन्ह है पृथीराज ने धर ल्याजँ पद्मिनी नारि ॥ ४० ॥

बेला बोली ।

दीन्हीं जुवावैँ तब बेला ने चौड़ा सुन बात हमार ।
एक लरकवा के मारे तैं ब्वालस बढ़ बढ़ बोल ।
सास हमारी का धर पैहै जब डिल्ली दिया नष्ट हो जाय ॥

चौड़ा बोला ।

दीन्हीं जुवावैँ तब चौड़ा ने बेला सुन बात हमार ।
हुकुम तौ दीन्हो या ने रामा का काका सुन बात हमार । ४५ ।
जूभो ब्रह्मा है उरई मा सेवा करै बनापर आल्ह ।
म्याहर राजा है महुवे का धर ल्याव पद्मिनी नारि ।
यहै पिथौरा जानै ना जानै ना सती बल्लार ।
घाट कालपी भे निकरी जा धर ल्याव पद्मिनी नारि ॥

बेला बोली ।

हँस कौ बेला बोलन लागी काका सुन बात हमार । ५० ।
नाहर पाले हैं परमाल ने राखै भुईँ-धरा माँझ ।
अँगुरी उठाय देय परमाल तौ डारैँ जान से मार ॥

चौड़ा ने रामापति से कहा ।

अच्छे अच्छे घोड़ा लै ले औ लै ले नीक सवार ।
आधी रात के अमला मा निकर जा पल्ले पार ॥

बेला ने चेरी से कहा ।

इतनी बातें सुनी बेला ने दीन्ह गुरु ललकार । ५५ ।
बाँदी बाँदी कहि गुहिरावै बाँदी सुन बात हमार ।
जैयैँ जैयैँ महलन का बसता मोरो ल्याव उठाय ।
कलम दवाइत हाथे लई कागद लओ उठाय ।
राम रमौवल सब सौँतन का जदल का लिखै परनाम ।
घोड़ा बिँदुलिया की बुड़ा भा की मर गा रजा परमाल । ६० ।
मैं तो से पूछौँ रे जदल तैं सुन ले बात हमार ।
तोरे नाहर के जीते जो महुवे होय हँसौवा त्वार ।
घाट कालपी भे आवत है रामापति गुलियर क्यार ।
बाँचै न रामा रे घाटे मा चाहै सात धरै औतार ॥

बेला ने हरकारे से कहा ।

तब हरकारे को बुलवावै भारी बेल कुमारि । ६५ ।
 काट जङ्गीरै देव जलमौ भर अमलीकर देस डहार ।
 यहै तौ चौड़ा जानै ना ना जानै रामाप्रति गुलियर क्यार ।
 खबर जनाय दे तैं जदल का रामा आवत है गुलियर क्यार ॥
 ठोंक जहाज धरै सँड़िनी पर तुरत भवो असवार ।
 याड़ा लगावै सँड़िनी के वैहर साथ उड़ाय । ७० ।
 रातिन दौरै औ दिन धावै बीचौ ना करै मुकाम ।
 कछू दिना केरे अंतर मा जाय उरई मा गरद उड़ान ॥
 लंबी सिराचन का तँबुवा लगे चँदवा आसमान मड़राय ।
 घिरी दावनी ती दक्खिन कै जहाँ चौ-मुख की भालर लाम ।
 गज कोस लौ जाजम पर गदिया कोऊ डेढ़ हजार । ७५ ।
 पलथी से पलथी जहाँ अरभी तौ ठालन भुँइँ हरियाय ।
 भार करचुलौ औ कछवाहे सेंगर धार पँवार ।
 कुरी निबारा जहाँ बैठे ते रजपूत ठिकौना लाग ।
 खाये अफीमन के सनका रहै बिन मारे न बदलै बात ।
 देवी भगवती धरी पलथी पै जैसे लूटै कालिया नाग ॥ ८० ॥
 गिरो साँड़िया जाय बेला का तम्बू के मले मैदान ।
 कूद साँड़िया से नीचे गिरो चरपेट ढाल तरवार ।
 कीन्हीं सलामैं जाय गदिया का परवाना दीन्ह थमाय ।
 कुलफे कागद जब टारत तो नजरत तो करिया आँक ।
 बर कै जदल कुइला हुइ गा गदिया मा काल-रूप हुइ जाय ॥ ८५ ॥
 डिरिया डिरिया कहि ललकारै डिरिया सुन बात हमार ।
 भपट पुकारा तुम आल्हा का जलदी द्या खबर जनाय ॥
 चलियै चलियै तुम बजरंगी तुम्हें बुलवावै लहुरवा भाय ॥
 तुरतै नेगो तो बजरंगी तँबुवा का परो टुराय ।
 घरी महरत छिन बीती ना तंबू मा जुमुक गा जाय ॥ ९० ॥

जाय ललकारो तो जदल का
 डाँड़े डँड़ैया की तोही खटको
 मैं तो से पूँछौं जदल
 घाट बिचारी चौड़ा ने
 घाट जालवन भे आवत है
 दीन्हीं जुवावैं तब आल्हा ने
 अच्छे अच्छे तैं घोड़ा ले
 बाँचै न रामा गलियन मा
 जेही जेही माँगौं तंबू मा
 दीन्हीं जुवावैं तब आल्हा ने
 जो तैं माँगस तंबू मा
 सीहा सिरौजा का मोह का दे
 अली अलावर औ काले खाँ
 बेटा बहुबली सय्यद का
 मन मन आटा जे खाते ते
 धरै कल्यावा जेह पतरी मा
 अहिर मतौवा दे बर्हा का
 दारवौं हकीकत मैं रामा कै
 हुकुम तो दीन्हीं तो आल्हा ने
 जो जो माँगै तैं तंबुवा मा
 भाई सिरसवा का छोड़े जा
 जैयें जैयें तुम बेटा जदल
 पर गे धावा एकै दा
 कछू दिनन केरे अंतर मा
 बाँध मोरचा लये जदल ने
 आठ बजे केरे अमला मा
 जब ललकारो तो जदल ने

जदल सुन बात हमार ।
 या तोही दाब कीन्ह चौहान ।
 काहे बुलवावो दुपहरी माँझ ॥
 रामा का कीन्ह तय्यार ।
 पकरैं का पद्मिनी नारि ॥ ९५ ॥
 जदल सुन बात हमार ।
 औ छड़े छड़े असवार ।
 सिर काटौ मूँड़ लुटाय ॥
 मुँह-माँगे दे मोही ज्ञान ॥
 जदल सुन बात हमार । १०० ।
 तोरे बोल करौं परवान ॥
 कनउज का लाखन रान ।
 जड़ी बेग मुलतान ।
 जेह का घरियक आल्ह डराय ।
 सरमुच बुकरा खाँय । १०५ ।
 वह पतरी घुन हुइ जाय ।
 इतने सब कर दे तय्यार ।
 बाँची ना गालियर क्यार ॥
 जदल सुन बात हमार ।
 मैं सब बोल कीन्ह परवान । ११० ।
 मियाँ ताल्हन बनारस क्यार ।
 बाँचै ना गालियर क्यार ॥
 गैलन मा परे टुराय ।
 नही मा जुमुक गे आय ।
 नदिया के मले मैदान । ११५ ।
 रामापति पहुँचो आय ॥
 मोरी सुन ले ज्ञान तैं बात ।

कौने दिसंतर तोरे जलमौ भे कहां धरे औतार
 मैं तो से पूँछौं अरे अलबेले तैं कौन देस कै जास ॥
 छल तौ कीन्हो तो रामा ने बात कही बनावट केर । १२० ।
 पच्छिम दिसा मा मोरे जलमौ भे हुइँ धरे औतार ।
 आहँ सौदागर मैं घोड़न का घोड़न का बेचै जाँव ।
 सुनी विकरौ मैं घोड़न की घोड़ा महुवे बेचन जाँव ॥
 तब ललकारो ऊदल ने सौदागर सुन बात हमार ।
 होत भुरहरे औ पहु-फाटत जब रथ निकरै सुरजन क्यार । १२५ ।
 रस्ता कर देव मैं गैलन मा फिर चले जैयो नगर महोब ॥
 बातन रोसन हुइ बतरस गै बातन से बढ़ चली रार ।
 भल समभावो ऊदल ने मानै ना गालियर क्यार ।
 चीन्हा-जानी भै दोनौं कै नदिया के मले मैदान ॥
 हँस कै ऊदल बोलन लागो काका सुन बात हमार । १३० ।
 एक लरकवा के मारे से ऐसी दगा विचारा आन ॥
 हँस कै रामा बोलन लागो ऊदल सुन बात हमार ।
 कोटिन कैहै मैं मनिहौं ना धर ल्याऊँ पझिनी नारि ॥
 इतनी बात सुनी ऊदल ने गादी डारी चबाय ।
 तोही चुनौटी स्वामीसुर का जिनके आँय प्रियौरा राय । १३५ ।
 पूरब पच्छिम उत्तर दक्खिन हन डारे चारै द्यास ।
 पूरब पच्छिम उत्तर दक्खिन टापू बाज बँदुला केर ।
 जगन्नाथ घुरमुहाँ लौ मारोँय मेला कीन्ह बटेसुर क्यार ।
 सेतुबन्ध रामेसुर मारोँय लंका लग कीन्होँय डाँड़ ।
 धार नरबदा की बँधवाई जो उलट पछाहँ जाय । १४० ।
 तेह की जलनी का अस बालै तौ मोही जीवे को धिरकार ॥
 बातन रोसन जादा भै बातन से बढ़ गै रार ।
 कढ़ी भगवती नदिया मा औ रन उइर घली तरवार ।
 मारे सिरोहिन के बोजा परै तरवारन गरद उड़ाय ।
 कट कट चिंता गिरै धरती मा गिरै घोड़न के सुम्मार । १४५ ॥

बिन बिन बहियन के असवरवा बिन शुभरिन के घर ।
 बिगिर भसूँडर के मंगल भे दल होय कराह कराह ।
 जे सिर बाँधत ते कुसमहनी लागत ते अतर फुलेल ।
 उँय सिर लोटैँ धरती मा मारी फिरैँ ढाल तरवार ।
 रात की मारन मा दिन निकरो औ दिन कै हुइ गै साँझ । १५० ।
 तिल तिल धरती धरै रामापति पै ह्वाँ धरे छूट जाँय घाट ।
 मार कै मंगल का निकरि गा मोहरा के मले मैदान ।
 सेर के चाकर का को मारै बिढ़वै का जलम के हाख ।
 मोर बिराई होय महुवे मा कढ़ि आवै मले मैदान ॥
 दाव बँदुला का मुहरै गा आल्हा का लहुरवा भाय । १५५ ।
 मैँ तौ टाँडे का ईँ नायक मैँ ईँ दल का सिरदार ।
 तोर बिराई मैँ महुवे मा सो कढ़ि आवैँ मले मैदान ॥
 एड़िन निरखै औ मूँडे से बेटा सुन ले जदल बात ।
 जेठे पठै दे मोहरा का जो अँगवै लोह हमार ॥
 हँस कै जदल बोलन लागो काका सुन बात हमार । १६० ।
 एक तौँ जेठो है बजरंगी हाथे ना गहै तरवार ।
 दूसर जेठो है सिरसा का तैं सिर काटो मूँड़ लुटाय ।
 महीं सयानो मैँ जेठो हौँ अँगवैँ का लोह तुम्हार ॥
 दीन्हीं जुवाँवँ जब रामा ने बेटा सुन जदल बात ।
 घाल सवाही पहिले ले रहि जाय जियत की लाह ॥ १६५ ॥
 दीन्हीं जुवाँवँ तब जदल ने काका सुन बात हमार ।
 तोरी साँगन से बचि जैहौँ पाछे है बार हमार ॥
 साँग शनीचर का उलभारै पटिया कै याड़ लगाय ।
 उदर कै मारै टीका मा बेला अनी देत बरकाय ।
 माथ नवाँवँ का अगवन भा पाछे जाय गरद उड़ान । १७० ।
 मुहियाँ सुखाय गई रामा कै मुख भाँवर पर गे गाल ।

बार तौ सरई का चूकौंय ना नदिया हुचौंय साँग का बार ।
 उदसा आय गई दिल्ली कै जो मोहीं दगा दीन्ह हथियार ॥
 दूसर साबर या उलभारै दै कै बजुर के भात ।
 छाती मारै का तजवीजै ऊदल खेलो नटन के साथ । १७५ ।
 हन कै साबर भारत तो ऊदल लै गा ढाल से टार ॥
 जब ललकारो फिर ऊदल ने काका सुन बात हमार ।
 उसरी पाछे तैं दोहरी मारी तिसरे हैं बार हमार ।
 ऐसे खिलियै दल भीतर जैसे कुवाँ भरै पनिहार ।
 दीन्हीं जुवावै तब रामा ने ऊदल सुन बात हमार । १८० ।
 की तैं करुवा पढ़ि आवै की सिखी बरारै साँग ।
 भल मैं मारो तोही नदिया मा तोरे अंग चढ़ो ना घाव ।
 ना मैं करुवा पढ़ि आवै ना सीख्युँ बरारै साँग ।
 साँगें तुम्हारी आहीं कच-लुहिया दीन्हें ना लुहारन दाम ।
 वोछी माता के लड़का तुम बोदे हैं पिता तुम्हार । १८५ ।
 घी लड़कैयाँ तुम पावो ना किहुँचा मा बलै निहाय ।
 साँगें हमारी अँगई ले जो बनवाई रजा परमाल ।
 साँगन मोरी से जो बँचिहा ता घर छठी करायस जाय ॥
 लंबे लै गा या घोड़े का औ धरती का दै कै खमार ।
 सकती देवता तैं मनिया देव राजा धर्म चंदेले क्यार । १९० ।
 हुइ जा दाहिन तैं माई बेला राजा बरमजीत की नारि ॥
 साँग छाँड़ दई याँ हाथे से छाती मा जाय ठठान ।
 गिर गा रामा ह्वाँ खितन मा जहना परी दुहेली मार ।
 भीरै भगानी रनवन भई कोऊ कूटी न बाँधै पाग ॥

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ) DIALECT.

(DISTRICT, HAMIRPUR.)

SPECIMEN IV.

TRANSLATION.

Introductory Couplet.—As thou Sarasvatī granted to the cuckoo the power of song, and to the bee to hum melodiously; so, Sarasvatī, grant thou unto me such melody, that I may sing the story of the Banāphar.

The Narrative.—Scene.—A well at Delhi.—Crowded were the water-stairs of Samhar fort; all the fair friends were drawing water.¹ One cries, ‘see, see, my friends, whence comes this array?’ (5) Some think the traveller is from the south-east, some say he is from the west,² but Chaurā’s sprightly bride, lord Chaurā’s spouse,³ at the well gave answer, ‘hear my words, O my friends. My lord it is who comes, riding on a single-tusker.’⁴ With her golden pitcher on her head from the well she darted forth; (10) with such dainty steps ran she, her foot touched not the earth, and in the space of a minute or two she arrived under the gate. With clasped palms she spake to Chaurā, waving over him her two hands in welcome.⁵ ‘Tell me,’ cried she, ‘the secret, how was the sword wielded at Uraī?’⁶

Chaurā.—How can I tell it at the door? Nothing can be said by me. (15) A very tiger was Varmānand, seizing and devouring all our champions.⁷ Twelve sons (of the king) were slaughtered by him, thirteen sons-in-law were slain; on the broad plain of Uraī countless women were made widows.⁸ Then the king gave me the order, and I smote Varmānand Chandēl.

This much the woman heard, and ran full speed to the palace-square; (20) to Bēlā’s high raised upper chamber she ascended with hasty steps.⁹ The king’s daughter was sleeping, and she plucked her sheet (to awaken her).

¹ *Samhar* here means Delhi.

² *Aggim* = *agni-kōn*. *Dahār* is a ‘wayfarer.’

³ Regarding Chaurā see specimen III, verse 95, note. *Nag-nāchan* is ‘clever,’ ‘lively,’ ‘troublesome’ = *chañchal*.

⁴ *Kanthā* = husband. The single-tusker was, of course, an elephant.

⁵ *Jwārai* = *jōrai*: *gaḍuliyā* = the palm of the hand: *chāwar kar-nā* is to wave (the hands) as a chowry is waved.

⁶ As explained in the introduction, the final battle in which Prithīrāj Chauhān defeated Parmā, the Chandēl, took place at Uraī. Chaurā, although a Chandēl and the half-brother of Ālhā and Ūdal, was one of Prithīrāj’s most trusted commanders. On the other hand, Bēlā, Prithīrāj’s daughter, was married to the boy Brahmajit, Parmā’s son. She is still in her father’s house, i.e. in the enemy’s camp, although, like a good wife, she is an enthusiastic partisan of the Chandēls. This explains the savage glee with which Chaurā’s wife tells her of her widowhood, the greatest calamity that can befall an Indian woman, and specially so in the present instance. Bēlā on hearing the evil tidings acts like a true Rājput heroine.

⁷ Brahmajit’s full name was Brahmajit Varmā. Here he is called Varmānand. In verse 18 he is called Varmā, in verse 45 Brahmā, and in verse 107 Barmhā. The title Varmā is, as often as not, itself pronounced ‘Brahmā.’

⁸ *Literally*, in the earth (*mār* or *marawā* = *māṭī*) of (the plain which was) sixty-four (*kōs* wide).

⁹ *Nāgwar* = an upper room: *lāt* = foot.

Chaurā's wife.—Your gay red robe you must now give up, your bangles you must break. Your husband has fallen in Uraī; sister, your widowhood has come.¹

Bēlā.—Avaunt! Out with you into the palace! Mean wretch! Hear my words.²
(25) My husband is still a youth, and will be sporting with his comrades.

Chaurā's wife.—With hopes of his youth are you deluded. Sister, hear my words. For he it was who slew twelve grown up heroes,³ and smote down thirteen of the king's sons-in-law; and in the broad plain of Uraī he made countless women widows.⁴ If you still believe me not, go and ask, for your hero (brother) has arrived. (30) Chaurā now gives audience, and splendid is the courtly throng.⁵

Bēlā.—The city of Mahōbā I saw not, I saw not Kīrat's lake; Queen Padminī have I never seen, I have not worshipped Maniyā Dēo.⁶ From my feet the crimson stain⁷ has not departed, nor is my bridal garment soiled: it was not meet that you, Chaurā-man, should make me a helpless widow. (35) My curse upon you, Chaurā-man, may you be burnt to ashes.

Then Chaurā gave answer and said, 'Bēlā, hear my words. Words of ill-omen are you speaking in public, but I can say nothing.⁸ God made the victory mine, how then do you this day take it ill. I can make black white, and white black; in Samhar a third share is mine. (40) Prithirāj has given me the order,—I will seize and bring the Lady Padminī.'⁹

Then Bēlā gave answer, 'Chaurā, hear my voice.' Because of smiting a boy you speak big swelling words; but my husband's mother you shall never seize, till Delhi's every lamp be quenched.'

Then Chaurā gave answer, 'Bēlā, hear my words. (45) I gave orders to Rāmā saying, "Friend, hear my words.¹⁰ Brahmā has fallen in Uraī, the Banāphar Ālhā attends him; Mahōbā's Rājā is woman-hearted,¹¹ go, seize and bring the Lady Padminī. Let not Pithaurā know of this,¹² nor the pure Ballār. By Kālpi's ghaut go forth, seize and bring the Lady Padminī."'

(50) With a mocking laugh quoth Bēlā, 'Friend, hear *my* words. Tigers Parmāl has nurtured, underground he keeps them. Parmāl at any time has but to raise his finger, and they will rend and slay.'

¹ She calls Bēlā her husband's sister (*nanad*). Chaurā having been adopted by Prithirāj, Bēlā is looked upon as his sister.

² *Dhar* is what one says in driving away a dog. *Dud-kārō* is an interjection meaning 'out of this.' Compare Hindi *duṭānā*, to rebuke. *Kam-jātin* = of low caste (fem.).

³ *I.e.* He is no longer a boy, as you fancy, for he has been able to slay all these full-grown men.

⁴ *Dēs kai*, literally, (widows) of the land. *Kai* is feminine.

⁵ *Ar'jaṅgī* = large, great, hence, magnificent.

⁶ Brahmajit being but a youth, he had not yet taken his bride to his own home. The Kīrat Sagar is still a clear, deep, and spacious sheet of water at Mahōbā. It was dug by Kirtti Varman (1065-1085 A.D.). Padminī was one of the titles of Malnā Dēvi, Parmāl's Queen. The temple of Maniyā Dēo was one of the glories of Mahōbā. It exists to the present day, but has been partially renovated.

⁷ Which was applied at the time of her wedding.

⁸ *Bwālātī*, here and elsewhere for *bōl'tī*.

Gwārā or *gōrā* = the Hindi *athāṭī*, an assembly room.

⁹ Parmāl's Queen.

¹⁰ *Yā* means 'this person,' that is, the speaker.

Rāmā is Rāmāpati of Gwalior. *Kākā*, uncle, is here merely a term of friendly address.

¹¹ *Myāhar* = *mēharā*.

¹² For Chaurā should have gone himself. Pithaurā is Prithirāj. Ballār is a name of Ālhā. Kālpi is north-east of Uraī, on the bank of the Jamnā.

Chaurā orders Rāmāpati.—The best of horses take, and take picked riders, and at the hour of midnight pass over to the further bank.

Having heard this much Bēlā uttered a loud scream, ‘Handmaid, handmaid,’ she cried, ‘handmaid, hear my words. Go straightway to the palace, and bring me my writing bundle.’¹ The pen and inkstand she took in her hand, and took up the paper.² She gave salutation³ to all the warriors, and to Ūdal reverent greeting. (60) ‘Has the horse Benduliyā⁴ grown old? Or has Rājā Parmāl died? I ask of thee, O Ūdal, heed thou well my words. Whilst thou, O tiger, livest, wilt thou become a laughing stock in Mahōbā? Passing by Kālpī ghaut Rāmāpati of Gwalior is coming. See that at the ghaut Rāmā escape not, though he should assume seven forms.’

(65) Then stout Princess Bēlā called a runner and said, ‘I shall set apart and grant you lands⁵ to enjoy unhindered all your life; but let not Chaurā know of this, nor let Rāmāpati of Gwalior know. Only tell the news to Ūdal that Rāmā of Gwalior is coming.’

He cleans his saddle and binds it on the camel, and quickly mounts.⁶ (70) With his heel he urges her on, flying like the wind.⁷ By night running and by day speeding, midway he makes no halt. Thus in a few days’ space, with a cloud of dust flying, he reaches Uraī. A tent with long walls was pitched, the summit of which soared to heaven.⁸ An enclosure surrounded a pavilion of Deccan work, with fringes attached to its four sides.⁹ (75) For the space of a mile floor-clothes are spread, of cushions there were some fifteen hundred, where the people sat cross-legged and touching each other, the shields covered the earth as blades of grass. Apart sat Karchulī and Kachhwāhā, Sēngar and Dhār Pāwār.¹⁰ There sat the Rājput clan by clan reclining on cushions. Bemused were they from the opium they had eaten, men who without blows would not change their purpose. (80) Each man with his sacred sword upon his thigh, like a black snake coiled.

Bēlā’s camel-courier alighted on the tented field. Jumping down from the camel he alighted, adjusting his shield and sword,¹¹ paid his respects before the seat of the chief, and presented his orders. While opening the folded letter and looking at the black characters,¹² (85) Ūdal burned as a coal and became like dark death upon his throne.

‘Ḍiriyā, Ḍiriyā,’ he shouted, ‘Ḍiriyā, hear my words. Instantly call for Ālhā, quickly give him notice.’¹³

¹ A *basta* is any wrapper, and, especially, the bundle of writing materials, which are kept tied up in a cloth.

² A *dawāt* is a portable case containing reed, pens, and rags sodden in ink. The paper is held in the left hand while writing.

³ Literally, headed the letter with ‘Rām, Rām.’ *Saūt* = *Sāwant*.

⁴ The name of Ūdal’s horse.

⁵ *Jāgīrai* = *jāgīr*.

⁶ *Thōk* means ‘to beat,’ ‘dust,’ ‘clean.’ *Jahāj* is a camel saddle-pad; *sārānī* or *sārīnī* = a she-camel.

⁷ *Yārā* = a dig of the heel; *waihar* = the wind.

⁸ A *sirāchā* is the canvas side, or *qanāt*, of a tent; the *chād-wā* is the ornamental top of a tent pole. In Hindī *sirācha* is a single-pole tent.

⁹ A *dāwānī* is a canopy-tent, or *shāmiyāna*. Here commences one of the stock descriptions. Compare specimen III, v. 9.

¹⁰ These are all names of Rājput tribes. Each tribe sat apart from the others in order of precedence.

¹¹ *Char-pēt*—to adjust, put to rights.

¹² *Kul-phē* is a corruption of *quf*, a lock. *Tār* is to open a letter. In *naj-rat*, we have one of the rare instances of a foreign (Arabic) word treated as a verb and conjugated.

¹³ *Ḍiriyā* was the groom of Ūdal’s horse Benduliyā.

Diriyā calls Ālhā.—‘Come on, come on, O thunderbolt of war, your younger brother calls you.’¹ Straightway came forth (Ālhā) the thunderbolt and rushed into the tent.² (90) Not a minute, not a second, passed, before he arrived in the tent. He then called out to Ūdal, ‘Ūdal, hear my words. Are you troubled with your neighbour on the border,³ or has the Chauhān pressed you hard? I ask of you, O Ūdal, why have you sent for me at the point of noon?’

Ūdal.—A stratagem has Chauṛā planned; Rāmā he has made ready, (95) who is coming by the pass of Jalaun to seize the Lady Padminī.

Then gave answer Ālhā, ‘Ūdal, hear my words. The best of horses take, and well-chosen horsemen.⁴ Let not Rāmā escape on the roads; cut off his head and bring away the trophy.’

Ūdal.—Whomsoever of the young men I may ask for in this tent, give me as I ask.

(100) Then gave answer Ālhā, ‘Ūdal, hear my words. Whatsoever you ask for in this tent, I shall grant your prayer.’

Ūdal.—Sihā of Siraunjā give me, Prince Lākhan of Kanauj, Alī Alāwar and Kālē Khān, with Jarī Bēg and Sultān, and Bahubalī, the son of the Sayyid, whom Ālhā himself for a moment fears.⁵ (105) (Men these were who could eat a maund of flour each, and would each eat an entire goat.⁶ And the leaf dish on which their morning snack was placed would crumble to dust.) Give me Varmā’s Ahīr Matauwā,—All these make ready for me, and I shall learn the truth about Rāmā; he of Gwalior shall not escape.⁷

Then Ālhā gave order saying: ‘Ūdal, hear my words. (110) Whomsoever you asked for in the tent, all have I granted to you. Only leave behind my brother of Sirsā, and Miyān Tālhan of Benares.⁸ Go on your way, Ūdal, my son, he of Gwalior must not escape.’

Together the men rushed forth and dashed along the roads, and in a few days’ space arrived at the river. (115) Ūdal threw out his pickets in the battlefield by the river⁹ and at the hour of eight o’clock Rāmāpati arrived. When Ūdal cried aloud and said: ‘Young man, hear my words. In what region did your birth occur? Where did you assume mortal form?¹⁰ I ask of you, my fine fellow, to what country are you going?’

(120) Then Rāmā planned a stratagem, and spake words of guile. ‘In the west country was I born, and there I assumed mortal form. A horse merchant I am, to sell horses am I going. I have heard of a market for horses, to sell a horse am I going to Mahōbā.’

Then Ūdal cried aloud, ‘Merchant, hear my words. (125) At dawn, even at break of day, when the chariot of the sun comes forth, I shall make way for you; after that, if you please, go on to Mahōbā.’

¹ *Bajrangī* means literally ‘thou whose body is the thunderbolt.’ Compare Virgil’s *duo fulmina belli Scipiades*.

² *Turāy*, broke into the tent.

³ *Dārā*—the frontier country. *Dāraiṇā* is an inhabitant of the same.

⁴ *Chharē*—picked, selected.

⁵ Sihā was the son of Ālhā’s sister; Lākhan was nephew of Jaichand, King of Kanauj. The others were all sons of Sayyid Tālhan Miyān of Benares.

⁶ *Sar^mmuch* = *samūchā*.

⁷ The root *ḍēr* or *ḍyār* is explained as meaning ‘to learn.’

⁸ Malkhān was the first cousin of Ālhā and Ūdal. His fief was at Sirsā, east of the Dhasān. He bore the brunt of the Chauhān’s first attack and was then killed. His death is referred to in verse 162, below, so that Ālhā cannot properly refer to him here as his brother. Who else can be referred to, I do not know.

⁹ *Mōrcha*, usually entrenchments, here means outposts or pickets. Compare specimen III, verse 89.

¹⁰ *Disantar* = *dēsāntar*: *jal^mmau* = *janmā*.

With angry talk they wrangled, and fierce waxed the war of words. Right well did Ūdal admonish, but he of Gwalior heeded not. Each learned to know the other in the battlefield by the river.

(130) With a mocking laugh spake Ūdal, 'Uncle, hear my words. Because of smiting one boy, you have come and planned such a scheme.'

With a mocking laugh spake Rāmā, 'Ūdal, hear my words. You may speak a million times, but I shall not heed, and will seize and bring away the Lady Padminī.'

On hearing these words, Ūdal gnawed his palm (in rage and cried),¹ (135) 'To the defiance, and to Swāmīsur, from whom sprung Pithaurā Rāy.² East and west, and north and south, were ravaged the four regions; east and west, and north and south, was heard the tramp of Bendulā's hoofs. As far as Jagannāth and Ghurmuhā did I smite; I held the fair at Baṭesar; Rāmēsar of Sētubandh I smote, even unto Laṅkā did I take tribute.³ (140) The stream of the Narbada I banked up, so that it turned and flowed westwards.⁴ If to such a man's mother⁵ you should speak as you have done, then were it a shame for me to live.'

The angry talk increased, and fierce waxed the war of words. The sacred blade was drawn at the river side, in a torrent of battle was plied the sword.⁶ Under the scimitar-blows gushed out jets of blood, the swords raised the dust.⁷

(145) Fighting elephants as they were cut down fell to the earth; troops of horses fell;⁸ there were riders without arms, and horses without noses;⁹ elephants lost their trunks, the host yelled in agony.¹⁰ The heads which were wont to be tied with saffron turbans, and to be dressed with *attar* and sweet oil,¹¹ those very heads were rolling on the earth, while shield and sword clashed all around. (150) During the slaughter of the night day appeared, and during the day's fighting evening came on.

Rāmāpati held to every inch of ground, but his pickets that were stationed there gave way.¹² Urging on his elephant he came out into the forefront of the battlefield.

Rāmāpati.—A trumpery servant who would slay, and so bring together the sins of a lifetime?¹³ If there be my match in the ranks of Mahōbā, let him come forward in the battlefield.¹⁴ (155) Urging on Bendulā, Ālhā's younger brother came to the front.

¹ *Gāḍī* = *gaduliyā*, the palm of the hand.

² *Sōmēśvara* was the name of Prithirāj's (Pithaurā's) father. He ruled at Ajmer.

³ Jagannāth is the temple of Puri in Orissa. Ghurmuhā is said to be a fabulous country where the people have horse's faces. Baṭesar is the well-known town in Agra district, famous for its horse-fair. Sētubandh is the line of reefs-joining Cape Comorin to Ceylon. At Cape Comorin there is a temple of Śiva Mahēśvara. Laṅkā is Ceylon.

⁴ I do not know to what legend this refers.

⁵ *I.e.* Padminī. She was really his maternal aunt. *Jalanī* for *jananī*.

⁶ Regarding the use of the name *Bhagavatī* for a sword, see note to specimen III, verse 14. *Uir* is a torrent, a stream. Compare verse 169.

⁷ *Sirōhī* is a kind of two-edged sword, said to be named after the place of its manufacture. *Bōjā* means a bubbling torrent.

⁸ *Chintā* is a kind of fighting elephant. *Summār* = companies, rows.

⁹ *Thubharī* = a snout, a face.

¹⁰ *Maṅgal* is explained as a kind of elephant, and *bhasūrar* as his trunk. *Karāh* is a cry of pain.

¹¹ *Kusamahanī* is a turban dyed red with saffron (*kusum*).

¹² Here *ghāt* = *morcha*.

¹³ 'A trumpery servant' is literally 'a servant of a seer', *i.e.* one whose wages is only a seer of food a day. *Birhawāi* = collects; *dōākh* = *dōsh*.

¹⁴ *Birāi* = match, equal.

Ūdal.—Here am I, the leader of this camp, and of this host the chief.¹ I am your match in the ranks of Mahōbā, therefore am I come forward in the battlefield.

Looking at him from heel to head, (Rāmā said) ‘Son Ūdal, hear my words. Send your elder brother to the front, who may be able to withstand my steel.’

(160) With a mocking laugh spake Ūdal, ‘Uncle, hear my words. One elder brother is the Thunderbolt of War, who takes not his sword in his hand.² The second elder brother of mine was he of Sirsā, whose head you cut off and carried away.³ Now I am fully-grown, I am the eldest, able to withstand your steel.’

When Rāmā gave answer unto him, ‘Son Ūdal, hear my words. (165) Take the first cast of the javelin, if so be that you have any desire for life left in you.’⁴

Then gave answer Ūdal, ‘Uncle, hear my words. From your darts I shall escape. My turn comes after yours.’

Brandishing the javelin Sanīchar, and resting on the front of the howdah,⁵ Rāmā poured blows on his forehead, but Bēlā ever turned the point.⁶ (170) Ūdal advanced to make his salute, with a cloud of dust flying behind him.⁷ The countenance of Rāmā withered, his face became dim, his jaws fell.⁸

Rāmāpati.—As a boy, I never missed my cast with a straw arrow, but now at the river side I have missed my cast with the javelin.⁹ An evil day has come for Delhi, when my weapon has played me false.¹⁰ A second bar of iron he brandished, a hard nut for an enemy to crack;¹¹ (175) he intended to strike on the chest, but Ūdal had learned from jugglers the art of fence.¹² Forcibly he smote with the bar; but Ūdal, warded it off with his shield.

When again Ūdal cried, ‘Uncle, hear my words. After your turn was over, you gave a second blow, the third turn is mine.¹³ Let us fence before the host (each in his turn) as a well is worked by the seekers for water.’¹⁴ (180) Then gave Rāmā answer, ‘Ūdal, hear my words. What, have you conned a potent charm, or learned how to avert a dart?¹⁵ Right well I smote you at the river side, yet not a wound appeared on your body.’

Ūdal.—I have not conned a potent charm, nor have I learned to avert a dart. Your darts are of raw iron, and you have not paid the smith his price. (185) The son of a low-

¹ *Īdal*, this host, is also a play on the name of Alhā's son, *Īdal* or *Indal*.

² This is Ālhā. He had a magic sword which none could withstand, and which, in the Rājput sense of fair play, he only used on extreme occasions.

³ This is Malkhān. See note to verse 111 above.

⁴ *Sawālī* is an iron dart or javelin. In these poems, it is a pundonor with each champion to offer the first blow to his opponent. It usually happens that, as here, the villain is allowed two or three free shots, and then the hero walks in and wins. *Lāh* = desire, hope.

⁵ *Sanīchar*, or Saturn, was the name of his javelin. Rāmā, of course, was on an elephant. *Paṭiyā* is the front of the howdah. *Yār* = *ēr*, a rest, a support.

⁶ Bēlā was said to possess the powers of a witch. *Barakāy* = warding off.

⁷ *Agaban* = *aguman*, in front.

⁸ *Jhāwār* = dimmed.

⁹ *Bār* = a boy, a child. *Sarāī* is a toy arrow made of *sarpat*, a kind of reed-grass. *Huchōy* = I missed.

¹⁰ *Udasā* = an unlucky or evil day.

¹¹ *Sābar* = a crowbar, a bar of iron. The second half of the line is literally, ‘having given the boiled rice of adamant.’ The idea is that the bar was so hard that adamant was soft as boiled rice in comparison with it.

¹² Here again we have a foreign word *tajwīz* treated as a verb.

¹³ *Usarī*, lit. ‘completed.’

¹⁴ *Khiliyāī* is from the root *khāl*, with the *ē* shortened to *i* as it is in the antepenultimate.

¹⁵ *Karuwā* is the name of a charm: the root *barār* = to ward off (by magical means or otherwise).

born mother are you, a good-for-nothing was your father.¹ In your childhood you got no butter to eat, in your wrist there is no strength.² Withstand my darts, which were made by order of Rājā Parmāl; if from my darts you do escape, then you may go home and anew celebrate your birth.³

Ūdal then brought his horse to a distance, and laying on Mother Earth the burden of his task (exclaimed),⁴ (190) 'O Mighty God, Maniyā Dēo, O Honour of the Chandēlā Rājā. O Mother Bēlā, at my right hand be thou, the spouse of Prince Brahmajit.'

He on the one side from his hand discharged the dart, and it lodged in his rival's chest.⁵ On the other side fell Rāmā on the field, where the double blow had lighted.⁶ The enemy fled, a disordered rabble, none stopped to tie his loosened turban.⁷

¹ *Wōchkhā* = *ōchkhā*, low, despicable: *bōdā* = low, mean, insignificant, feeble.

² *Kihūchā* = *pahūchā*. *Nihāy* is the negative verb substantive.

³ The *chhapāhī* is the feast held on the sixth day after the birth of a child. The meaning is that if Rāmāpati does escape, he may consider that he has passed through death and been born again.

⁴ *Khabhār*, burden. What is meant is that he invoked Mother Earth. It is noteworthy that the employment of *kha* as a meaningless prefix is common in the dialects of the wandering tribes, often called 'Gipsies,' of India. See Vol. XI.

⁵ *Yā* = here, opposed to *hwā*, there. *Thaṭhān*, to beat, smite.

⁶ *Duhēlā* = double. The blow was double, as it was both natural and supernatural.

⁷ *Ran-ban* = confused, disordered.

KUNḌRĪ OF HAMIRPUR.

Kunḍrī is spoken in the extreme north-east of the Hamirpur district, on the left bank of the river Ken, by some 11,000 people. It is also spoken on the right bank of the same river, in the Banda district. Immediately to its north lies the Tīrhārī of the southern bank of the Jumna, which is a mixture of Baghēlī and Bundēlī, and which has been described under the head of Eastern Hindī (Vol. VI, pp. 132 ff.). Kunḍrī is a similar mixture, but it differs on the two sides of the Ken. On the right, or east, side like the other dialects used in Banda, it is based on Baghēlī and is mixed with Bundēlī. An account of this form of Kunḍrī will be found in Vol. VI, pp. 152 ff. On the left, or west, bank of the Ken, it is much more influenced by the Bundēlī spoken in the rest of Hamirpur, and is based on that dialect, with a mixture of Baghēlī. As a whole, Kunḍrī may be considered to be an extension of Tīrhārī towards the south up the lower course of the Ken.

The nature of this broken dialect will be evident from the first few sentences of the Parable of the Prodigal Son given below. It will be seen that the verbs follow Bundēlī in the formation and use of the past tense, except in the case of *rakāñ*, were, which is Baghēlī. On the other hand the postpositions, *māñ*, in, and *kāñ*, to, are Baghēlī, and so is the form *mwārō*, mine, although the termination *ō* is Bundēlī. The general structure of the sentences is throughout pure Bundēlī, with the typical use of the agent case before the past tenses of transitive verbs, which is unknown to Baghēlī. The word *lām^arō* for 'son' may be noted.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (KUNDRĪ) DIALECT.

(DISTRICT, HAMIRPUR.)

ई मनई-के द्वी लामड़ा रहैं । उह-माँ-से हलके-ने बाप-से कहो ओ रे
 बाप धन-माँ-से जो मारो हीसा होय सो मोहैं दै राख । तब उह-ने उह-का
 अपनो धन बाँट दओ । बहुत दिन न भये कि हलके लामड़ा-ने बहुत जोर-के
 मुलक-माँ चला गओ । हुआँ सुहदपन-में रह-के अपनो पैसा खो दओ ॥

TRANSLITERATION AND TRANSLATION.

Ī manai-kē dwī lām^arā rahaĩ. Uh-mā-sē hal^akē-nē bāp-sē
One man-of two sons were. Them-in-from the-younger-by father-to-
 kahō, 'ō-rē bāp, dhan-mā-sē jō mwārō hīsā hōy sō
it-was-said, 'O father, wealth-in-from what my share may-be that
 mōhaĩ dai-rākh.' Tab uh-nē uh-kā ap^anō dhan bāṭ
to-me give-away.' Then him-by him-to his-own wealth having-divided
 daō. Bahut din na bhayē ki hal^akē lām^arā-nē bahut
was-given. Many days not were that the-younger son-by much
 jōr-kai mulak-mā^a chalā-gaō. Huā^a suhad^apan-mē^a
collected-having a(-foreign)-country-in went-away. There licentiousness-in-
 rah-kē ap^anō paisā khō-daō.
remained-having his-own pice was-squandered.

NIBHAṬṬĀ OF JALAUN.

Although the main language of Jalaun is good Bundēlī in the east corner of that district, on the south bank of the Jamna, we find a dialect locally known as Nibhaṭṭā, which is a continuation of the Tirhārī of Hamirpur, found along the banks of the same river. It is spoken by about 10,200 people.

Like Tirhārī this riverain dialect is a mixture of Baghēlī and Bundēlī. Tirhārī is certainly based on the former of these tongues, but Nibhaṭṭā, which, being further west, is more in the Bundēlī country, might fairly be classed with either. A few lines of a version of the Parable of the Prodigal Son will be a sufficient example. Note how the language struggles between two idioms. There are Baghēlī past tenses like *kahasi*, he said, *dihis*, he gave, which require the subject in the nominative case, and yet here it is (as in Bundēlī) in the case of the Agent. Alongside of these Baghēlī forms note the pure Bundēlī *hatē*, they were.

Nibhaṭṭā is the last of these broken dialects which we meet as we go west.

Besides this Baghēlī infection, traces are also to be seen of the Kanaujī, spoken in Cawnpore on the other side of the river. Such is *wā-nē*, by him.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (NIBHATTĀ) DIALECT.

(DISTRICT, JALAUN.)

किसी आदमी-के दो लड़का हते । उन-में-से छोटे-ने बापू-से कहसि
 कि हे बापू धन-में-से जो मोर हिस्सा होय सो हमिन देओ । तब वा-ने
 उन-को धन बाँट दिहस । बहुत दिन नहीं बीते कि छोटा लड़का सब
 कुछ जमा कर-के दूर देस चला गहिस । वहाँ बदमाशी-में दिन खोइस अपना
 धन उड़ा दिहिस ॥

TRANSLITERATION AND TRANSLATION.

Kiṣī	ādāmī-kē	dō	laṛ ^a kā	hatē.	Un-mē-sē	chhōṭē-nē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
bāpū-sē	kahasi	ki,	'he bāpū,	dhan-mē-sē	jō	mōr hissā hōy
<i>the-father-to</i>	<i>he-said</i>	<i>that,</i>	<i>'O father,</i>	<i>wealth-in-from</i>	<i>what</i>	<i>my share may-be</i>
sō	hamin	dēo.'	Tab	wā-nē	un-kō	dhan bāṭ
<i>that</i>	<i>to-me</i>	<i>give.'</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	<i>wealth having-divided</i>
Bahut	din	nahī	bitē	ki	chhōṭā	laṛ ^a kā sab kuchh jamā
<i>Many</i>	<i>days</i>	<i>not</i>	<i>passed</i>	<i>that</i>	<i>the-younger</i>	<i>son all anything collected</i>
kar-kē	dūr	dēs	chalā-gahis.	Wahā	bad-māśī-mē	din khōis,
<i>made-having</i>	<i>a-far</i>	<i>country</i>	<i>went-away.</i>	<i>There</i>	<i>licentiousness-in</i>	<i>days he-lost,</i>
ap ^a nā	dhan	urā-dehis.				
<i>his-own</i>	<i>wealth</i>	<i>he-squandered.</i>				

BHADAURĪ OR TŌWARGARHĪ.

The head-quarters of the Bhadāwar Rajputs consist of the country on both sides of the river Chambal, where it forms the northern boundary of the State of Gwalior. Here also, in the Tōwargarh District of Gwalior, are the head-quarters of the Tōmar Rajputs. The language spoken in this tract is known as Bhadaurī or (in Tōwargarh) Tōwargarhī. Under whichever name it is known it is the same,—*viz.* a form of Bundēlī which is considerably mixed with the Braj Bhākhā spoken in Agra. It varies slightly from place to place, being naturally more and more infected with Braj as we go north.

The country in which Bhadaurī is spoken may be described as follows. It is spoken over nearly the whole of the main portion of the Gwalior State. It thus extends over a much larger tract than the Bhadāwar country proper. It runs down the centre of the State from the Chambal to the border of the old Guna Agency, having Braj Bhākḥā and Harauṭi to its west, and Pāwārī Bundēli to its east. To the south it merges into Mālwi. In Agra it is spoken in the south of the district in the tract bordering on the Chambal. In Mainpurī it has a few speakers in the Kharka tract on the banks of the Jamna to the south-west of the District. In Etawah it is spoken in the tract between the Jamna and the Chambal, and across the latter river. The number of speakers is roughly estimated as follows :—

Gwalior	.	.	.	.	.	.	.	.	.	.	.	1,000,000
Agra	.	.	.	.	.	.	.	.	.	.	.	250,000
Mainpuri	.	.	.	.	.	.	.	.	.	.	.	8,000
Etawah	.	.	.	.	.	.	.	.	.	.	.	55,000
											TOTAL	1,313,000

It will be sufficient to give specimens from Gwalior and Agra. The Bhadaurī of the other two districts does not differ. It may be mentioned that Bhadaurī is not spoken in Jalaun, although the dialect was wrongly entered in the Rough List of Languages spoken in that district. The so-called Bhadaurī of Jalaun is ordinary Bundelī.

The following account of the dialect is based on the specimens.

The system of **pronunciation** fluctuates. *Au* occurs as often as *ō*, and *ai*, as *ē*. In the same sentence we often find the same word spelt both ways, e.g. *mārō* and *mārau*. As in the Bundēlī of Jalaun we meet curious changes of other vowels, e.g. *bauhat*, many, for *bahut* (cf. Jalaun *buhat*) ; *rehat* for *rahat*, remaining ; *kēh* for *kahi*, having said.

In the case of consonants, there is a strong tendency to contraction, as in *jāntu*, knowing, for *jānⁿtu*. This is specially noticeable in the case of the letter *r*. For instance—

Instead of	we have
<i>chākaran</i> , servants	<i>chākann</i> .
<i>par^adēs</i> , a far country	<i>paddēs</i> .
<i>barisan</i> , years	<i>bassan</i> .
<i>suratī</i> , memory	<i>suttī</i> .
<i>mār^anau</i> , to strike	<i>mānnau</i> .
<i>mār^atu</i> , striking	<i>māttu</i> .
<i>kar^atu</i> , doing	<i>kattu</i> .

In the case of **nouns** strong forms usually end in *au* or *ō*, e.g. *sahārau*, help. The oblique form as usual ends in *ē*. As elsewhere in Bundēlī, strong nouns of relationship and some others end in *ā*, which is not changed in the oblique singular or nominative plural. Thus we have—

Nom. Sing.	Obl. Sing.	Nom. Plur.	Obl. Plur.
<i>lar^akā</i> , a son	<i>lar^akā</i>	<i>lar^akā</i>	<i>lar^akan.</i>
<i>ghōrā</i> , a horse	<i>ghōra</i>	<i>ghōrā</i>	<i>ghōran.</i>

In one instance the oblique form in *ē* has a plural in *ē̃*. It is *hamārē̃* (not *hamārē*) *dō bachchā haĩ*, we have two cubs.

The influence of Braj (or perhaps Kanaujī) is noticeable in the optional employment of a weak termination, *u*, of nouns. Thus *jwābu*, an answer; *māttu* or *mātta*, striking; *mattu*, dying; *kattu*, doing; *jāntu*, knowing.

There is the usual instrumental singular in *an*, as in *bhūkhan*, by hunger. The post-position of the accusative-dative is *kē̃* or *kō̃*. In other respects the declension follows standard Bundēlī, due allowance being made for pronunciation.

In the **pronouns**, the influence of Braj has brought into use the form *hō̃* or *haũ* for 'I,' as well as *mē̃* or *maĩ*. So also, besides the usual Bundēlī forms (*tumārō* and *tumāō*), we have *tiḥārō*, meaning 'thy' or 'your.' 'Me' is *mōi*, corresponding to standard Bundēlī *mōē̃*. As in Jalaun, 'he' and 'she' are *ba*, obl. *bā* or *bā̃*, plural *bē̃*, obl. *bin*. 'This' is *ja*, *ji* or *jē̃*. *Apayē̃* is an oblique plural meaning 'own.'

The word for 'what' is the Braj *kahā*, obl. *kāhē̃*.

In **verbs**, we have the Braj *haũ*, I am, and (very common) *hō̃*, was. The initial *h* of the auxiliary verb is often dropped, so that we have forms like *khāt-aĩ̃*, they eat; *khāti-au*, you (fem.) eat; *nā-ō̃*, he was not; *rēhat-ē̃*, they were living; and *dēt-yē̃* (for *dēt-ē̃*), they were giving.

There is an interesting survival of an old neuter form in *chāhaũ*, instead of *chāhau*, it was wished (by him), i.e. he wished. In other respects the conjugation of the verb shows no divergencies from standard Bundēlī, unless we consider as such *manāmē̃* for *manāwē̃*, 'let us celebrate.'

The only other point to note is that *ji* is often used for the conjunction 'that' after verbs of saying, instead of *ki*, *kē̃* or *kaĩ̃*.

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDELI (BHADAURI).

(STATE, GWALIOR.)

SPECIMEN I.

काज आदमी-केँ है लरका हे । लुहरे लरका-ने अपने बाप-सौँ कही ददा हमारो हिसा देउ । दोऊ लरकन-कोँ हिसा कद-दअौ बा-के बाप-ने । फिर लुहरौ लरका अपनो माल ले-गअौ और पदेस चलो-गअौ और अन्याउ-में अपनी सिग जमा बहाइ दई । बा-के पास कछू न रहौ । बाँ बड़ौ अकाल परौ और बड़ौ तंग-दुखी होन लगौ । ठाकुर-केँ रहूआ रहन लगौ । बा-ने सुअरा खेतन-में चराउन-कोँ भेजौ । तब बाँ-ने चाहौ कि पेट भरि लेउँ भुस खाइ-केँ । काज आदमी-ने बा-कोँ सहारौ नइँ दअौ । बाँ-ने सोचौ और कही, मेरे बाप-के हिँआँ गल्ले आदमी हैं, और सिब कछू खात-पिअत-हैं और कोऊ सूधेँ अन्न नाहिँ खात । हौँ भूखन मत्तु हौँ । हौँ अपने बाप-के हिँआँ चलोँ और कहीँ, हौँ तिहारो और पनमेसुर-कौ बड़ौ पापी जनमो हौँ । हौँ तिहारो लरका कहिबे जोगि नाहिँ । मोइ अपनो चाकर राखि लेउ । महाँ-सेँ चलि-केँ ब लरका अपने बाप-के हिँआँ आइ-गअौ । जब बाप-ने लरका देखौ दूरई-तें तब बाप भजौ, और लरका ले-केँ छाती-सौँ लगाइ लअौ और पुचकारो । तब लरका-ने कही कक्का हौँ तिहारो और पनमेसुर-कौ बड़ौ पापी हौँ और तिहारे चाल-चलन-कौ मो-में कोऊ बात नाइँ । हालई बाप-ने अपने चाकन-सौँ कही जा-कौँ घर-तें पोसाकेँ ल्याओ और हाथ-में मुदरिया और पाँव-में जूती पहराओ । हम तुम सिबरे खाँय और खुसी मनामें । जा लरका-कौ फिर-केँ जनम भअौ-है । और खेओ फिर-केँ मिलौ-है । और सिबन-ने लरका-ने बड़ौ खुसी मानी ॥

बा खन बा-कौ बड़ौ भैया हार-में हो । जब ब अपने घर-के ठिगाँ पोहँचि गअौ तब अपने आदमी-सौँ बुलाइ-केँ पूछौ जि कहा चौहल-बौहल हुइ-रहौ-है । बा-ने कही कि तिहारे कक्का और लुहरे भैया-ने आइ-गये-कौ खुसी मानी-है । काहे-तें बाप-ने फिर-केँ जे लरका आँखिन देखौ । जा-पे

कछू दार-कौ ब अपने घर-में न गअौ । तब बाप-ने आद-कौ बा-कौ
 समभाअौ । तब जेठे लरका-ने बाप-सौं ज्वाबु दअौ । देखौ मुह-तें तिहारी
 सेवा हौं कत्तु-हौं । और कब-हूँ तिहारी बात न डारी । तुम-ने छदाम की
 कौड़ीं खेलिबे-कौं न दई और चली कहा है जा-सौं हम अपयें संगकिन देते
 और खुसी मनाउते । जा-ने यों-हौं धन सिंगरौ बरबाद कर-दअौ सो लरका
 तुम-कौं प्यारौ लगौ बाद लिबाद लाये और सिबरी सिमार-कौं भेपाचारी-कौं
 जिमाअौ । बाप-ने जेठे लरका-सौं कही हम तू संग रहे-हैं । और जो कछू
 घर-में है धनु सो सिब तेरौ है । और ज लोकचारज मेरौ एसिय राह चली
 आद-है ज तेरे लुहरे भैया-कौ फिरि-कौ जनम भअौ है । खोअौ भअौ फिरि-कौ
 आअौ-है । जाद को जानु-हो कि आवेगो ॥

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BHADAURĪ).

(STATE, GWALIOR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kāū ād^amī-kē dwai lar^akā hē. Luh^arē lar^akā-nē ap^anē
A-certain man-of two sons were. The-younger son-by his-own
 bāp-sō kahī, ‘dadā, hamarō hisā dēu.’ Dōū lar^akan-kō hisā
father-to it-was-said, ‘father, my share give.’ Both the-sons-to shares
 kad-daau bā-kē bāp-nē. Phir luh^arau lar^akā ap^anō
having-made-were-given their father-by. Then the-younger son his-own
 māl lē-gaō, aur paddēs chalō-gaō, aur anyāu-mē ap^anī
property took, and foreign-country went-away, and bad-living-in his-own
 sig jamā bahāi-daī. Bā-kē pās kachhū na rahau. Bā
all property squandered. Him-of near anything not remained. There
 barau akāl parau, aur barau taṅg-dukhi hōn lagau. Thākur-kē
great famine fell, and very distressed to-be he-began. A-rich-man-to
 rahuā rahan lagau. Bā-nē suarā khētan-mē charāun-kō bhējau.
a-slave to-live he-began. Him-by swine field-in to-graze he-was-sent.
 Tab bā-nē chāhaū ki ‘pēt bhari-lēū bhus khāi-kē.’
Then him-by it-was-desired that ‘belly I-may-fill husks having-eaten.’
 Kāū ād^amī-nē bā-kō sahārau naī daau. Bā-nē sōchau aur
Any man-by him-to help not was-given. Him-by it-was-thought and
 kahau, ‘mērē bāp-kē hīā gallē ād^amī haī, aur sib kachhū
it-was-said, ‘my father-of here many men are, and all something
 khāt piat-haī, aur kōū sūdhē ann nāhī khāt. Haū bhūkhan
eating drinking-are, and some moreover food not eat. I by-hunger
 mattu haū. Hō ap^anē bāp-kē hīā chalaū aur kahaū, “hō
perishing am. I my-own father-of here go and say, “I
 tihārō aur Pan^amēsūr-kau barau pāpī jan^amō haū; hō tihārō lar^akā
of-thee and God-of great sinner born am; I thy son
 kahibē jōgi nāhī; mōi ap^anō chākar rākhi-lēu.” Mahā-sē
to-be-called fit am-not; me thy-own servant keep.” Thence
 chali-kē ba lar^akā ap^anē bāp-kē hīā ai-gaau. Jab bāp-nē
started-having that boy his-own father-of here arrived. When the-father-by

lar^akā dēkhau dūrai-tē, tab bāp bhajau, aur lar^akā lē-kē
 son was-seen distance-from, then the-father ran, and son taken-having
 chhāti-sō lagāi-laō, aur puch^akārō. Tab lar^akā-nē kahī,
 the-breast-to he-applied, and he-was-kissed. Then the-son-by it-was-said,
 'kakkā, hō tihārō aur Pan^amēsur-kau barau pāpī haū; aur tihārē
 'father, I of-thee and God-of great sinner am; and thy
 chāl-chalan-kau mō-mē kōū bāt nāī.' Hālaī
 conduct-of me-in any thing (in-any-respect) is-not.' Thereupon
 bāp-nē ap^anē chākann-saū kahī, 'jā-kaū ghar-tē
 the-father-by his-own servants-to it-was-said, 'this(-person)-for the-house-from
 pōsākāī lyāō, aur hāth-mē mudariyā aur pāw-mē jūti paharāau;
 clothes bring, and hand-in a-ring and feet-in shoes put;
 ham tum sib^arē khāy aur khusī manāmē. Jā lar^akā-kau
 we (and-)you all-together eat and merriment let-make. This son-of
 phir-kē janam bhaau-hai; aur khōau, phir-kē milau-hai.' Aur siban-nē
 again birth become-has; and was-lost, again obtained-is.' And all-by
 ghar^akin-nē barī khusī mānī.
 the-members-of-the-family-by great pleasure was-enjoyed.

Bā-khan bā-kau barau bhaiyā hār-mē hō. Jab ba ap^anē
 At-that-time his elder brother field-in was. When he his-own
 ghar-kē dhigā pōhāchi gaau, tab ap^anē ād^amī-sō bulāi-kē
 house-of near arrived-having went, then his-own man-from called-having
 pūchhī ji, 'kahā chauhal-bauhal hui-rahī-hai?' Bā-nē kahī
 it-was-asked that, 'what merry-making is-going-on?' Him-by it-was-said
 ki, 'tihārē kakā aur luh^arē bhaiyā-nē āi-gayē-kī khusī mānī-hai.
 that, 'thy father and younger brother-by arrival-of pleasure is-being-enjoyed.
 Kāhē-tē bāp-nē phir-kē jē lar^akā ākhin dēkhau.' Jā-pai kachhū
 Because father-by again this son eyes-with was-seen.' This-on somewhat
 dukhiyā-kē ba ap^anē ghar-mē na gaau. Tab bāp-nē āi-kē
 sorry-being he his-own house-in not went. Then the-father-by come-having
 bā-kaū sam^ajhāu. Tab jēthē lar^akā-nē bāp-saū jwābu daau,
 him-to it-was-remonstrated. Then the-elder son-by father-to reply was-given,
 'dēkhau, muddat-tē tihārī sēwā haū kattu-haū, aur kab^a-hū tihārī bāt
 'see, long-since thy service I doing-am, and ever-even thy word
 na dārī. Tum-nē chhadām-kī kaurī khelibē-kō na daī, aur
 not avoided. Thee-by a-chhadām¹-of cowries sporting-for not were-given, and
 chālī kahā-hai, jā-sō ham ap^ayē sang^akin dētē aur
 (?) it-has-been-said,² which-with I my-own to-friends I-might-have-given and

¹ A *chhadām* is a denomination of money, = six *dāms* or six twenty-fifths of a pice = about sixteen cowries or a quarter of a farthing.

² I am unable to interpret *chālī kahā-hai*. *Kahā* may mean either 'what' or 'said.' Instead of *chālī*, we should expect some word like *chhērī*, a goat.

khusī manāutē. Jā-nē yō-hī dhan sig^arau bar^abād
pleasure might-have-enjoyed. Whom-by thus-even wealth all squanderec
 kar-daau, sō lar^akā tum-kō pyārau lagau, bāi libāi-lāyē, au
has-been-made, that son thee-to beloved became, him (you-)brought, and
 sib^arī simār-kaũ bhēpāchārī-kaũ jimāau.' Bāp-nē
the-entire collection-for brotherhood-for a-feast-has-been-made.' The-father-by
 jēthē lar^akā-sō kahī, 'ham tū-saṅg rahē-haī; aur jō-kachhū
the-elder son-to it-was-said, 'I thee-with living-am; and whatever
 ghar-mē hai dhanu sō sib tērau hai; aur ja lōk-chāraj mērau
house-in is wealth that all thine is; and this practice mine
 ēsiya rāh chalī-āī-hai, jē tērē luh^arē bhaiyā-kau phiri-kaī
(in-)this-kind-of path going-on-is, that thy younger brother-of again
 janam bhaau-hai; khōau-bhaau, phiri-kē āau-hai; jāi kō jāntu-
birth become-has; lost-became, again come-has; come-along, who knowing
 hō ki āwēgō? '
was that he-would-come?'

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BHADAURĪ).

(STATE, GWALIOR.)

SPECIMEN II.

कहूँ एक गौहदुआ और गौहदुनियाँ रहत-ए । एक दिना बिन दोउन-
 काँ खूब पिआस लगी । तब गौहदुनियाँ-ने गौहदुआ-सों कही चलो हम तुम
 पानी पिये । तुम कोऊ कहानी केह जान्त-हो के नाहीं । वहाँ एक चीते-
 की भटार है । जो तुम कहानी कहि जान्त-हो तो चीते-की भटार-पै
 पानी मिलेगौ । बौहत पिआस लग-रही-है । बिन दोउन-ने हालई चल-
 द्यौ और पानी-के ठौर पौहचे । तब गौहदुनियाँ बोली तुम कहानी जान्त-
 हो कि नाहीं । और चीते-ने उन दोउन-काँ देखि लअ्यौ । तब गौहदुआ-ने
 कही कि मोहि देह-की सुत्ति कछू नाई रही । गौहदुनियाँ-ने कही कि तो
 हिँआँ काहे-काँ ठाढ़े-हौ पानी पी-लेउ और अपने पुरखा काका-सों राम राम
 करो । गौहदुआ पानी पिअन लग-गअ्यौ । जब पानी पी-केँ सुत्तो हौ-गअ्यौ
 तब कलानो कका राम राम । फिर गौहदुनियाँ-तें लौट-केँ कही कि तू-जँ
 पानी पी-लै और तू-जँ राम राम कर-लै । पानी पी-केँ ब-ऊ सुत्ती हो-गई ।
 तब पुरखा-सों कही मेरे घर चलौ । हमारेँ दो बच्चा हैं । जे गौहदुआ कहत-
 है बच्चा मेरे हैं । बे बच्चा हों कहति-हों कि मेरे हैं । सो तुम चलौ और
 सुभाइ देउ । तब चीते-ने अपने मन-में जान-लई कि मेरी काम बन गअ्यौ ।
 चारों खाइ लैहों । मेरी काम बन-जैहै । वहाँ-सेँ चले अपने ठौर-पै आये बे
 सिगरे । तब गौहदुनियाँ गौहदुआ-सेँ बोली लरकन-काँ काका-के ढिगाँ
 लिबाय-लाउ । सो बे समझ-केँ तैसो कर-देँ । गौहदुआ डरपन-के मारेँ
 भीतर-से बाहर-काँ मोह न दिखाओ । तब गौहदुनियाँ-ने कही कि बच्चन-
 काँ हों ल्याउति-हों । फिर ब-ऊ भटार-में गुलि गई । चीतो अकेलौ बाहर
 ठाढ़ो रहि गअ्यौ । गौहदुनियाँ-ने मसक-केँ उभक-केँ कही पुरखा हम दोऊ
 जने आपुस-में राजी हुइ गये । एक बा-ने ले-लअ्यौ । एक मै-ने ले-लअ्यौ ।
 चीतो लौटो । अपनी भटार-काँ चलौ गअ्यौ । बे दोऊ अपने बच गये ।
 चीते-सों कहि सुनि-केँ पानी पी आये ॥

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BHADAURĪ).

(STATE, GWALIOR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kahū ēk gauh^aduā aur gauh^aduniyā rēhat-ē. Ēk dinā bin
Certain one jackal and a-she-jackal living-were. One day those
dōun-kō khūb piās lagī. Tab gauh^aduniyā-nē gauh^aduā-sō
two-to very-great thirst was-felt. Then the-she-jackal-by the-jackal-to
kahi, 'chalō, ham tum pānī piyē; tum kōū kahānī kēh
it-was-said, 'come, I (and-)you water let-drink; you any story to-tell
jānt-hō kē nāhī? Bahā ēk chitē-kī bhatār hai. Jō tum kahānī
know or not? There one leopard-of den is. If thou a-story
kahi jānt-hau, tau chitē-kī bhatār-pai pānī milēgau; bauhat
to-tell dost-know, then the-leopard-of den-near water will-be-got; very-great
piās lag-rahī-hai.' Bin dōun-nē hālaī chal-daau, aur pānī-kē
thirst is-being-felt.' Those two-by thereupon it-was-gone, and water-of
ṭhaur paūh^achē. Tab gauh^aduniyā bōlī, 'tum kahānī jānt-hō ki
place they-arrived-at. Then the-she-jackal said, 'you a-story knowing-are or
nāhī?' Aur chitē-nē un dōun-kaū dēkhi-laau. Tab gauh^aduā-nē
not?' And the-leopard-by those two-to it-was-seen. Then the-jackal-by
kahi ki, 'mōhi dēh-kī suttī kachhū nāī rahī.
it-was-said that, 'my body-of sense any not (has-)remained.'
Gauh^aduniyā-nē kahi ki, 'tau hāī kāhē-kaū ṭhārhē-hau? Pānī
The-she-jackal-by it-was-said that, 'you here why-for standing-are? Water-
pī-lēu, aur ap^anē pur^akhā kākā-sō rām-rām karō.
drink, and your-own venerable uncle-to Rām-Rām(=obeisance) do.'
Gauh^aduā pānī pian lag-gaau. Jab pānī pī-kē suttō
The-jackal water to-drink began. When water having-drunk refreshed
hau-gaau, tab kalānō, 'kakā, rām-rām.' Phir gauh^aduniyā-tē
became, then prosperity-was-wished, 'uncle, Rām-Rām.' Then the-she-jackal-to
laut-kē kahi ki, 'tū-ū pānī pī-lai, aur tū-ū
having-retained it-was-said that, 'you-also water drink, and you-also
Rām-Rām kar-lai.' Pānī pī-kaī ba-ū suttī hō-gai. Tab
obeisance make.' Water having-drunk she-also refreshed became. Then

pur^akhā-sō kahī, 'mērē ghar chalu. Hamārē dō bachchā
the-venerable-one-to it-was-said, 'my house-to come. Of-us two young-ones
 haī, jē gauh^aduā kahat-hai, "bachchā mērē haī;" bē bachchā,
are, this jackal saying-is, "the-young-ones mine are;" those young-ones,
 hō kah^ati-hō ki, "mērē haī." Sō tum chalu aur sujhāi-dēu.
I saying-am that, "mine are." Therefore you come and settle(-the-dispute).'
 Tab chitē-nē ap^anē man-mē jān-lai ki, 'mērau kām
Then the-leopard-by his-own mind-in it-was-conjectured that, 'my business
 ban-gau, chārō khāi-laihō; mērau kām ban-jaihai.' Bahā-sē
is-done, all-the-four I-shall-eat-up; my business will-be-done.' There-from
 chalē, ap^anē thaur-pai āyē bē sig^arē. Tab gauh^aduniyā
they-started, their-own place-to came those all. Then the-she-jackal
 gauh^aduā-sē bōli, 'lar^akan-kaū kākā-kē dhigā libāy-lāu, sō bē
the-jackal-to said, 'the-young-ones uncle-of near bring, so he
 samajh-kē taisō kar-dē.' Gauh^aduā dar-pan-kē mārē
understood-having like-that does.' The-jackal(-by) fear-of through
 bhitar-sē bāhar-kaū mōh na dikhāo. Tab gauh^aduniyā-nē kahī
inside-from outside-to face not was-showed. Then the-she-jackal-by it-was-said
 ki, 'bachchan-kō hō lyāuti-hō.' Phir ba-ū bhaṭār-mē guli-gai.
that, 'the-young-ones I fetching-am.' Then she den-in disappeared.
 Chitō akēlau bahar thār^ahō rahi-gau. Gauh^aduniyā-nē masak-kē-ujhak-kē
The-leopard alone outside standing remained. The-she-jackal-by peeped-out-having
 kahī, 'pur^akhā, ham dōū-janē āpus-mē rāji
it-was-said, 'O-venerable-one, we two-individuals between-ourselves reconciled
 hui-gayē; ēk bā-nē lē-laau, ēk māi-nē lē-laau.' Chitō
became; one him-by was-taken, one me-by was-taken.' The-leopard
 lauṭō, ap^anī bhaṭār-kō chalu-gau. Bē dōū ap^anē bach-gayē.
returned, and-his-own den-to went-away. Those two themselves were-saved.
 Chitē-sō kahi-suni-kē pānī pī āyē.
The-leopard-with conversed-having water having-drunk came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a jackal and his mate. One day they felt thirsty, and the she-jackal said to the jackal, 'come, let us drink water. Do you know any stories or not? There is a leopard's den, and if you know any stories, we will drink there. I am dying of thirst.' So they went on to the watering-place, and when they got there the she-jackal said, 'do you know any stories or not?' As she said this the leopard caught sight of both of them. Then said the jackal, 'I have forgotten everything.' Then said the she-jackal, 'why are you standing there? Take a drink and then make obeisance to our worthy uncle.' So the jackal drank, and when he was refreshed he

turned to the leopard and politely wished him good morning. Then he turned to the she-jackal and said, 'you too take a drink, and then do you too make obeisance to him.' As soon as she was refreshed she said to the leopard, 'worthy uncle, come to our house. We have two cubs. This jackal says they are his, and I say they are mine. So come along and settle the dispute.' The leopard said to himself, 'here are two, and there are two cubs more. I shall eat them all up at once. This is just the thing that suits me.' So the three made off for the jackal's home. When they got there, the she-jackal said to the jackal, 'go inside and drag them out before the worthy uncle.' The jackal understood what her device was and went in, but out of fear of the leopard did not come out again. Then said the she-jackal, 'I'll go and bring the cubs myself,' and she also slipped inside, leaving the leopard standing alone by the entrance. When they were both safe at home, the she-jackal peeped out of her hole and said, 'worthy uncle, we have made up our dispute. He has taken one and I have taken the other.' So the leopard could only go back to his own den; while the jackals were safe and sound, having successfully got their drink by engaging the leopard in talk.

The following short folk-tale is in the Bhadauri of the District of Agra. It is almost the same as that of Gwalior. The Braj termination *u* is more common. Note the frequency with which contraction occurs. We have *pajjā* for *par^ajā* or *prajā*, subjects; *khachchu* for *kharch*, expenditure; *pattu* for *par^atu*, falling; and *jātō* for *jāt-tō*, was going. Note also the Braj *kū*, the termination of the accusative-dative, and the Kanauji form *thō*, was.

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELI (BHADAURI).

(DISTRICT, AGRA.)

एक सूर्ज नारायण-की महतारी और घरबारी रहें । बे आधौ पज्जा और आधौ घर-कौ खच्चु देत-ये । सो बहू और महतारी-कौ खच्चु-तें पूरौ ना-ओ पत्तु और पज्जा-कौ खच्चु-तें पूरौ परौ-जातो । तब सूर्ज नारायण-की घरबारी-ने सासु-सौं कही कै तुम सूर्ज नारायण-पै जाऊ सो तुम सूर्ज नारायण अपने बेटा-तें कहो इतनौ हम-कूँ देऊ ता-सौं हमारौ उदर भरे^१ । तब सूर्ज नारायण-ने अपनी महतारी-तें पूछी कै तुम कैसे करि-कें खाति-ओ । तब उन-ने कही कै सासु बहू-की चोरी और बहू सासु-की चोरी ऐसे करि-कें खात-एँ । तब उन-की बहू चली गई सासु-के पीछे कौरे-सौं जाइ ठाड़ी भई । महतारी ढोटा बतराने फिरि सुनि-कें चली-आई । बिन-ने घर आइ-के लीपो पोतो रोटौ बनई । खूबु भूक दोनौ सासु बहू-ने एक ठौर बैठि-कें एक धार-में जेई रोटौ खूबु नीकी तरियाँ-तें । सूर्ज नारायण-कें खूबु बर-कति भई ।

सूर्ज नारायण अपनी अस्त्री-पास आये सूर्ज नारायण चोरी-चोरा काज पज्जा-ने जानौ नाहीं । फिरी सूर्ज नारायण-की अस्त्री-काँ अधानु रहि-गयो । तब उन-के पैदा भयौ पुत्र नवै महीना । पज्जा-में चबाउ भओ । फिरि सूर्ज नारायण अपने देस-काँ नीकी तरियाँ-सौं आये । लाऊ लसकर ले-कें आये । तब उन-कौ रथ गैल-में अटकि गओ । तब हम-ने कही कै सूर्ज नारायण-कौ जाईदा पुत्र होयगौ तो बा-के कूँ तें रथ चलि-होय । तब

हमारे तुमारे जानें तो सूर्ज नारायनु-कौ नाहीं थो । सूर्ज नारायनु अपने मन-में जानत-ए कै हमारौ बेटा-है । तब बेटा घर-तें आओ । रथ पाँय-के अगूठा-तें कूड़ दओ । रथ चलि-उठौ । अपने घर-कौ चली-आओ । तब अपने घर आइ पोहोँचौ । खूब नौकी तरियाँ-तें आनंदु भओ । खूब भजनु भओ ॥

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ (BHADAURĪ).

(DISTRICT, AGRA.)

TRANSLITERATION AND TRANSLATION.

Ēk Sūrj-Nārāyanu-kī mah^atārī aur ghar-bārī rahē.
One Sūrj-Nārāyan-(the-Sun-God)-of mother and wife were.

Bē ādhau pajjā auru ādhau ghar-kau khachchu dēt-yē.
They (he) half the-subjects and half house-of expenditure giving-was.

Sō bahū aura mah^atārī-kau khachchu-tē pūrau nā-
But the-daughter-in-law and the-mother-of expenditure-from sufficiency not-

ō pattu, aur pajjā-kau khachchu-tē pūrau parau-jātō.
was falling, and subjects-of expenditure-from sufficiency fallen-going-was.

Tab Sūrj-Nārāyanu-kī ghar-bārī-nē sāsū-sō kahī kai, ‘tum
Then the-Sun-God-of the-wife-by mother-in-law-to it-was-said that, ‘you

Sūrj-Nārāyanu-pai jāū, sō tum Sūrj-Nārāyanu ap^anē bēṭā-tē kahō,
the-Sun-God-to go, then you the-Sun-God your-own son-to say,

“it^anau ham-kū dēu, tā-sō hamārau udar bharē.” Tab
“so-much us-to give, that-from our bellies may-be-filled.” Then

Sūrj-Nārāyanu-nē ap^anī mah^atārī-tē pūchhī kai, ‘tum kaisē kari-
the-Sun-God-by his-own mother-from it-was-asked that, ‘you how done-

kē khāti-au ?’ Tab un-nē kahī kai, ‘sāsū
having eating-are ?’ Then her-by it-was-said that, ‘the mother-in-law

bahū-kī chōrī, aur bahū sāsū-kī chōrī,
the-daughter-in-law-of theft, and the-daughter-in-law the-mother-in-law-of theft,

aisē kari-kē khāt-āī.’ Tab unī-kī bahū chalī-gāī.
so done-having eating-we-are.’ Then her daughter-in-law went-away.

Sāsū-kē pīchhē kaurē-saū jāī thārī-bhaī. Mah^atārī
The-mother-in-law-of behind a-corner-by going standing-became. The-mother

dhōṭā bat^arānē. Phiri sunī-kē chalī-āī. Bin^a-nē gharu
the-son talked-together. Then heard-having she-came-away. Them-by house

āī-kē līpō-pōtō, rōṭī banāī. Khūbu jhakk
come-having plastering-etcetera-was-done, bread was-prepared. Very shining

dōṇō sāsū bahū-nē ēk thaur baiṭhī-kē
both the-mother-in-law the-daughter-in-law-by one place-in sat-having

ēk thār-mẽ jẽĩ rōṭi khūbu nīkī tariyā-tẽ. Sūrj-Nārāyanu-kẽ
one dish-in was-eaten the-bread very good way-in. The-Sun-God-to
 khūbu bar^akati bhaī.
much blessing became.

Sūrj-Nārāyanu ap^anī astrī pās āyē. Sūrj-Nārāyanu chōrī-chōrā
The-Sun-God his-own wife-of near came. The-Sun-God secretly
 kāu pajjā-nē jānī nāhĩ. Phiri Sūrj-Nārāyanu-kī astrī-kō ādhānu
any subject-by it-was-known not. Then the-Sun-God-of wife-to pregnancy
 rahi-gayō. Tab un-kē paidā bhayau putra nabaĩ mabīnā. Pajjā-
occurred. Then her-of born became son (in-)ninth month. The-subjects-
 mẽ chabāu bhaau. Phiri Sūrj-Nārāyanu ap^anē dēs-kaũ nīkī
among scandal occurred. Then the-Sun-God his-own country-to good
 tariyā-sō āyē. Lāu las^akar lai-kẽ āyē. Tab un-kau rathu
way-in came. Banner army taken-having he-came. Then his chariot
 gail-mẽ aṭaki-gaau. Tab ham-nē kahī kai, 'Sūrj-Nārāyanu-kau
way-in stuck-went. Then us-by it-was-said that, 'the-Sun-God-of
 jāidā putra hōy^agau, tau bā-kē chhuaĩ-tẽ rathu chali-hōy.'
begotten son he-will-be, then his touching-by the-chariot will-go.'
 Tab hamārē-tumārē jānẽ tō Sūrj-Nārāyanu-kau nāhĩ thō.
Then our-your-in knowledge to-be-sure the-Sun-God-of not he-was.
 Sūrj-Nārāyanu ap^anē man-mẽ jānat-ē kai, 'hamārau bēṭā hai.'
The-Sun-God his-own mind-in knowing-was that, 'my son he-is.'
 Tab bēṭā ghar-tẽ āau; rathu pāy-kē āgūṭhā-tẽ chhūi-daau.
Then the-son house-from came; the-chariot foot-of finger-with was-touched.
 Rathu chali-ṭhau. Ap^anē ghar-kaũ chalau-āau. Tab ap^anē
The-chariot began-to-move. His-own house-to he-came-away. Then his-own
 ghar āi-pohōchau. Khūbu nīkī tariyā-tẽ ānandu bhaau. Khūbu
house he-arrived. Very good way-in rejoicings took-place. Well
 bhajanu bhaau.
hymn-singing took-place.

FREE TRANSLATION OF THE FOREGOING.

Sūraj Nārāyan, the Sun-God, had a mother and a wife. He used to give half his money to his subjects and half for his household expenditure. What he gave was not enough for the expenses of his mother and her daughter-in-law, but was enough for the expenses of his subjects. So the wife said to the mother, 'go to your son, the Sun-God, and say, "give us enough to fill our bellies."' Then the Sun-God asked his mother, 'how do you eat?' She replied, 'the mother-in-law has to steal from the daughter-in-law, and the daughter-in-law has to steal from the mother-in-law. That is the way we eat.' The wife had followed her mother-in-law, and stood in a corner behind her while

she and her son talked together. When she had heard what they said she went away. Then the two went home. They plastered the fireplace in order to cook, baked some bread, and, to their hearts' content, sat together, and ate bread out of the same dish till they were satisfied. Then they blessed the Sun-God.¹

The Sun-God visited his wife. He did it quite secretly. None of his subjects knew about it. Then his wife became pregnant, and in the ninth month a son was born. There was a scandal about this amongst his subjects. Then the Sun-God came home with great pomp. He came with a fully equipped army. His chariot stuck in the way. Then we all said, 'if this son has been begotten by the Sun-God, the chariot will move when he touches it.' In your and my opinion he was not the Sun-God's child. But the Sun-God knew in his heart that the boy was his son. The son came out of the house. He touched the chariot with his toe and it began to move. Then the Sun-God arrived at his own house. Great rejoicings took place, and loudly were hymns sung.

¹ Apparently the deity had increased the house-keeping allowance, but the story does not say so in so many words.

THE BROKEN DIALECTS OF THE SOUTH.

We have seen that Standard Bundēli is spoken in the districts of Saugor and Damoh of the Central Provinces, which lie on the Vindhyan table-land. South of them lies the Narbada Valley with its offshoots, including the districts of Mandla, Jabalpur, Narsinghpur, Hoshangabad and a part of Nimar. Mandla speaks Eastern Hindī, and so does Jabalpur, although the language of the latter district gradually merges into Bundēli as we go westwards. Narsinghpur and the greater part of Hoshangabad speak standard Bundēli, but the rest of Hoshangabad speaks Malvī and the part of Nimar, Nimādi. South of the Narbada Valley lies the Satpura table-land, including the districts (going from east to west) of Balaghat, Seoni, Chhindwara, and Betul. Balaghat speaks, in the main, a form of Marāṭhī and a number of broken dialects described under the head of Eastern Hindī (Vol. VI, pp. 174 ff.) which are mixtures of Baghēli and the former language. The members of the Lōdhī tribe in that district, however, speak a mixture of Bundēli and Marāṭhī, which is dealt with here. Seoni, like Narsinghpur to its north-west, speaks standard Bundēli. Chhindwara, which is linguistically separated from the Bundēli of Hoshangabad by the Satpura range in which the languages are Gōṇḍī and Kūrkū, has a broken form of Bundēli in the centre of the district, and Marāṭhī in the south. There is no one standard dialect for the whole of central Chhindwara; each tribe seems to have a slightly varying form of speech, but they all closely resemble each other. Besides possessing a few local peculiarities, the Bundēli patois of Chhindwara is mainly remarkable for the large quantity of Hindōstānī words and idioms with which it is interlarded. West of Chhindwara lies Betul, of which the main dialects are a corrupt Mālwi and Marāṭhī.

South of the Satpura table-land lies the great Nagpur plain, of which the language is Marāṭhī. In the district of Nagpur, however, a number of tribes scattered over the whole area use a language which is locally known as 'Hindī.' An examination of the specimens which I have received shows that it is a broken mixture of Bundēli and Marāṭhī.

Finally, some members of the Kōshṭī tribe in Chhindwara, Chanda, Bhandara, and Berar and of the Kumbhār tribe in Chhindwara and Buldana, speak a dialect very similar to Nagpur 'Hindī.'

We thus get the following list of broken dialects of the south:—

Lōdhī (Balaghat)	18,600
Chindwara, Bundēli	145,500
„ Kōshṭī	3,242
„ Kumbhārī	4,400
	<hr/>
	153,142
'Hindī' of Nagpur	105,900
Other Kōshṭī Dialects of the Central Provinces	8,800
Kōshṭī of Berar	2,650
Kumbhārī of Buldana	480
	<hr/>
TOTAL	289,572

THE BROKEN DIALECT OF THE BALAGHAT LŌDHĪS.

I have said above that Seoni is the south-eastern limit of Bundēlī. This must be taken with the reservation that a broken patois of Bundēlī is found in Balaghat, a district still further to the south-east.

In Balaghat there are three broken dialects spoken by cultivators who have immigrated into the district during the past few decades. These are Marārī, Pōwārī, and Lōdhī. The first two have already been dealt with under the head of Eastern Hindī (Vol. VI, pp. 174 ff.). The Lōdhī dialect is spoken by about 18,600 people of that caste scattered over the west and centre of the district who have come originally from the country to the north. They speak a broken jargon which is a mixture of Hindōstānī, Dakhinī Hindōstānī, Marāṭhī, Baghēlī, and Bundēlī. Judging from the specimens which I have seen, Lōdhī is mainly based on the last mentioned dialect. I therefore class it here.

It would be a waste of time and paper to give complete specimens of this mixed jargon. The first few lines of the Parable of the Prodigal Son will suffice. We have fragments of all the dialects mentioned above in this short passage. For instance, *thē* and *mērā* are Hindōstānī, *mērē-kō* is Dakhinī, *ap^rlī*, own, is Marāṭhī, *ō*, 'that,' is Baghēlī, and *chukō*, *paryō*, *gayō* are Bundēlī.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (LŌDHĪ BROKEN DIALECT).

(DISTRICT, BALAGHAT.)

एक आदमी-ख दो लड़का थे । ओ-में-से छोटा-ने बाप-से कहा हे बाप सम्पत-में जो मेरा हिस्सा हो सो मेरे-को दे-देव । तब ओ-ने अपली सम्पत बाँट दीन्ही । भवत दीन नहीं बीते छोटा लड़का सब एकुट्टा कर-खु दूर देस चलि गयो और वाहाँ लुचपन-माँ दीन गुमाते हुए अपली सम्पत उड़ाय दीन्ही । जब वह सब उड़ाय चुको तब वो देस-में बड़ी अङ्गाल पड़्यो और ओ देस-माँ जा-क कङ्गाल भय गयो ॥

TRANSLITERATION AND TRANSLATION.

Ēk ād^amī-kha dō lar^akā thē. Ō-mē-sē chhōṭā-nē
One man-of two sons were. Them-in-from the-younger-by

bāp-sē kahā, ‘hē bāp, sampat-mē jō mērā hissā hō
the-father-to it-was-said, ‘O father, property-in what my share may-be

sō mērē-kō dē-dēw.’ Tab ō-nē ap^ali sampat bāṭ-dīnhī.
that me-to give-away.’ Then him-by his-own fortune was-divided.

Bhawat din nahī bītē chhōṭā lar^akā sab ekuṭṭhā kar-khu
Many days not passed the-younger son all together made-having

dūr dēs chali-gayō, aur wāhā luch^apan-mā dīn gumātē-huē
distant country(-to) went-away, and there riotous-living-in days wasting

ap^ali sampat urāy-dīnhī. Jab wah sab urāy-chukō, tab
his-own fortune was-wasted-away. When he all spending-finished, then

bō dēs-mē barō ankāl paryō aur ō dēs-mē jā-ku kangāl
that country-in great famine fell and that country-in going indigent

bhay-gayō.
he-became.

DIALECTS OF CENTRAL CHHINDWARA.

To the west of Seoni lies Chhindwara. This District consists of two portions, a northern and a southern. The northern, or Bālāghāt tract (distinct from the Balaghat district), consists of the hill country above the slopes of the Satpura Mountains, and the southern, or Zērghāt of the tract of lowland beneath them. The language of the Zērghāt is Marāṭhī. The Bālāghāt is a series of high table-lands, rising as we go north to the Mahadeo Hills. The languages spoken in these Hills do not concern us at present. They are spoken by Gōṇḍs and Kūrūs. Between them and the Zērghāt, *i.e.* in the central part of the district, the language is a corrupt Bundēli.

At least eight different dialects, called respectively Baghēli, Bundēli, Kumbhārī, Gāoli, Rāghōbansī, Kirārī, Kōshṭi, and Pōwārī, were originally returned as spoken in Central Chhindwara. A reference to the specimens of what is called 'Baghēli' shows that it is not Baghēli at all, and that it scarcely differs from what is reported as Bundēli. There are only a few very minor variations. As for Kumbhārī, the Kumbhārs, or Potters, of Chhindwara are bilingual,—at least some of the specimens of their language are in the ordinary Bundēli of the district, and others are in Marāṭhī. Another explanation may be that some of them speak one language and some the other. For want of better information, I have classed the Kumbhārī spoken in Chhindwara under Bundēli. At the same time, a very similar form of Kumbhārī, also based on Bundēli, is spoken in Buldana in Berar, and hence the Kumbhār dialects as a whole are considered together at the end of this group.

From the account originally given of Gāoli, Rāghōbansī, and Kirārī, it was at the time concluded that they were most probably forms of Mālwi. An examination of the specimens since obtained will show that they are all merely impure Bundēli. Again, the 3,242 speakers of the Kōshṭi dialects, which are popularly believed to be a form of Marāṭhī, turn out to be speakers of mongrel mixtures of that language with Bundēli, the latter being the basis. Finally, 3,000 Pōwārs were originally reported as speaking a special dialect in Chhindwara. Further enquiry shows that they have no special dialect, but that they speak the ordinary Bundēli of the District.

We thus get the following figures for the Bundēli spoken in Chhindwara :—

Ordinary Bundēli of the District, *viz.* :—

'Baghēli' (so-called)	.	.	.	.	.	.	.	.	.	35,000
Bundēli	.	.	.	.	.	.	.	.	.	83,500
Pōwārī	.	.	.	.	.	.	.	.	.	3,000
										121,500
Gāoli	}	say	.	.	.	.	.	.	.	24,000
Rāghōbansī			.	.	.	.	.	.	.
Kirārī			.	.	.	.	.	.	.
Kōshṭi	.	.	.	.	.	.	.	.	.	3,242
Kumbhārī	.	.	.	.	.	.	.	.	.	4,400
										153,142
									TOTAL	

The last five will be dealt with subsequently. I now proceed to consider the first three together, as being really one dialect. It is spoken by 121,500 people.

The dialect spoken in central Chhindwara varies from place to place and according to the castes of the people who use it. Besides having peculiarities of its own, the dialect is everywhere freely mixed with ordinary Hindōstānī. This is no doubt due to the fact that a large portion of the Aryan population claims to have come from Northern India. The mixture is a purely mechanical one. In one sentence we will find a Hindōstānī expression, and, in the next, the same idea expressed by a Bundēlī one. For instance, the agent case of the third personal pronoun is sometimes the Hindōstānī *us-nē*, and sometimes the local Bundēlī *ō-nē* or *wō-nē*. On the other hand, we find the suffix *kō* sometimes used, as in Hindōstānī, for the accusative-dative (as in *rahan-kō chalō-gaō*, he went to live), and sometimes, as in Bundēlī, for the genitive (as in *tērō aur Bhagwān-kō kasūrwār*, a sinner of (*i.e.* before) thee and God). In the specimen which follows there are numerous instances of nouns declined after the Hindōstānī method, and further attention will not be drawn to them.

The following peculiarities which are not due to Hindōstānī occur in the various Chhindwārā dialects. They have been collected from a number of different sources, and most (but not all) of them will be found in the specimen given below.

Nouns.—For the sign of the accusative-dative (besides the Hindōstānī *kō*) *khũ*, corresponding to the pure Bundēlī *khō*, occurs; thus, *mē-khũ*, to me. We also find *kha* and *khē*. For the ablative-instrumental both *sē* and *sa* occur.

In the **pronouns**, the oblique forms of *maĩ*, I; *taĩ*, thou; and *jō*, this or who, are *mē* (not *mō*); *tē* (not *tō*); and *jē* (not *jā*) respectively. Thus, *mē-khũ*, to me; *jē-khũ*, accusative, which.

The pronoun of the third person is *ō* or *wō* (not *bō*), and its oblique form (besides the Hindōstānī one) is not *bā* but *ō*, *wō*, or *uwō*. The last form is common amongst Kurmīs.

All these pronouns form a dative in *hē*; thus, *mēhē*, to me; *tēhē*, to thee; *jēhē*, to whom, to this; *ōhē*, to him, to that. Sometimes the final vowel is nasalized, as in *mēhē̃*. This form corresponds to the Bundēlī *mōē*, etc.

In **verbs**, the past tense of the verb substantive is usually *hatō*, but we also have *hathō* (especially among Kurmīs) (compare Dakhinī Hindōstānī *athā*) and *thō* (a Bundēlī or Kanaujī corruption of the Hindōstānī *thā*). We may note the usual Bundēlī fondness for contractions, as in *kahũ*, for *kah^ahũ*, I will say. The past tense of *dēn*, to give, is *daō* or *dēō*. So *lēn*, to take.

We may also note that the word for '(he or she) said' is *kahō*, not the feminine *kahī*, as in standard Bundēlī.

In other respects these dialects closely follow ordinary Bundēlī.

The following extract from a version of the Parable of the Prodigal Son will illustrate most of these peculiarities. I am indebted for it to Mr. L. N. Chowdhri. It is in the dialect used by women, and is an excellent example of the general language of the whole of central Chhindwara.

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (MIXED DIALECT).

(DISTRICT, CHHINDWARA.)

(Assistant Surgeon L. N. Chowdhri, 1899.)

एक आदमी-के दो बेटे होते । उन-में-से छोटे-ने अपने बाप-से कहो दादा मेरो हिस्सा-को माल मे-खूँ दे-दो । इस-पर उस-ने अपनी घर जिन्दगी बाँट द्यो । मुतके दिन बीतन न पाये कि छोटे बेटा सबरो माल-टाल इकठो कर-के दूर-के मुलक-में चलो गयो । और ओ-ने अपनी पूँजी बद-माँसी-में खरच कर-डारो । और जब ओ-ने सब खरच कर-डारो तब वो मुलक-में एक बड़ो भारी काल पड़ो और ओ-खूँ तंगी होन लगी । और वह उस मुलक-के एक भले आदमी-के जोरे रहन-को चलो-गयो । इस आदमी-ने ओ-खूँ अपने खेतों-में सुवरो-के चराउन-के लाने भेजो । वह खुसी-से अपनी पेट फल फूल-से भरत-थो जे-खूँ सुवर खात-थे और कोई आदमी ओ-खूँ कछू नहीं देत-थे । जब वह आप-ई आयो तब ओ-ने यह कहो । मेरे बाप-के कितने तन्खाहदार नौकरी-को पूरी पूरी राटी खान-को और देन-को मिलत-है और मैं भूखी मरत-हूँ । मैं अब उठ-के अपने दादा-के जोरे जाहूँ और ओ-से यह कहूँ कि दादा मैं तेरो और भगवान-को कसूरवार हूँ और मैं तेरो बेटा कहन-के लायक नई हूँ । मे-खूँ अपनी एक तन्खाहदार नौकर कर-के राख-ले ॥

TRANSLITERATION AND TRANSLATION.

Ēk	ād'mī-kē	dō	bētē	hatē.	Un-mē-sē	chhōṭē-nē	ap'nē
One	man-of	two	sons	were.	Them-in-from	the-younger-by	his-own
bāp-sē	kahō,	'dādā,	mērō	hissā-kō	māl	mē-khū	dē-dō.'
father-to	it-was-said,	'father,	my	share-of	the-property	me-to	give-up.'
Is-par	us-nē	ap'nī	ghar-jind'gī	bāṭ	daō.	Mut'kē	
Hereupon	him-by	his-own	livel'hood	having-divided	was-given.	Many	
din	bitan	na	pāyē,	ki	chhōṭē	bētā	sab'rō
days	to-pass	not	were-allowed,	that	by-the-younger	son	all
						property	

ik^athō kar-kē dūr-kē mulak-mē chalō-gaō, aur ō-nē apⁿi
together made-having distant country-into it-was-gone-away, and him-by his-own
 pūji badmāsi-mē kharach kar-dārō. Aur jab ō-nē sab
fortune wickedness-in expenditure was-made. And when him-by all
 kharach kar-dārō tab wō mulak-mē ēk barō bhārī kāl paṛō,
expenditure was-made then that country-in one very heavy famine fell,
 aur ō-khū taṅgī hōn lagī. Aur wah us mulak-kē ēk bhalē
and him-to poverty to-be began. And he that country-of one well-to-do
 ād^amī-kē jōrē rahan-kō chalō-gaō. Is ād^amī-nē ō-khū apⁿe
man-of near live-to went-away. This man-by him-to his-own
 khētō-mē suwarō-kē charāun-kē lānē bhējō. Wah khusi-sē
fields-in swine feeding-of for it-was-sent. He pleasure-with
 ap^anō pēt phal phul-sē bharat-thō jē-khū suwar khāt-thē,
his-own belly fruits flowers-with filling-was which swine eating-were,
 aur kōi ād^amī ō-khū kachhū nahī dēt-thē. Jab wah āp-i
and any men him-to anything not giving-were. When he himself-to
 āō, tab ō-nē yah kahō, ‘mērē bāp-kē kīt^anē tankhāh-dār
came, then him-by this was-said, ‘my father-of how-many hired
 nōk^arō-kō pūri-pūri rōṭī khān-kō aur dēn-kō milat-hai, aur maī
servants-to full-full bread eating-for and giving-for being-got-is, and I
 bhūkhō marat-hū. Maī ab uṭh-kē apⁿe dādā-kē jōrē
from-hunger dying-am. I now arisen-having my-own father-of near
 jāhū aur ō-sē yah kahū ki, “dādā, maī tērō aur Bhag^awān-kō
will-go and him-to this will-say that, “father, I of-thee and God-of
 kasūrwar hū, aur maī tērō bēṭā kahan-kē lāyak naī hū. Mē-khū
sinner am, and I thy son calling-of worthy not am. Me
 apⁿō ēk tankhāh-dār nōkar kar-kē rākh-lē.”’
thy-own one hired servant making keep.”’

GĀOLĪ, RĀGHŌBANSĪ, AND KIRĀRĪ.

These are the dialects of the castes implied by their names. They are all reported from Chhindwara.

The number of speakers is estimated as follows :—

Gāoli	16,093
Rāghōbansī	3,114
Kirārī	4,750

TOTAL, SAY .	24,000
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The dialects spoken by them were originally classed in the Rough List of Languages spoken in Chhindwara District, as forms of Mālwi. As a matter of fact, they in no way differ from the ordinary broken Bundēlī of the district. This will be amply shown by a few lines of the version of the Parable in each. Of the three Rāghōbansī borrows most freely from Hindōstānī.

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (GĀOLĪ).

(DISTRICT, CHHINDWARA.)

कोई आदमी-को दो छोकरे हथे । वो-में-से नान्हे छोकरा-ने बाप-से
कहो कि दादा मेरो हिंसा कर-दे । तो ओ-के दादा-ने हिंसा बाटा कर-दओ ।
मुतके दिन नहीं भये-हथे के नान्हे छोकरा-ने अपनो सब धन ले-के दूर
मुलख-खे चलो गओ ॥

TRANSLITERATION AND TRANSLATION.

Kōi	ād'mi-kō	dō	chhōk'rē	hathē.	Wō-mē-sē	nānhē
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger</i>
chhōk'rā-nē	bāp-sē	kahō	ki,	'dādā,	mērō	hisā kar-dē.'
<i>son-by</i>	<i>the-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'father,</i>	<i>my</i>	<i>share make.'</i>
Tō	ō-kē	dādā-nē	hisā	bāṭā	kar-daō.	Mut'kē
<i>Then</i>	<i>him-of</i>	<i>the-father-by</i>	<i>share</i>	<i>divided</i>	<i>was-made.</i>	<i>Many</i>
bhayē-hathē	kē	nānhē	chhōk'rā-nē	ap'nō	sab	dhan
<i>become-were</i>	<i>that</i>	<i>the-younger</i>	<i>son-by</i>	<i>his-own</i>	<i>all</i>	<i>wealth</i>
dūr	mulakh-khē	chalō-gaō.				
<i>a-far</i>	<i>country-to</i>	<i>it-was-gone-away.</i>				

In the above the only point to be noticed is the way in which the case of the agent in *nē* is used for the subject of an intransitive verb in a past tense,—*chhōk'rā-nē chalō-gaō*, it was gone by the son, the verb being used impersonally, as in the Sanskrit *putrēṇa gatam*.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (RĀGHŌBANSĪ).

(DISTRICT, CHHINDWARA.)

कोई आदमी-के दो लड़के थे । वो-में-से छोटे-ने अपने दादा-से कहा
 के दादा धन-में-से जो मेरो हिस्सा बैठे सो मेहे देव । तब उन-के बाप-ने
 अपना सब धन बाट दओ । बहोत दिन नहीं बीते कि छोटे लड़के-ने
 अपनी सब धन जमा कर-के दूर देस-को निकल-गओ ॥

TRANSLITERATION AND TRANSLATION.

Kōi	ād ^a mī-kē	dō	laṛ ^a kē	thē.	Wō-mē-sē	chhōṭē-nē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
ap ^a nē	dādā-sē	kahā	kē,	'dādā,	dhan-mē-sē	jō mērō hissā
<i>his-own</i>	<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'father,</i>	<i>'wealth-in-from</i>	<i>what my share</i>
	baithē	sō	mēhē	dēw.'	Tab	un-kē bāp-nē
<i>may-sit (i.e. may-be-calculated)</i>	<i>that</i>	<i>to-me</i>	<i>give.'</i>	<i>Then</i>	<i>them-of</i>	<i>the-father-by</i>
ap ^a nā	sab	dhan	bāt	daō.	Bahōt	din nahī bītē
<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Many</i>	<i>days not passed</i>
ki	chhōṭē	laṛ ^a kē-nē	ap ^a nō	sab	dhan	jamā kar-kē dūr
<i>that</i>	<i>the-younger</i>	<i>son-by</i>	<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>collected made-having a-far</i>
dēs-kō	nikal-gaō.					
<i>country-to</i>	<i>it-was-gone-out.</i>					

Here again we have an intransitive verb used impersonally with the subject in the case of the agent.

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (KIRĀRĪ).

(DISTRICT, CHHINDWARA.)

कोई आदमी-के दो छोकरा हते । वो-में-से नाँने छोकरा-ने अपने
बाप-से कहो दादा धन-को जो हिस्सा मेरा है सो मेहे दे-दे । तो ओ-के
दादा-ने हिस्सा बाँटा कर-दौ । सुतके दिन नहीं भये-हते के छोटे छोकरा-ने
अपने हिस्सा-को सबरो धन जमा कर-के दूर देस-को चलो-गयो ॥

TRANSLITERATION AND TRANSLATION.

Kōi ād'mī-kē dō chhōk'rā hatē. Wō-mē-sē nānē
A-certain man-of two sons were. Them-in-from the-younger
chhōk'rā-nē ap'nē bāp-sē kahō, 'dādā, dhan-kō jō hissā mērā
son-by his-own father-to it-was-said, 'father, wealth-of what share mine
hai sō mēhē dē-dē.' Tō ō-kē dādā-nē hissā bāṭā
is that to-me give-away.' Then him-of the-father-by the-share divided
kar-dau. Mut'kē din nahī bhayē-hatē kē chhōṭē chhōk'rā-nē
was-made. Many days not become-were that the-younger son-by
ap'nē hissā-kō sab'rō dhan jamā kar-kē dūr des-kō
his-own share-of all wealth collected made-having a-far country-to
chalō-gaō.
it-was-gone-away.

Here again we have the same idiom with an intransitive verb.

‘HINDĪ’ OF NAGPUR.

From the district of Nagpur, which lies immediately to the south of Chhindwara, and of which the main Aryan language is Marāṭhī, 105,900 people were returned as speaking ‘Hindi.’ These people are not confined to any particular locality but are scattered all over the district. They, or their ancestors, hailed originally from the north. This ‘Hindī’ was provisionally classed as a form of Mālwi. On further enquiry it appears that it is not a sufficiently distinct speech to be called a dialect in its proper sense. The specimens show that it is a broken form of Bundēli, like that of Chhindwara, but with a greater admixture of Marāṭhī. Indeed, owing to the influence of the schools of the district, which are, as a rule, Marāṭhī, that language is every day acquiring more and more influence, and will some day, no doubt, supersede the Bundēli element altogether.

The following specimen, consisting of a few lines of the Parable of the Prodigal Son, will illustrate the above remarks.

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ ('HINDĪ' OF NAGPUR).

(DISTRICT, NAGPUR.)

एक आदमी-खे दो पोछा हते । ओ-में-को नन्हो लरका बाप-खे किहे
दादा मोरे हिस्सा-को माल मो-खे दे-दे । फेर ओ-ने अपनी जिनगी-की दोई
पोछन-खे बाटनी कर-दई । आगे थोड़ेच दिन-में नन्हे पोछा-ने अपनी सब
धन सावडी । फेर ऊ दूसरे मुलक-में फिरन-खे गओ । वहाँ अपनो सब पैसा
ओ-ने चहुल-बाजी-में उड़ा-दओ ॥

TRANSLITERATION AND TRANSLATION.

Ēk ād^amī-khē dō pōryā hatē. Ō-mē-kō nanhō lar^akā
One man-of two sons were. Them-in-of the-younger son(-by)
bāp-khē kihē, 'dādā, mōrē hissā-kō māl mō-khē dē-dē.'
the-father-to it-was-said, 'father, my share-of property me-to give-away.'
Phēr ō-nē ap^anī jin^agi-kī dōi pōryan-khē bāt^anī kar-dai. Āgē
Then him-by his-own property-of both sons-for share was-made. Afterwards
thōṛ-ēch din-mē nanhē pōryā-nē ap^anī sab dhan sāv^adī.
a-few days-in the-younger son-by his-own all fortune was-collected.
Phēr ū dūs^arē mulak-mē phiran-khē gaō. Wahā ap^anō sab paisā
Then he another country-into wander-to went. There his-own all money
ō-nē chahul-bāji-mē urā-daō.
him-by profligacy-in was-wasted.

THE KOSHṬĪ DIALECTS.

The Kōshṭīs or silk weavers of the Central Provinces numbered 137,891 in the Census of 1891. Of these some 12,000 were returned for this Survey as speaking special dialects. They were distributed as follows :—

Chhindwara—

Marāṭhī Kōshṭī	.	.	.	.	.	.	.	.	.	2,638	
Hindī Kōshṭī	.	.	.	.	.	.	.	.	.	604	
											3,242
Chanda	.	.	.	.	.	.	.	.	.		8,000
Bhandara	.	.	.	.	.	.	.	.	.		800
										TOTAL	12,042

The rest of the Kōshṭīs were reported to speak ordinary Marāṭhī. With the exception of 604 in Chhindwara, all these 12,042 were said to speak a special dialect of that language. To them may be added 2,650 Kōshṭīs of Berar, making a total of 14,692, who will be dealt with later on, together with Kumbhārī.

An examination of the specimens received from these localities shows that there is really no such thing as a special Kōshṭī dialect. What is meant is that these Kōshṭīs speak a corrupt mixture of Bundēli, Chhattīsgarhī, and Marāṭhī, of which the relative proportions of the constituents vary according to locality.

We have seen that the district of Chhindwara falls into two main tracts, the *Bālāghāṭ* or Up-land, in the north, of which the language is corrupt Bundēli, and the *Zērgḥāṭ* or Low-land, to the south, which forms in reality a portion of the Nagpur and Berar Plain. The Kōshṭī dialect of the Bālāghāṭ is known as 'Hindī Kōshṭī' because it is more infected with Bundēli (as might be expected), than the Kōshṭī dialect of the Zērgḥāṭ.

It would be a waste of space to treat this jargon seriously. I shall give only a few lines of a version of the Parable of the Prodigal Son in the 'Hindī Kōshṭī' of Chhindwara, and a short tale from Chanda, where the Marāṭhī element predominates.

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (MIXED 'HINDĪ' KŌSHṬĪ).

(DISTRICT, CHHINDWARA.)

कोई मनुष्य-का दो पुत्र हताँ । उन-में-से छोटे-ने पिता-से कही दादा
संपत्ती-में-से जो मोरो हिस्सा होय सो मो-खे दे दे । उन-ने उन-खे अपनो धन
बाँट दई । बहुत दिन नहीं भया-हताँ कि छोटे लड़का सब कछु इकट्ठो
कर-के दूर देश-खे चलियो गये ॥

TRANSLITERATION AND TRANSLATION.

Kōi	manushya-kā	dō	putra	hatā.	Ūn-mē-sē	chhōṭē-nē
Any	man-of	two	sons	were.	Them-in-from	the-younger-by
pitā-sē	kahī,	'dādā,	sampatti-mē-sē	jō	mōrō	hissā hōy
the-father-to	it-was-said,	'father,	fortune-in-from	which	my	share may-be
sō	mō-khē	dē-dē.'	Ū-nē	un-khē	ap ^a nō	dhan
that	me-to	give-away.'	Him-by	them-to	his-own	fortune having-been-divided
daī.	Bahut	din	nahī	bhayā-hatā	ki	chhōṭē
was-given.	Many	days	not	become-were	that	the-younger
						son
						all
kachhu	ikatṭhō-kar-kē	dūr	dēs-khē	chaliyō-gayē.		
things	collecting	a-distant	country-to	went-away.		

The Kōshṭi of Chanda is much more mixed with Marāṭhi. We may also note a sign of the dative (*na*) which appears to be borrowed from some dialect of Gujarātī. It may be mentioned that many of the silk weavers of the Central Provinces originally came from Gujarat.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (MIXED KŌSHṬĪ DIALECT).

(DISTRICT, CHANDA.)

एक मानुस-ला दुय लहान पोख्या होता । एक पोख्या आनि एक पोरगी । पोख्या होतो वो रूपन फार साजरो होतो । पोरगी साधारन होती । एक दिवस वय दुय पोख्या आरसा जवर खेलता खेलता पोख्या पोरगी-ला बलत बाई येन आरसा-मा आमी देखवन कोन साजरो दिसत । पोरगी ला वो बेस नही वाटे । वला समजे की यो मला हिनाबसाठी बलत । मंग वा आपलो बाप जवर जाऊन भाई-को गर्हाना सांगीस । वा बलीस बाबा आरसा-मा रूप देखून समाधान पावनु यो बायको-को काम । वा-मा मानुसन मन दिनु नही । बाप दुय भन-ला पोट संग धरून उन-की सामाधानी करीस । वो बलीस पोख्या हो तुम्ही भगडो नको । आज पासल तुम्ही दुय जन-ही दर-रोज आरसा-मा देखत जा ॥

TRANSLITERATION AND TRANSLATION.

Ēk mānus-lā duy lahān pōryā hōtā. Ēk pōryā āni ēk pōr^gi.
One man-to two small children were. One boy and one girl.
 Pōryā hōtō wō rūp-na phār sāj^rrō hōtō. Pōr^gi sādharan
The-boy was he appearance-by very beautiful was. The-girl common
hōtī. Ēk diwas wāy duy pōryā ār^ssā jawar khēl^ttā khēl^ttā
was. One day those two children mirror near playing playing
pōryā pōr^gi-lā balat, 'bāi, yē-na ār^ssā-mā āmī dekh^bban kōn sāj^rrō
the-boy the-girl-to says, 'sister, this mirror-in we will-see who beautiful
disat.' Pōr^gi-lā wō bēs nahī wāṭē. Wā-lā sam^jjē
appears.' The-girl-to that well not was-felt. Her-to it-was-thought
kī, 'yō mā-lā hināb^ssāṭhī balat.' Maṅg wā āp^llō bāp
that, 'this (person) me-to lowering-for says.' Then she her-own father
jawar jāūn bhāi-kō garhānā sāṅgīs. Wā balis, 'bābā,
near having-gone the-brother-of complaint told. She said, 'father,

ārsā-mā rūp dēkhūn samādhān pāw^anu yō bāy^akō-kō kām.
mirror-in appearance having-seen satisfaction to-get this woman-of business
 Wā-mā mānus-na man dinu nahī.' Bāp duy jhan-lā
It-in man-to mind to-put is-not(-proper). The-father the-two persons-t
 pōṭ saṅg dharūn un-kī sāmādhānī karis. Wō balis, 'pōryā
breast near having-held them-of satisfaction made. He said, 'children
 hō, tumhī jhag^adō nakō. Āj pāsāl tumhī duy jan-hī dar-rōj
O, you quarrel do-not. Today from you two persons-even every-day
 ārsā-mā dēkhat-jā.'
mirror-in continue-to-look.'

KŌSHṬĪ AND KUMBHĀRĪ OF BERAR.

The Kōshṭis and Kumbhārs of Berar speak also a corrupt form of Bundēlī. The following is the number of speakers reported of each :—

Kōshṭi—

Akola	.	.	.	.	.	.	.	.	.	.	.	300
Ellichpur	.	.	.	.	.	.	.	.	.	.	.	250
Buldana	.	.	.	.	.	.	.	.	.	.	.	2,100
												<hr/> 2,650

Kumbhārī—

Buldana	.	.	.	.	.	.	.	.	.	.	.	580
												<hr/> 3,230
TOTAL											.	<hr/> <hr/> 3,230

I give a specimen of Kumbhārī which comes from Buldana. The Kōshṭi dialect is the same, and no specimen is required. Before doing so, I give a note on the Kumbhārī dialects generally.

THE KUMBHĀR DIALECTS.

It has been reported that the Kumbhārs of the Central Provinces and of Berar have a dialect of their own, which is called Kumbhārī. The specimens received do not bear this out. All that is shown is that some of the Kumbhārs of these provinces speak corrupt forms of the various local dialects of the localities which they inhabit. At the Census of 1891 the number of Kumbhārs reported as existing in the Central Provinces and Berar was as follows:—

[illegible]

For the Survey, the number of speakers of 'Kumbhārī' is as follows:—

Central Provinces—												
Bhandara	.	.	.	.	.	.	.	.	.	.	30	
Chhindwara	.	.	.	.	.	.	.	.	.	.	4,400	
Chanda	.	.	.	.	.	.	.	.	.	.	1,000	
											<hr/>	5,430
Berar—												
Akola	.	.	.	.	.	.	.	.	.	.	4,500	
Buldana	.	.	.	.	.	.	.	.	.	.	580	
											<hr/>	5,080
											<hr/>	
TOTAL											.	10,510

Of these, the Bhandara Kumbhārī is a corrupt Baghēli, and has been dealt with under that dialect of Eastern Hindī (Vol. VI, pp. 180 ff.). The Kumbhārī of Chanda is a corrupt Telugu, and cannot be considered here. The Kumbhārs of Akola have, it turns out, no special dialect. They speak the ordinary Warhādī of the district. There remain :—

Kumbhari of Chhindwara	.	.	.	.	.	.	.	.	.	.	4,400
" Buldana	.	.	.	.	.	.	.	.	.	.	580
											TOTAL . 4,980

Of the 4,400 Chhindwara Kumbhārs, some speak a corrupt Bundēli, and others a corrupt Marāṭhī. It is impossible to say how many speak each, and hence I perforce put the whole number under Bundēli. The Marāṭhī form of their dialect has been dealt with under the Marāṭhī of the Central Provinces (Vol. VII, p. 295).

The Bundēli form of the Chhindwara Kumbhārī is simply the broken Bundēli of the district, and needs no exemplification.

The Kumbhārī of Buldana is a corrupt mixture of Bundēlī with Marāṭhī and traces of Gujarātī or Rājasthānī. As a specimen I give a portion of a version of the Parable of the Prodigal Son. It will also suffice as a specimen of Berar Kōshtī.

CENTRAL GROUP.

BUNDĒLĪ (BROKEN DIALECT OF KUMBHĀRS).

(DISTRICT, BULDANA.)

एक अदमी-को दो लडका थे । नन्हो बाप-को कन्हानो लागो बा मोरे हिस्सा-की जीनगी मो-का दे । बाप-ने आपनी जीनगी दोनो-मो वाट दी । थोडे दीन-से नन्हो लडको आपनी जीनगी ले-के देस-को उपर गवो । वहाँ चैनबाजी-से आपनी जीनगी सब उडा दी । ए-का सब पैसा खर्च हो-के बी देस-मो बडो काल पडो । ओ-के वास्ते बडी आडचण पडी । फेर ओ एक आदमी-के तरफ जा रहा-है । उइ अदमी-ने अपने खेत-मे डुक्कर राखवे-का धरे । वहाँ ए अदमी-न डुक्कानी खा डारे-को कोंडा-पर खुषी-से आपन पेट भरे हाते । परंतु ओ-को कि-ने ओ-बी दय नही । ए-के वास्ते इ-की आखी उघडी । जब तो आपुन-सो कन्हा लागो मोरे बाप-के कितनेक नौकर-पास सुडो पुरको बचे ऐसे है । पण हम ह्याँ भुके मरते । फेर मै अब बाप-के तरफ जान हूँ ओ-का कहूँ की बा मै देव-को व तोरु भौत अपराधी हूँ । मै तारो लडका कहने माफक नहीं । मो-का इ उपराध मोलकरी सरीखो लगाव ॥

Ēk	ad ^a mī-kō	dō	laḍ ^a kā	thē.	Nanhō	bāp-kō	kawhānō	lāgō,
One	man-to	two	sons	were.	The-younger	father-to	to-say	began,
'bā,	mōrē	hissā-kī	jīn ^a gi	mō-kā	dē.'	Bāp-nē	āp ^a nī	
'father,	my	share-of	property	me-to	give.'	The-father-by	his-own	
jīn ^a gi	dōnō-mō	wāt	daī.	Thōḍē	dīn-sē	nanhō		
property	the-two-amongst	dividing	was-given.	A-few	days-after	the-younger		
laḍ ^a kō	āp ^a nī	jīn ^a gi	lē-kē	dēs-kō	upar	gawō.	Whā	
son	his-own	property	taken-having	country-to	over	went.	There	
chain-bājī-sē	āp ^a nī	jīn ^a gi	sab	udā-dii.	Ē-kā	sab	paisā	
merry-making-with	his-own	property	all	was-squandered.	His	all	money	
kharch-hō-kē	vī	dēs-mō	baḍō	kāl	paḍō ;	ō-kē-wastē	baḍī	
having-been-spent	that	country-in	a-great	famine	fell ;	that-of-for	great	
ād ^a chan	paḍī.	Phēr	ō ēk	ād ^a mī-kē	taraph	jā	rahā-hai.	Ui
difficulty	fell.	Then	he one	man-of	towards	going	remained.	That

ad^amī-nē ap^anē khēt-mē dukkar rākh^abē-kā dharē. Whā ē
man-by his-own field-in swine feeding-for he-was-put. There this
 ad^amī-na dukkā-nī khā-dārē-kō kōḍā-par khushī-sē āp^ana pēt
man-by swine-by eaten-thrown-of husks-upon gladness-with his-own belly
 bharē-hātē; parantu ō-kō ki-nē ō bī day nahī.
would-have-been-filled; but him-to anyone-by that even was-given not.
 E-kē-wāstē i-kī ākhī ugh^aḍī. Jab tō āpun-sō kavhā lāgō, 'mārē
This-for his eyes opened. Then he himself-to to-say began, 'my
 bāp-kē kit^anēk naukar pās suddhō pur-kō bachē aisē hai;
father-of how-many servants near even filled-of to-spare such is;
 paṇ ham hyā bhukē mar^atē. Phēr mai ab bāp-kē taraph
but I here of-hunger am-dying. Then I now father-of towards
 jāna hū ō-kā kahū kī, "bā, mai dēv-kō wa tōrū bhaut
going I him-to say that, "father, I God-of and of-thee-also great
 aparādhī hū; mai tārō laḍ^akā kahanē māphak nahī; mō-kā
sinner am; I thy son to-be-called worthy am-not; me-to
 i-up^arādh mōl^akārī sarikhō lagāwa."'
hence-forward a-labourer like treat."

PAÑJĀBĪ.

The name 'Pañjābī' explains itself. It means the language of the Punjab. As will be seen immediately the name is not a good one, for Pañjābī is not by any means the only language spoken in that Province.

Pañjābī is the tongue of about $12\frac{3}{4}$ millions of people, and is spoken over the greater part of the eastern half of the Province of the Punjab, in the northern corner of the State of Bikaner in Rajputana, and in the southern half of the State of Jammu. In the extreme north-east of the Province, *i.e.* in most of the Simla Hill States and Kulu, the language is Pahārī. Further south, in the districts lying on or near the right bank of the river Jamna, *viz.* in the eastern half of Umballa, in Karnal, in most of Hissar (and the neighbouring portions of the State of Patiala), in Rohtak, Delhi and Gurgaon, the language is not Pañjābī, but is some form of Western Hindī. With these exceptions, we may say that the vernacular of the whole of the eastern Punjab is Pañjābī. To the north of this area lie the Himalayas, to its south the arid plains of Bikaner, and to its west the inhospitable *Bār* of the Rechna Doab.

To its north and north-east Pañjābī is bounded by the Pahārī of the lower ranges of the Himalayas. It hardly extends into the hill country. On the east it has the various forms of western Hindī, Vernacular Hindōstānī in east Umballa, and Bāṅgarū spoken in the country immediately to the west of the Jamna. On the south it has the Bāgrī and Bikānērī dialects of Rājasthānī spoken in west Hissar and Bikaner. The boundary between Pañjābī and all these languages is very fairly defined (although of course there is a certain amount of merging from one language into another), for the difference of language to a large extent connotes a difference of nationalities. More especially on the border-line between Pañjābī and Western Hindī we see that Pañjābī is essentially the language of the Sikhs. We may here roughly put the boundary between the two languages, as coinciding with the course of the river Ghaggar. The people to the east of the Ghaggar valley, excepting stray colonies of Sikhs, all speak Western Hindī.

To the south, on the other hand, there is a gradual merging into Rājasthānī, through an intermediate dialect named Bhaṭṭiānī. Like Pañjābī, Rājasthānī is a language which originally belonged to the Outer Circle of Indo-Aryan speeches, a substratum of which still remains. At the same time, this basis has been overlaid and almost hidden by a wave of language belonging to the Inner Group.¹ The two languages, thus closely resembling each other, merge into each other without difficulty. Indeed, it is a curious fact that the Dōgrā, the most northern form of Pañjābī, shows peculiarities of pronunciation (such as the change of the initial *k* to *g* in declensional suffixes) which also exist in Bāgrī.

¹ This will be fully explained when dealing with the characteristics of Pañjābī. *Vide* pp. 614 ff., *post*.

On the north there is a distinct dialect of Pañjābī, Dōgrā,—which is intermediate between standard Pañjābī and the Pahārī of the lower Himalayas.

It will have been observed that hitherto I have said nothing about the western boundary of Pañjābī. The reason is that it is impossible to

Western Boundary.

fix such a boundary. To the west of Pañjābī lies the Lahndā

or Western Pañjābī language, which we may take to be firmly established in the Jech Doab.⁷ On the other hand Pañjābī of the purest kind is spoken in the upper part of the Bari Doab. Between these two lies the Rechna Doab and the lower part of the Bari Doab. A glance at the map facing page 607 will make my meaning clear. Here the language is a mixture of Pañjābī and Lahndā,—more Pañjābī to the east,—more Lahndā to the west. We shall see that the reason for this is that an old form of Lahndā must once have extended right up to the Sarasvatī, and that it is still the foundation of Pañjābī. The Lahndā influence grows stronger (even in the Pañjābī tract) as we go westwards, as the influence of the wave of the language of the Inner Group, which has encroached from the east and has formed modern Pañjābī, weakens. It thus happens that, although in India we continually see two neighbouring languages gradually merging into each other, nowhere is the process so gradual as in the case of Pañjābī and Lahndā. It is quite impossible to point to any boundary line or approximate boundary line between the two forms of speech. As, however, some kind of boundary between the two languages is necessary for the purposes of this Survey, I have assumed the following conventional line to mark the division between them. Commence at the northern end of the Pabbi range in the Gujrat district, go across the district to the Gujranwāla town of Rāmānagar on the Chenab. Then draw a line nearly due south to the southern corner of Gujranwāla, where it meets the northern corner of the district of Montgomery. Then continue the line to the southern corner of Montgomery on the Sutlej. Follow the Sutlej for a few miles and cross the northern corner of the State of Bahawalpur. Everything to the east of this line I call Pañjābī, and everything to the west of it I call Lahndā; but it must be remembered that this line is a purely arbitrary convention, and that for some distance to the west of that line, the language which I call Lahndā differs but slightly from the language of the east of the Rechna Doab and of north-east Gujrat which I call Pañjābī. I have been guided mainly by the vocabulary. To the west of the line, the language, which is mainly that of the tract known as the *Bār*, or Jungle, has a vocabulary which agrees much more closely with that of Lahndā. Except in Multan, we do not find Lahndā inflexions *established* till we cross the Chenab.

An interesting fact arises from the foregoing discussion. The Punjab, or *Panj-āb*,

Pañjābī and the Land of the Five Rivers. is properly the 'Land of the Five Rivers,' the Jhelum, the

Chenab, the Ravi, the Beas, and the Sutlej. Now, the Pañjābī language extends far to the east of the Sutlej, the most eastern of these five, reaching up to the Ghaggar. It occupies the Doabs between the Beas and Sutlej, and between the Ravi and the Beas-Sutlej. It also occupies a part of the Rechna Doab between the Chenab and small corner of the Jech Doab between the Jhelum and the Chenab, and the Ravi, but in nearly the whole of the great tract watered by the Chenab and the Jhelum and by the lower part of the Sutlej Pañjābī is not spoken. Pañjābī is hence not the language of the entire 'Land of the Five Rivers.'

Pañjābī has two dialects,—the ordinary idiom of the language, and Dōgrā or Dōgrī.

Dialects and Sub-dialects.

The latter, in various forms, is spoken over the submontane portion of the Jammu State and over most of the headquarters division of the Kangra district with an overflow into the neighbouring parts of the districts of Sialkot and Gurdaspur and of the State of Chamba. It will be dealt with separately, later on.

Ordinary Pañjābī is spoken over the rest of the Pañjābī area in the plains of the Punjab, and has also encroached into the neighbouring Simla Hill States. This standard Pañjābī varies slightly from place to place, and its purest form is admitted to be that of the *Mājh* or middle part of the Bari Doab, centring round Amritsar. This *Mājhi* sub-dialect may be said to be the language of cis-Ravi Lahore, of Amritsar, and of Gurdaspur. Lower down the Doab, in the district of Montgomery, the language is not pure *Mājhi*, but is mixed with Lahndā. We may take *Mājhi* as the standard form of Pañjābī. But, owing to the accidental circumstance that the first serious European students of Pañjābī lived at Ludhiana and not at Amritsar, another standard Pañjābī, which we may call the European Standard Pañjābī, has also come into existence. Ludhiana, where J. Newton wrote his Grammar in 1851, where a 'Committee of the Lodiana Mission' published the first Pañjābī Dictionary in 1854, and where E. P. Newton published the latest and most complete grammar of the language in 1898, has, since the middle of the last century, been the fountain of instruction in Pañjābī for Englishmen. It is only natural that these eminent scholars should have taken as their standard that particular phase of Pañjābī with which they were most familiar, and we hence find that the idiom taught by them contains a few characteristics which are peculiar to eastern Pañjābī and are strange to the *Mājh*.¹ Of these the most striking is the employment of the peculiar cerebral *ḷ*. The sound of this letter is not heard in the *Mājh*, although its employment is taught in all the grammars and dictionaries.²

We thus see that there are two standards of Pañjābī, that of the *Mājh*, which is accepted by natives of India and (theoretically) by Europeans, and that of Ludhiana, which is the one practically accepted by Europeans, which is described in most grammars and dictionaries of the language, and into which the Scriptures have been translated.³

¹ So definitely do even scholars like Mr. E. P. Newton take the Ludhiana Pañjābī as their standard that they actually give forms peculiar to the *Mājh* as exceptions. Compare pp. 33, 57, and 73 of his grammar. If he had taken the *Mājh* dialect as his standard, the forms referred to on these pages would have been given as the regular ones, and their non-use elsewhere, not their use in the *Mājh*, would have been treated as exceptional.

Dr. Tisdall's little *Simplified Grammar* is the only one I have seen which is by an Englishman and which is confessedly founded on the *Mājh* dialect.

I may mention here that the Pañjābī versions of the Scriptures are criticized by native scholars as being in the idiom of Ludhiana.

² The use of this cerebral *ḷ* is restricted to a well defined tract of country. In the northern plains of India, it is heard between the Biās-cum-Sutlej on the west, and the Ganges on the east. It is hence prominent in the Eastern Punjab, both where Pañjābī and where Hindōstānī and Bāngarū are spoken, and in the Upper Gangetic Doab, where the language is Hindōstānī. It is also common in the Western Pahārī of the Simla Hill States and the neighbourhood, and in the Central Pahārī of Garhwal and Kumaon, but does not appear in the Eastern Pahārī or Khas-kurā of Nepal. The central line from which it here radiates may be taken as the course of the sacred river, the Saraswatī. I have not met with it in Braj Bhākhā, but, through Bāngarū, it extends south into the Bāgrī country and thence over Rajputana, Central India, Gujarat, and the Marāṭhā country. In the south of India it is heard in Dravidian languages. It does not occur in Sindhī, nor is it in Kāshmīrī or Khas, but is heard in Lahndā and the neighbouring Pañjābī tract west of the *Mājh*. It occurs in the other Himalayan Indo-Aryan dialects west of Western Pahārī, but gradually disappears as we approach Kāshmīrī through Puncchī.

³ The *Dulhan Darpan*, an adaptation of the *Mir'at ul 'arūs*, by Bhāi Hazārā Singh Giānī of Amritsar, which is in the purest dialect of the *Mājh*, does not contain a single cerebral *ḷ* from cover to cover.

The other sub-dialects of ordinary Pañjābī are the dialect of the Jullunder Doab, Pōwādhī, Rāṭhī, Mālwāī, Bhaṭṭiānī, and the Pañjābī of the Rechna Doab and North-east Gujrat. The dialect of the Jullunder Doab closely resembles that of Ludhiana. As we approach the hills, however, we see signs of the influence of Pahārī. Pōwādhī (the Pañjābī of the Pōwādh, or eastern Punjab), as its name implies, is the most eastern form of Pañjābī. It is spoken on the south bank of the Sutlej in the Ludhiana district (and is here identical with the Ludhiana dialect just dealt with at some length), but its main territory is the Pañjābī speaking part of the Punjab east of, say, the 76th degree of east longitude. To its east we have the Western Pahārī of the southern Simla Hill States, the vernacular Hindōstānī of Umballa and East Patiala, and the Bāngarū of Karnal. To its south it has the Rāṭhī Pañjābī to be described immediately, and to its west Mālwāī Pañjābī. As we may expect, Pōwādhī Pañjābī is more and more influenced by Western Hindi as we go eastwards. Immediately to the south of Pōwādhī and Mālwāī Pañjābī, in the valley of the Ghaggar, lies the Rāṭhī Pañjābī of the Rāṭh or 'Ruthless' Musalmān Pachhāḍās of that tract. It is even more strongly infected by the Bāngarū dialect of Western Hindi than Pōwādhī. It is also noteworthy for its preference for nasal sounds. To its south lie the Bāgrī and Bāngarū of Hissar. West of the 76th degree of east longitude as far as the Sutlej lies the Mālwā or old settled dry country of the Sikh Jāṭṭs, to the south of which lies the 'Jangal' or unsettled country. The language of these areas is known as Mālwāī Pañjābī or Jāngalī. To its south it has the Rāṭhī Pañjābī of the Ghaggar valley, and the Bhaṭṭiānī Pañjābī of South Ferozepore and Bikaner. Mālwāī Pañjābī does not differ materially from the Ludhiana Standard, but as we go south a tendency is observable to substitute a dental *n* and *l* for a cerebral *ṇ* and *ḷ* respectively. South of the Mālwā in South Ferozepore and north-west Bikaner, lies Bhaṭṭiānā, the country of the Bhaṭṭīs. Here Pañjābī is merging into Rājasthānī and we find a mixed dialect which I name Bhaṭṭiānī. Bhaṭṭiānī is spoken on the left bank of the Sutlej a long way up into Ferozepore, and is there locally known as Rāṭhaurī. Crossing the Sutlej we enter the Bari Doab. The central portion of this is the Mājh and has been already dealt with. South-east of Lahore lies the district of Montgomery, like Lahore, lying on both sides of the Ravi. The cis-Ravi portion of Montgomery, although politically within the Bari Doab, belongs linguistically to the next Doab, the Rechna, between the Ravi and the Chenab. It is in this Rechna Doab that we see Pañjābī merging into Lahndā.

As explained above, it is impossible to show any distinct boundary between these two languages, and, for the purposes of this Survey, I have adopted a purely conventional line commencing at the northern end of the Pabbi range of hills near the north-west corner of Gujrat and ending on the Sutlej at the south-east corner of Montgomery, with a slight deflection down the Sutlej, across the north-eastern end of the State of Bahawalpur, where it meets the southern border of Bhaṭṭiānī. Everything to the east of this line I call, for the purposes of this Survey, Pañjābī, and everything to its west Lahndā. This Pañjābī of north-east Gujrat, of the Rechna Doab, and of east Montgomery becomes more and more infected with Lahndā characteristics as we go west.

The following tables show the number of speakers of Pañjābī as estimated for this Survey. Most of the figures are based on those of the Census of 1891. I commence with the number of speakers of Pañjābī in those tracts in which it is a vernacular.

TABLE SHOWING THE NUMBER OF SPEAKERS OF PAÑJĀBĪ IN AREAS IN WHICH IT IS A VERNACULAR.

Mājhī—									
Lahore									1,033,824
Amritsar									973,054
Gurdaspur									500,750
									<hr/>
									2,507,628
Jullunder Dēābī—									
Jullunder									905,817
Kapurthala									296,976
Hoshiarpur									848,655
Mixed dialects									207,321
									<hr/>
									2,258,769
Pōwādhi—									
Hissar									148,352
Umballa									337,123
Kalsia State									18,933
Nalagarh State									39,545
Mailog State									3,193
Patiala State									837,000
Jind State									13,000
									<hr/>
									1,397,146
Rāthī—									
Hissar									36,490
Jind State									2,500
									<hr/>
									38,990
Mālwāī—									
Ferozepore									709,000
Ludhiana									640,000
Faridkot									110,000
Maler-kotla									75,295
Patiala									334,500
Nabha									207,771
Jind									44,021
Kalsia									9,467
									<hr/>
									2,130,054
Bhaṭṭiānī—									
Rāthī of Bikaner									22,000
'Bāgrī' of Ferozepore									56,000
Rāṭhaurī of Ferozepore									38,000
									<hr/>
									116,000
Pañjābī merging into Lahndā—									
North-east Gujrat									457,200
Sialkot									1,010,000
East Gujranwala									505,000
Trans-Ravi Lahore									17,398
East Montgomery									292,426
North Bahawalpur									150,000
									<hr/>
									2,432,024
Dōgrā—									
Standard									568,727
Kaṇḍiāli									10,000
Kāngrā Dialect									636,500
Bhaṭṭiāli									14,000
									<hr/>
									1,229,227
Total number of speakers of Pañjābī in the area in which it is a vernacular . .									<hr/>
									12,409,838

TABLE SHOWING THE NUMBER OF SPEAKERS OF PANJABI IN DISTRICTS AND STATES OF THE PUNJAB IN WHICH IT IS NOT A VERNACULAR.

We therefore arrive at the following figures for the total number of speakers of Pañjabi in the Punjab, as reported for this Survey:—

At the Census of 1891, 15,754,895 people were recorded as speaking Pañjābī (including Dōgrā) in the Punjab. The difference is accounted for as follows. In the first place, about 4,583,000 people were shown in the Census tables as speaking Pañjābī in Gujranwala (western half), Montgomery (western half), Bahawalpur (north-western portion), Jhang, Shahpur, Jhelam, Rawalpindi, Hazara, Peshawar, Kohat, and Bannu and other localities, who, in this Survey, will be shown as speaking Lahndā. On the

other hand the above figures include 636,500 speakers of the Kangra dialect who, in the Census tables, are shown as speaking Pahārī, and also include the 434,000 speakers of Dōgrā in Jammu territory and 22,000 speakers of Bhaṭṭiānī in Bikaner, which do not appear in the Punjab Census tables at all, as Jammu and Bikaner do not fall politically within that province. By making these allowances on each side, we arrive at a Census total of 12,262,395. The difference between this and the above Survey figures, which amounts to 301,744, is due, partly to the fact that round numbers are employed as much as possible in the Survey, partly to the fact that many of the Survey figures are independent estimates made by local officials some seven or eight years after the Census had been taken, and partly to the inclusion, in the Survey figures, of small items which, in the Census tables, are grouped under other languages. In border tracts where one language merges into another, classification necessarily depends much on the personal equation, which must be allowed for in dealing with statistics of this kind.

We now come to the number of people who speak Pañjābī outside the limits of the Punjab. Here we have to resort to the figures of the Census of 1891, and are confronted by two difficulties. At that Census, the speakers of the various languages were not enumerated in Kashmir or in Rajputana and Central India. In the second place, at that Census (except in the Punjab) no distinction was made between Lahndā and Pañjābī, the two being grouped together under one head—Pañjābī. I therefore in the following table cannot give the number of speakers of Pañjābī in Kashmir or in Rajputana and Central India, and instead thereof give the total number of people of Punjab birth (for which figures *are* available) in these localities. The second difficulty is more serious. We can only estimate. In the Census of 1901 the figures for Lahndā and Pañjābī were kept separate, and their totals bore the proportion of 3 and 17, respectively, to each other. I assume that this proportion was also true for 1891 and deduct from the total of the following figures three-twentieths, to allow for speakers of Lahndā. The remainder should approximately represent the total number of speakers of Pañjābī outside the Punjab.

TABLES SHOWING THE TOTAL NUMBER OF PERSONS WHO SPOKE PAÑJĀBĪ OR LAHNDĀ OUTSIDE THE PUNJAB ACCORDING TO THE CENSUS OF 1891.

Kashmir	66,106 (estimated).
Sindh (and Khairpur)	22,150
United Provinces (and States)	13,080
Quetta	10,544
Burma	8,105
Bengal (and States)	2,857
Hyderabad	2,439
Bombay (and States)	3,334
Rajputana and Central India	99,790 (estimated).
Andamans	1,513
Ajmer-Merwara	1,154
Central Provinces	1,154
Madraś	498
Berar	373
Baroda	255
Assam	160
Mysore	18
TOTAL	<u>233,530</u>

Deducting three-twentieths of this, *i.e.* 35,030, for Lahndā, we arrive at an estimated total of 198,500 for the number of people who speak Pañjābī in India outside the Punjab.

We thus arrive at the total number of speakers of Pañjābī in all India :—

Speakers of Pañjābī as a local vernacular in the Punjab and elsewhere	12,564,139
Speakers elsewhere in India	198,500
GRAND TOTAL of all speakers of Pañjābī	12,762,639

Most of the speakers of Pañjābī outside the Punjab are either Sikh troops or police officers and the like.

Pañjābī, together with Western Hindī, Rājasthānī, and Gujarātī, is one of the members of the Central Group of the Indo-Aryan Vernaculars. Of these the only pure member of the Group is Western Hindī. The others are mixed languages. Although in the main possessing the essential characteristics of the Central Group they each present signs of another language which has been superseded,—overlaid would be a more correct expression—by a central one. We shall see this clearly in the case of Rājasthānī and Gujarātī, and shall also notice in the case of these two languages, that the further we go from the centre from which the Inner Language encroached, the more prominent this submerged layer becomes. In every case this submerged layer was evidently a language of the Outer Circle of Indo-Aryan languages. We may take the centre of dispersion as the central Gangetic Doab between Mathurā and Kanauj. Kanauj, it may be remarked, was the great centre of Indo-Aryan power during the centuries preceding the Musalmān conquest of India.

Pañjābī is the language of the Eastern Punjab, and, at the present day, immediately to its west, in the Western Punjab, we find Lahndā to be the vernacular. Lahndā is one of the languages of the Outer Circle, and is closely connected with Sindhī, Kāshmīrī and the languages of the Indus-Kōhistān. There can be no doubt, if linguistic evidence is of any value, that a language closely akin to this Lahndā was also once spoken over the entire area of which Pañjābī is now the vernacular. Immediately to the east of Pañjābī we have the Hindōstānī forms of Western Hindī which are spoken on both sides of the river Jamnā and in the Upper Gangetic Doab. It is clear from the present linguistic conditions that an old form of this Hindōstānī has gradually spread over the whole of the eastern Punjab, superseding, or overlying, the old Lahndā language, as far, at least, as the upper half of the river Chenab. Indeed, its influence has spread further, and it is not till we get to the great *thal*, or sandy tract between the Jhelum-Chenab and the Indus, that we lose all traces of it. As in Rajputana, the desert has formed a barrier against the advancing tide of the Central language, and, in each case, we find west of it a pure language of the Outer Circle—in the one case Sindhī, in the other Lahndā.

As this tide progressed westward from its starting point, it gradually lost its body and its force. In the extreme east of the Pañjābī tract, on the banks of the ancient Sarasvatī, few traces of the ancient Lahndā are observable. When we come to the Bari Doab, where standard Pañjābī is spoken, we find several characteristics of Lahndā still surviving which have disappeared in the Pōwādh or Eastern Punjab. In the Rechna Doab these characteristics become more prominent and here we come to the conventional

boundary line between Pañjābī and Lahndā. In the Jech Doab they are still more in evidence and Lahndā may be said to be firmly established. In the Sindh-Sāgar Doab all except one or two traces of the influence of the Central language have disappeared, and we are in the presence of a true language of the Outer Circle. We thus see that Pañjābī is a composite language.

To change the metaphor, its substratum is a language of the Outer Circle akin to the modern Lahndā, while its superstructure is a dialect of Western Hindī. The superstructure is so important, and has so concealed the foundation, that Pañjābī is rightly classed, at the present day, as a language of the Central Group.

Coming to details, we find in the first place an initial *w* or *v* in Western Hindī always becomes *b*, while in the Pañjābī it is in certain cases retained. Thus, Western Hindī *bich*, but Pañjābī *vichch*, in.

Pronunciation.

This is also characteristic of Sindhī, Lahndā and Kāshmīrī.

There is another circumstance in Pañjābī pronunciation which is extremely characteristic, and gives the clear-cut tone to the language, that at once attracts the attention of anyone who hears it for the first time. In order to describe it, it will be necessary to discuss a question of derivation. All the various Prakrit dialects of India had, for reasons which it is unnecessary to explain here, a large number of words containing each a double consonant, preceded by a short vowel. For instance, we may take *ghōḍassa*, of a horse; *juttō*, joined; *khaggō*, a sword; *makkhaṇam*, ointment; *mārissai*, he will strike. By one of the phonetic rules of these languages there was a tendency to simplify these double letters by omitting the first member of the compound, and to lengthen the preceding short vowel in compensation. There was thus a tendency for these words to become respectively *ghōḍāsa*; *jūtō*; *khāgō*; *mākhaṇam*; *mārīsa*.¹ In the modern vernaculars of the Central Group, we observe this tendency acting with no uniformity. In Western Hindī we commonly meet both forms of the same word—often one in the literary language, and the other in colloquial speech. Thus for ‘butter’ the Prakrit *makkhaṇam* becomes *makkhan* in Literary Hindōstānī, but we often hear *mākhan* in the mouths of the villagers. In Rājasthānī the tendency to simplify the compound increases as we go westward and southward till we arrive at Gujarātī in which language simplification, with compensatory lengthening of the preceding vowel, has become the general rule. We have *mākhan* and never *makkhan*. On the other hand, the Hindōstānī of the Upper Gangetic Doab prefers the pronunciation of the double letter, with the short preceding vowel, so that we have always *makkhan* and not *mākhan*. Pañjābī follows suit in this. It never simplifies such compounds. We always have *makkhan*, not *mākhan*. Similarly we have Pañjābī *kamm*, but Hindōstānī *kām*, work; Pañjābī *vichch*, but Hindōstānī *bich*, in; Pañjābī *uchchā*, but Hindōstānī *ūchā*, high.² All this gives a predominant sound of sharply doubled letters throughout a Pañjābī sentence, and gives the well-known clear-cut character to the language as heard by one whose acquaintance with Indian languages was first made in the Ganges Valley.

¹ Amongst the various Prakrit dialects, the older ones and Śaurasēnī show fewer signs of this tendency than some of the others. Śaurasēnī may be looked upon as the parent of Western Hindī, and of the superstructure (as distinct from the substratum) of the other languages of the Central Group.

² Lahndā, in this, follows Pañjābī. It has *makkhun*. Sindhī carries the process forward another way. It simplifies a surd compound consonant but does not lengthen the vowel. It has *mak'han*. All this is of importance when considering the derivation of Pañjābī words. For instance we may be sure that the Pañjābī word *sītā*, sewn, is not contracted from **sittā*. Such a contraction would be against the genius of Pañjābī, Lahndā, or Sindhī.

In the declension of nouns, we find that the termination of strong masculine substantives with *a*-bases, is *ā*, not *au* or *ō* as in pure Western Hindī. Thus we have *ghōṛā*, a horse, not *ghōṛau* or *ghōṛō*, as in Western Hindī.

Nominal termination.

This is typical of nearly all the languages of the Outer Circle. Compare the Marāṭhī *ghōḍā* and the Bengali *ghōṛā*.¹

A characteristic of Pañjābī which at once strikes the beginner, and which is, in fact, a most prominent feature of the language, is the employment of the termination *dā* for the suffix of the genitive, instead of the *kau*, *kō* (or *kā*) of Western Hindī. This termination is also employed in Southern Lahndā, and no doubt belongs to the original form of that language which once spread all over the Punjab. It is certainly indigenous in the Eastern Punjab.²

Termination of the Genitive.

Literary Hindōstānī employs the suffix *nē* to indicate the case of the agent. This suffix does not properly belong to Western Hindī (of which Hindōstānī is a dialect). In the other dialects of that language an organic case of the agent is employed without any suffix. The *nē* of Literary Hindōstānī is, however, also found in the Vernacular Hindōstānī of the Upper Gangetic Doab, and is clearly borrowed from Pañjābī in which language its employment (under the form of *nai*) is regular.

Termination of the case of the Agent.

The plurals of the pronouns of the first and second persons (*asē*, we, oblique form *asā*, and *tusē*, ye, obl. form *tusā*), are relics of the old Lahndā basis of the language, and do not belong to the true Central Language, which has *ham* and *tum* respectively. Compare Sindhī *asē* (obl. *asā*), we : Lahndā *assē* (obl. *assā*), we ; *tussē* (obl. *tussā*), you ; Maiyā (of the Indus Kōhistān) *tus*, you ; Kāshmirī *ās* (obl. *asē*), we. Moreover, these pronouns make their genitives *asādā*, *tusādā*. The cerebral *ḍ* in these words is typical of Lahndā.

Personal Pronouns.

The Pañjābī verb occasionally makes a passive voice by adding *i* to the root.³ This is common in Lahndā, while a closely connected passive form is current in Sindhī. In Western Hindī this passive has only survived (if this is a survival) in one or two of the so-called polite imperatives.

Passive voice.

¹ In this respect, Pañjābī has reacted on those dialects of Western Hindī which are geographically nearest to it. The dialect of the Upper Gangetic Doab, and the Literary Hindōstānī founded upon it, both have *ā*, not *au* or *ō*. So also Braj Bhākhā nouns substantive, but not adjectives.

² Both *dā* and *kā* are derived from the same old Sanskrit word *kṛitāḥ*. Both have come down to the vernaculars through the Prakrit *kidaō* or *kidau*. In Hindōstānī, in process of time, the *ḍ* disappeared, and the word became *kiaō*, and hence *kā*, which it will be observed is a postposition,—a distinct word,—and not a termination. On the other hand, the languages of the Outer Circle treated *kidaō*, not as a separate word, but as a termination. Thus for 'of a horse,' the speakers of the old language from which Hindōstānī is derived said *ghōḍāhi kidau* (hence *ghōṛē kā*) in which *kidau* is as distinct a word as is 'of' in the English phrase. But the speakers of the old Lahndā said *ghōḍāhikidau*, in which they dealt with *kidau* as if it were a termination like the *i* in the Latin *equi*. Now, there is a well-known phonetic rule that in a case like this a *k* between two vowels in the same word disappears. Hence as *ghōḍāhikidau* was spoken as one word it became *ghōḍāhiidau*, and hence *ghōṛēdā*, without any hyphen between the *ghōṛē* and the *dā*. This tendency to unite old postpositions with the main word, and to treat the two as one, is typical of the languages of the Outer Circle, and is rare in the languages of the Central Group.

The termination *kidau* is noted by Prakrit Grammarians as surviving in Śāurasēnī Prakrit the language of the Central and Upper Gangetic Doab, but its occurrence in Lahndā shows that it must have survived to a comparatively late period over the greater part of North-Western India.

³ I have met this passive but rarely in the limited course of my Pañjābī reading. Except Mr. Tisdall's, all the grammars include Lahndā under Pañjābī. Mr. E. P. Newton mentions this passive, but all his examples are taken from the *Janam Sākhi*, a Lahndā work.

One of the most striking characteristics of the languages of the Outer Circle is the free use they make of pronominal suffixes added to verbs (a procedure totally strange to the languages of the Central Group). Thus, Lahndā has *ākheus*, said (*ākheā*) by him (*us*), *i.e.* he said. In the Mājhi dialect of Pañjābī, these also occur. Thus, *ākhius*, he said. We rarely hear these further East.

Finally, like Lahndā and Sindhī, Pañjābī is a language with a vocabulary mainly composed of honest *tadbhavas*. *Tatsama* words are conspicuous only by their absence, and in this respect the tongue of the Land of the Five Rivers offers a striking contrast to the bastard mixture of Sanskrit and vernacular which the Pandits of Calcutta and Benares imagine to be literature. It is a homely language, redolent of the Punjab of to-day. Mr. Beames¹ puts this well,—

‘There is a flavour of wheaten flour and a reek of cottage smoke about Pañjābī and Sindhī, which is infinitely more natural and captivating than anything which the hide-bound Pandit-ridden languages of the eastern parts of India can show us.’

But though thus homely in character, it must not be assumed that it is a rude form of speech incapable of literature. It is no more rude than was the broad lowland Scotch of the poet Burns. Pañjābī can express any idea with its own stock of vocables, and is well adapted for both prose and poetry. It is true that it has hardly any literature, but that is due to its being overshadowed by its near relation, Hindōstānī, and to the fact that for centuries the Punjab has been ruled from Delhi; but the ballads of the people, which are current everywhere, well show its capabilities. Even at the present day there is too great a tendency to look down upon it as a mere dialect of Hindōstānī (which it is not), and to deny its status as an independent language. Its claim mainly rests upon its phonetic system and on its store of words not found in Hindī, both of which characteristics are due to its old Lahndā foundation. Some of the most common Pañjābī words do not occur in Hindōstānī. Such are *piu*, a father; *māū*, a mother; *ākhnā*, to say; *ikk*, one; *sāh*, breath; *tih*, thirst, and hundreds of others, all of which can be found in languages of the Outer Circle.

The mixed character of the languages of the Central and Western Punjab (Pañjābī and Lahndā) is well illustrated by the character given to the inhabitants of those tracts in the Mahābhārata, and by incidental references in the grammar of Pāṇini. Although not distant from the Madhyadēśa or Gangetic Doab, the centre from which Sanskrit civilisation spread, we learn that the laws and customs of the Punjab were at a very early period widely different from those of the Madhyadēśa. The people are at one time described as living in a state of kingless anarchy, and at another time as possessing no Brāhman (a dreadful thing to an orthodox Hindū of the Middle Country), living in petty villages, and governed by princes who supported themselves by internecine war. Not only were there no Brāhman, but there were no castes. The population had no respect for the Vēda, and offered no sacrifices to the gods. They were rude and uncultured, given to drinking spirituous liquor, and eating all kinds of flesh. Their women were large-bodied, yellow, extremely immoral in

¹ Comparative Grammar, Vol. I, p. 51.

their behaviour, and seem to have lived in a state of polyandry, a man's heir being not his son, but the son of his sister's.¹ That this account was true in every particular need not be urged. It is given to us by enemies; but, whether true or not, it illustrates the gulf in habits, customs, and languages, which existed between the Madhyadēśa and the Punjab.

Pañjābī has a very scanty literature. The oldest work which is usually said to be written in the language is the *Ādi Granth*, the sacred Scriptures of the Sikhs; but, although the manuscripts of the book are universally written in the Gurmukhī character, a very small portion of its contents is really in the Pañjābī language. It is a collection of hymns by various poets, most of whom wrote in some form of Western Hindī, while others even wrote in Marāṭhī. The best known Pañjābī portion is the *Japjī*, or introductory stanzas by Nānak, who was born in 1469 A.D. The celebrated *Janam Sākhī* (a life of Nānak) is in Lahndā, not in Pañjābī. Later works are the *Sākhī-nāma* (translated into English by Sardār Attar Singh Bhadauriā), another *Janam Sākhī* by Maṇi Singh, and a life of Har Gōbind, the sixth guru (1606-1638 A.D.). Some of these are probably in Lahndā, but I cannot say this for certain, as I have not seen any of them. The *Wārā Bhāi Gurdās* is a collection of verses dating from the guruship of Arjun (1581-1606 A.D.), and has been printed (Amritsar, 1879). The verses are written in the style known as *wār*. A *wār* originally meant a dirge for the brave slain in battle, and hence any martial song of praise, and the poems are intended to describe the battle of good and evil in the human soul. As specimens of the earlier secular literature, Dr. Thornton² mentions the *Pāras bhāg* (a collection of ethical precepts), an epic on Akbar's siege of Chittaur, and a much admired epic on Nādir Shāh's invasion. The later literature is mainly composed of translations and imitations of works in Sanskrit, Hindī, or Persian. The most famous of these imitators is Hāshim, who flourished in the time of Ranjit Singh. The *Khair Manukh* is a poetical guide to the Greek system of medicine.

Besides the above, the bardic, or folk-literature, of the Punjab deserves more than a passing notice. It contains several cycles that may almost be called epics, the most important of which are those referring to the famous hero Rājā Rasālū, to Hīrā and Rānjhā, and to Mirzā and Sāhibā. The version of the Hīrā and Rānjhā legend by Wāris Shāh is considered to be a model of the purest Pañjābī. The folk-poetry of the Punjab has received considerable attention from European scholars, and deservedly so. It has all the swing and music of the border ballads of England and Scotland. The best known work on the subject is Colonel Sir Richard Temple's monumental *Legends of the Panjāb*.

The Serampore missionaries issued a Pañjābī version of the New Testament in 1815. Since then several editions of other parts of the Bible have appeared in the language. There is also a considerable Christian literature.

AUTHORITIES—

Carey, the famous missionary of Serampore, was the first to describe the Pañjābī language, in his Grammar published in 1812. The only previous mention of it which I can find is a couple of brief notices in Adelung's *Mithridates* (1808—1817):

¹ Can the author of this description have had the customs of the Jatts in his mind when writing? The passage referred to above is *Mahābhārata*, VIII, 3029 ff. In l. 2033 the tribe of Jārtikis is mentioned, and these perhaps were the ancestors of the modern Jatts.

² See the article mentioned under the head of Authorities.

The following is a list of all the works dealing with Pañjābī which have come under my notice. Except in one or two instances, I have excluded reference to texts printed in India. These can be found in Mr. Blumhardt's catalogues mentioned below. I give, however, a pretty full account of editions of the *Ādi Granth*. I have excluded all mention of works in Western Pañjābī, or Lahndā, in which the *Janam Sākhī* and other works are written. This is an altogether different language, akin to Sindhi and Kāshmīri.

I.—GENERAL (including Texts).

ĀDI GRANTH,—*Srī Guru Granth Sāhib Jī*. Numerous editions. I have noted the following. Unless otherwise stated, they are in the Gurmukhī character. Lahore, 1864; *ib.*, 1868; *ib.*, 1881; Gujranwala, 1882; Lahore, 1885; *ib.*, 1886; *ib.*, 1887; *ib.*, 1889; Amritsar, 1892; Lucknow (Dēva-nāgarī character), 1893.

Selections, etc.,—*A collection of ślokas from the Ādi Granth. Composed by Tēgh Bahādur, the ninth Guru.* Lahore, 1867. *Pōthī Anandu Sāhib Mahlā (Devotional hymns of the Sikhs), composed by Guru Amar Dās (consisting of 40 verses from Rāg Rāmkalī of the Ādi Granth).* Lahore, 1873.

Pañj Granth Ādi,—(A collection of eight devotional books of the Sikhs, consisting of selections from the Ādi Granth.) Lahore, 1874; Gujranwala (Persian character), 1875; Lahore, 1878; *ib.*, 1879; Gujranwala (Persian character), 1879; Lahore, 1881; *ib.*, 1882; *ib.*, 1885; *ib.*, 1886; Amritsar (Persian character), 1895.

Pōthī Rahirās,—(A manual of Sikh evening prayers, consisting of selections from the Ādi Granth and the Granth of Guru Gobind Singh.) Lahore, 1867, 1869, (with other extracts from the Ādi Granth) 1869, 1873, 1874, (with select passages from the Ādi Granth, Persian character) 1874, 1875, 1878, 1879; Amritsar, 1893.

Pōthī Japjī,—(A collection of Sikh hymns and prayers, composed by Nānak, which form the introductory chapter to the Ādi Granth.) Lahore, 1865, 1868, (Persian character) 1871, (Persian character) 1872, 1873, (with other verses by Nānak taken from the Ādi Granth) 1873, 1874, (Persian character) 1874; Amritsar, 1875; Karachi, (in Khoja-Sindhi characters) 1875; Lahore, 1876, (with other verses by Nānak) 1876, (with a Pañjābī commentary by Bihārī Lāl) 1876; (Persian character) Sialkot, 1876; Lahore, 1877, (with a commentary by Maṇi Singh) 1877, (with a commentary by Paṇḍit Salgrām Dās) 1877; (Persian character) Sialkot, 1877; (Persian character) Lahore, 1878, 1879, (with Maṇi Singh's commentary) 1879; (Persian character) Sialkot, 1879; Amritsar, 1882; (with commentary of Hariprakās, entitled *Bōdh-arthāvalī*) Rawalpindi, 1889; Lahore, (with Bihārī Lāl's commentary) 1891, with Maṇi Singh's commentary) 1900.

(The original text of the Japjī form is given as an appendix to Trumpp's Translation of the Ādi Granth.)

Translations of the Japjī. Text in Persian characters, with a Hindōstānī translation and notes. Followed by the *Janam-sākhī*, or Life of Nānak, and the *Gurbilās*, or account of his successors. Lahore, 1870. The same, Lahore, 1878. With an interlinear translation in Hindōstānī, Gujranwala, 1879. With an Introduction and translation into Hindōstānī by Sardār Itar Singh of Patiala, Gujranwala, 1879. *Jap-paramārtha*, an edition of the Pañjābī text, with a Hindi translation and notes by Lakshman Prasād Brahmachāri, Lucknow, 1887. A Circular Letter to the Sikhs, dated Amritsar, December 24th, 1897, written by M. Macauliffe. To this is added a tentative translation of the Japjī into English. Letter printed at the New Anglo-Gurmukhi Press, Amritsar, *Translation of the Japjī.* By M. Macauliffe. *Journal of the Royal Asiatic Society*, 1900, pp. 43 ff.

Pōthī Āsādī Wār. (A collection of hymns from the Rāg Āsā of the Ādi Granth. Repeated by Sikhs after the Japjī and the Hazārēdē Sabd as a morning divine service.) Lahore, (1873), (Persian character) 1874, (Persian character) 1875, 1876, 1877. *The Asa di War. A Morning Prayer of the Sikhs.* By M. Macauliffe. *Indian Antiquary*, Vol. xxx. (1901), pp. 537 ff. (A translation of the *Āsādī Wār* into English, with a short Introduction.)

Translation of the Ādi Granth—

TRUMPP, DR. ERNEST,—*The Ādi Granth, or the Holy Scriptures of the Sikhs, translated from the original Gurmukhī, with Introductory Essays.* London, 1877. According to Mr. Pincott (see below), Trumpp only translated 5,719 stanzas, out of a total of 15,575.

Books dealing with the Ādi Granth—

PINCOTT, FREDERIC,—*The Arrangement of the Hymns of the Ādi Granth.* *Journal of the Royal Asiatic Society*, Vol. xviii. (1886), pp. 437 and ff.

VISHNU DĀS UDĀSĪ,—*Ādi Granthdā Kōsha.* Glossary to the Ādi Granth. Amritsar, 1892. *Meanings of Words occurring in the Sikh Granth. (A Vocabulary in Punjabi of difficult Words occurring in the Ādi Granth.)* By Bāwā Bishan Dās. Amritsar, 1893.

MACAULIFFE, MAX ARTHUR,—*The Sikh Religion, its Gurus, sacred Writings and Authors.* Six Volumes, Oxford, 1909.

Other works, arranged under authors' names, in the order of the respective dates of the first work of each author.

ADELUNG, JOHANN CHRISTOPH,—*Mithridates oder allgemeine Sprachkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten.* Berlin, 1806—1817. Vol. i., p. 195, a short account of the local Dialect of Lahore called the *Panzabische Sprache*, about which nothing except the name, together with the fact that it is much mixed with Persian, was known. On p. 201 a version of the Lord's Prayer in the *Gemeine Mundart zu Kasi* by the missionary Schultz (*sic*), which is a mixture of Pañjābī and Bihārī. There is also a brief mention of the language in Vater's appendix to Vol. iv., p. 487.

ABBOTT, MAJOR J.,—*On the Ballads and Legends of the Punjab.* *Journal of the Asiatic Society of Bengal*, Vol. xxiii. (1854), pp. 59 (general account of the subject) and 123 (*A Rifacimento on the Legend of Russaloo*).

BEAMES, JOHN,—*Outlines of Indian Philology, with a Map shewing the Distribution of Indian Languages.* Calcutta, 1867.

„ „ *A Comparative Grammar of the modern Aryan Languages of India : to wit, Hindi, Punjabi, Sindhi, Gujarati, Marathi, Oriya, and Bengali.* Three Vols. London, 1872—79.

SEADHĀ RĀM,—*Sikhhādē Rājā Vithā.* *A History of the Sikh Rulers, and of the present Administration of the Panjab.* Ludhiana, 1868. Another edition, Lahore, 1892.

Translated by Major H. Court, Lahore, 1888. See under Grammars.

TOLBORT, T. W. H.,—*The District of Lúdiána.* *Journal of the Asiatic Society of Bengal*, Vol. xxxviii. (1869), Pt. I., pp. 83 and ff.

HOERNLE, DR. A. F. R., C.I.E.,—*Essays in Aid of a Comparative Grammar of the Gaurian Languages.* *Journal of the Asiatic Society of Bengal*, Vol. xli. (1872), Pt. I., pp. 120 and ff. Vol. xlii. (1873), Pt. I., pp. 59 and ff. Vol. xliii. (1874), Pt. I., pp. 22 and ff.

„ „ *The Local Distribution and Mutual Affinities of the Gaudian Languages.* *Calcutta Review*, Vol. lxxvii (1878), pp. 752 and ff.

„ „ *A Grammar of the Eastern Hindī compared with the other Gaudian Languages. Accompanied by a Language-map and Table of Alphabets.* London, 1880.

VARIOUS WRITERS,—*The Roman-Urdū Journal.* Lahore, 1878-83 (Vols. I—VI). Contains many well-edited texts in the Pañjābī language.

STEEL, MRS. F. A., AND TEMPLE, LIEUTENANT [LIEUTENANT-COLONEL SIR] RICHARD CARNAC,—*Folklore in the Panjab.* Collected by F. A. S., with Notes by R. C. T., *Indian Antiquary*, Vol. ix. (1880), pp. 205, 207, 209, 280, 302; Vol. x. (1881), pp. 40, 80, 147, 228, 331, 347; Vol. xi. (1882), pp. 32, 73, 163, 169, 226, 229; Vol. xii. (1883), pp. 103, 175, 176, 177.

„ „ „ *Folklore from Kashmīr.* Collected by F. A. S., with Notes by R. C. T., *Indian Antiquary*, Vol. xi. (1882). Note on Rājā Rasālū by R. C. T. on pp. 346 ff.

„ „ „ *Wide Awake Stories. A Collection of Punjab and Kashmīr Tales.* Bombay, 1884 (many Linguistic and other Notes).

STEEL, MRS. F. A.,—*Tales of the Punjab told by the People, with illustrations by John Lockwood Kipling, C.I.E., and Notes by R. C. Temple.* London, 1894.

TEMPLE, LIEUTENANT [LIEUTENANT-COLONEL SIR] RICHARD CARNAC,—*Notes on the Country between Khōjak Pass and Lūgarī Bārkhān.* *Journal of the Asiatic Society, Bengal*, Vol. xlviii., Pt. II., 1879, pp. 103 ff.

„ „ *The Sassī Punnīn of Hāshim Shāh.* *The Roman-Urdū Journal* (q. v.), 1881, Vol. iv., July, pp. 19—31; August, pp. 34—43; September, pp. 12—20 (contains, carefully transliterated, the whole Pañjābī text of this important poem).

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- „ „ *A Song about Sakhi Sarwar*. *Calcutta Review*, Vol. lxxiii. (1881), pp. 253 ff.
- „ „ *Notes on some Coin Legends*. *Indian Antiquary*, Vol. x., 1881, p. 90.
- „ „ *Note on Malik-ul-Maut*. *Indian Antiquary*, Vol. x. (1881), pp. 289 ff.
- „ „ *Some Hindu Songs and Catches from the Villages in Northern India*. *Calcutta Review*. Part I in Vol. lxxiv. (1882), pp. 316 ff. Part II in Vol. lxxv. (1882), pp. 41 ff.
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- „ „ *Honorific Class Names in the Panjāb*. *Indian Antiquary*, Vol. xi. (1882), pp. 117 ff.
- „ „ *Lamia or Λάμια*. *Indian Antiquary*, Vol. xi. (1882), pp. 232 ff.
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- „ „ *Śarikā,—Mainā,—KEPKION*. *Indian Antiquary*, Vol. xi., 1882, pp. 291 ff.
- „ „ *Twice told tales regarding the Akhund of Swāt*. *Indian Antiquary*, Vol. xi., 1882, pp. 325 ff.
- „ „ *Songs of the People,—The Civil and Military Gazette*, 4th July, 18th and 29th August, 13th September 1882; 19th January, 10th and 24th February, 21st March, 6th April, 26th July 1883. (In Pañjābi, with translation.)
- „ „ *Folklore of the Headless Horseman in Northern India*. *Calcutta Review*, Vol. lxxvii. (1883), pp. 260 ff. (contains some Pañjābi verses).
- „ „ *Some Notes about Rāja Rasālū*. *Indian Antiquary*, Vol. xii. (1883), pp. 303 ff. See also Steel, Mrs. F. A.
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- „ „ *On Rasālū and Sālīvāhana*. *Indian Antiquary*, Vol. xiii. (1884), pp. 178 ff.
- „ „ *Folksongs from Northern India*. *Calcutta Review*, Vol. lxxvii. (1884), pp. 270 ff.
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- ” ” *Legends from the Panjab* (a Continuation of Sir Richard Temple's *The Legends of the Panjāb*). (Text and Translation.) *Indian Antiquary*, No. I., Vol. xxxv. (1906), p. 300; No. II., Vol. xxxvii. (1908), p. 149; No. III., Vol. xxxviii. (1909), p. 81; No. IV., *ib.*, p. 311; Vol. xxxix. (1910), p. 1.
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- DREW, FREDERIC,—*The Jummoo and Kashmir Territories. A Geographical Account.* London, 1875. Account of Dōgrā, pp. 463 ff.; Dōgrā Alphabet described, p. 471. Appendix I. (pp. 503 ff.), Dōgrā Grammar.
- MUHAMMAD ABDUL GHAFUR,—*A complete Dictionary of the Terms used by the Criminal Tribes of the Punjab; together with a short History of each Tribe, and the Names and Places of Residence of individual Members.* Lahore, 1879. See Leitner, G. W.
- LEITNER, G. W.,—*A Collection of Specimens of Commercial and Other Alphabets and Handwritings, as also of Multiplication Tables current in various parts of the Punjab, Sind and the North-West Provinces.* Lahore, no date.
- „ „ *A detailed Analysis of Abdul Ghafur's Dictionary of the Terms used by Criminal Tribes in the Punjab.* Lahore, 1880. See Muhammad Abdul Ghafur, above.
- SARDHĀ RĀM, PANDIT,—*Panjābī Bāt Chit.* Lodhiana, 1884.
- WALKER, T. G.,—*Final Report on the . . . Settlement . . . of the Ludhiāna District in the Panjāb.* Calcutta, 1884. (Appendix XIV., Glossary and Proverbs.)
- WILSON, J.,—*Final Report on the Revision of Settlement of the Sirsā District in the Panjāb.* 1879-83. Calcutta, 1884. (Appendix II. describes The Panjābī and Bāgrī Dialects as spoken in the Sirsa District; with Verses, Proverbs, and Sayings.)
- FALLON, S. W., PH.D.; TEMPLE, CAPTAIN [LIEUTENANT-COLONEL SIR] RICHARD CARNAC; AND LALA FAQIR CHAND VAISH,—*A Dictionary of Hindustani Proverbs, including many Marwari, Panjābī, Maggah, Bhojpuri, and Tirhuti Proverbs, Sayings, Emblems, Aphorisms, Maxims, and Similes. By the late S. W. F. Edited and revised by R. C. T., assisted by L. F. Ch.* Benares and London, 1886.
- COURT, MAJOR H.,—*History of the Sikhs; or a translation of the Sikhān de Rāj dī Vikhiā. With a short Gurmukhī Grammar.* Lahore, 1888. See Śraddhā Rām, under Heading I, General.
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- PURSER, W. E.,—*Final Report of the . . . Settlement of the Jullundur District in the Punjab.* Lahore, 1892. (Appendix XIII., Proverbial Sayings. App. XIV., Glossary.)
- BHAI MAYA SINGH,—*The Panjābī Dictionary prepared by Munshi Gulab Singh and Sons, under the Patronage of the Punjab Government. Compiled and edited by Bhai Maya Singh, Member, Khalsa College Council. And passed by Dr. H. M. Clark, of Amritsar. In behalf of the Panjab Text Book Committee.* Lahore, 1895. The Panjābī words are printed in the Roman and in the Gurmukhī characters, and are arranged in the order of the English alphabet.)
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- MUL (? MŪL) SINGH, HAVILDĀR,—*A Handbook to learn Panjābī.* Amritsar, 1897.
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- „ „ *Anglo-Gurmukhī Bolchal. (Sentences in English and Panjābī.)* Lahore, 1900.
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- O'BRIEN, E.,—(Appendix I. of the last edition of the Kangra Gazetteer consists of Notes on the Dialect of the Kangra Valley with a Glossary of Words peculiar to the Kangra District, by the late Mr. O. O'Brien.)
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- „ „ *A Panjabi Phonetic Reader.* London, 1914.
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While the Śāradā alphabet closely follows the Dēva-nāgarī in the arrangement of its letters, and in the system of representation of its vowels, Gurmukhī, with Laṇḍā and Tākri, diverges somewhat from the latter in both particulars

Gurmukhī has only one sibilant ਸ *sa*, corresponding to the Dēva-nāgarī स. It has nothing to correspond to the Dēva-nāgarī श *śa* or ष *ṣa*, these letters not being required for the Pañjābī language. When it is desired to represent the sound of *sh*, as it appears in words borrowed from Arabic or Persian, a dot is put under ਸ *sa*. Thus, ਸ *ṣha*.

In the order of the alphabet, ਸ *sa* and ਹ *ha* do not come at the end, after the other consonants, as in Dēva-nāgarī, but *precede* the other consonants, coming immediately after the vowels.

The system of representing vowels in Gurmukhī is somewhat peculiar. It has three signs, viz ਅ, ਏ, and ਓ which are known respectively as *āirā*, *īrī*, and *ūrā*. These are used when vowels are initial, as bases to support the non-initial forms of the vowels it is desired to represent. With these bases they become initial vowels ਅ *āirā* is used as the base of the initial forms of ਅ *a*, ਆ *ā*, ਐ *ai*, and ਔ *au*, the non-initial forms of the last three being ੀ, ੈ, and ੊ respectively. As in Dēva-nāgarī, ਅ *a* has no non-initial form. ਏ *īrī* is used as the base of the initial forms of ਏ *i*, ਈ *ī*, and ਐ *ē*, the non-initial forms of these vowels being ਿ, ਿ, and ੈ respectively. ਓ *ūrā* is the base of the initial forms of ਓ *u* and ਊ *ū*, the non-initial forms of these vowels being ੁ and ੂ respectively. Finally by slightly modifying the upper curve of ਓ *ūrā*, so as to leave it open, we get ਓ, the initial form of the vowel *ō*, of which the non-initial form is ੋ.

We thus arrive at the following vowels as written in the Gurmukhī alphabet.

INITIAL FORMS

ਅ *a*, ਆ *ā*, ਏ *i*, ਈ *ī*, ਓ *u*, ਊ *ū*, ਏ *ē*, ਐ *ai*, ਓ *ō*, ਔ *au*.

NON-INITIAL FORMS.

ਕ *ka*, ਕਾ *kā*, ਕਿ *ki*, ਕੀ *kī*, ਕੁ *ku*, ਕੂ *kū*, ਕੇ *kē*, ਕੈ *kai*, ਕੌ *kō*, ਕੌ *kau*.

The Gurmukhī consonants are as follows —

ਸ <i>sa</i> ,	ਹ <i>ha</i> ,			
ਕ <i>ka</i> ,	ਖ <i>kha</i> ,	ਗ <i>ga</i> ,	ਘ <i>gha</i> ,	ਙ <i>ṅa</i> .
ਚ <i>cha</i> ,	ਛ <i>chha</i> ,	ਜ <i>ja</i> ,	ਝ <i>jha</i> ,	ਞ <i>ṇa</i> .
ਟ <i>ṭa</i> ,	ਠ <i>ṭha</i> ,	ਡ <i>ḍa</i> ,	ਢ <i>ḍha</i> ,	ਣ <i>ṇa</i>
ਤ <i>ta</i> ,	ਥ <i>tha</i> ,	ਦ <i>da</i> ,	ਧ <i>dha</i> ,	ਨ <i>na</i>
ਪ <i>pa</i> ,	ਫ <i>pha</i> ,	ਬ <i>ba</i> ,	ਭ <i>bha</i> ,	ਮ <i>ma</i> .
ਯ <i>ya</i> ,	ਰ <i>ra</i> ,	ਲ <i>la</i> ,	ਵ <i>wa, va</i> ,	ੜ <i>ṛa</i> .

Each vowel and consonant has, in Pañjābī, a definite name. Thus, non-initial ੀ *ā* is called *ā-kannā*, non-initial ਿ *i*, *i-siārī*, and so on. Similarly, ਸ *sa*, is called *sassā*, ਹ *ha* is called *hahā*, and so on. It is unnecessary to give these names here, as they are of little practical use and can be found in any Pañjābī Grammar.

There are two nasal signs, viz ° known as *tippī*, and • known as *bindī*.

Tippī can be written over any syllable containing (non-initial) *ū*, or any of the short vowels *a*, *i*, or (non-initial) *u*. Before *ਸ* *sa*, it is pronounced as *n*. Thus, ਅੰਸ is pronounced *ans*. Before *ਹ* *h* or another vowel, or at the end of a word, it has the sound of the *n* in the French word *bon*, which I represent by the sign ~ over the vowel nasalised. Thus, ਸਿੰਹ *sīh*, ਜਿਉ *jīu*, ਨੂੰ *nū̃*. Before any other consonant it has the sound of the nasal of the class to which that consonant belongs. Thus, ਚੰਗਾ *changā*, ਪਾਛੀ *pañchī*, ਪਿੰਡ *piṇḍ*, ਹਿੰਦੂ *hindū*, ਖੰਨਾ *khannā*, ਅੰਬ *amb*, ਸੰਮਤ *sammāt*.

Bindī may be written over any syllable containing any of the long vowels *ā*, *ī*, *ē*, *ai*, *ō* or *au*, whether initial or non-initial, or over the initial forms of *u* and *ū* (the non-initial forms of these last two vowels take *tippī*). *Bindī* generally has the sound of the *n* in the French word *bon*, and is then represented in transliteration by ~. Thus, ਬਾਸ *bās*, ਅਸੀਂ *asī̃*, ਏਲੋ *ēlō*. Often, however, when not at the end of a word or preceding *h* or *s*, it is pronounced like *tippī*.

The Pañjābī language requires very few compound consonants. The following are the ones most usually met with. — ਸ *sta*, ਮੁ *mha*, ਨੁ *nha*, ਰੁ *rha*, ਲੁ *lha*, ਰੁ *rha*, ਗੁ *gya*, ਸੁ *stha*, ਤੁ *tya*, ਸੁ *sma*. When ਰ *ra* is the second member of a conjunct it takes the form of a subscript dash. Thus, ਸੁ *sra*, ਕੁ *kra*, ਖੁ *khra*, ਗੁ *gra*, ਤੁ *tra* (rather common), ਦੁ *dra*, ਪੁ *pra*, ਬੁ *bra*, ਭੁ *bhra*.

When a letter is doubled the sign °, known as *adhik*, is written above the line immediately in front of it. Thus, ਸੱਪ *sapp*, ਗੱਦੀ *gaddī*, ਅੱਸੁ *assū*, ਬਿੱਛੁ *bichchū*, ਪੱਥਰ *patthar*.

Other compound consonants are indicated by mere juxtaposition. Thus, ਬਕਬਕੀ *bakbakī*, not *bakabakī*, as we might expect, ਖੁਰਚਨ *khurchan*, not *khurachan*; ਮਾਟਨਾ *māṭnā*, not *mātanā*, ਮਾਰਦਾ *mārda*, not *māradā* or *mār'dā*.

In the Eastern Punjab, but not in the Mājh, there is a cerebral *ḷ*-sound which also occurs in Lahndā, Vernacular Hindōstānī, Central and Western Pahārī, Rājasthānī, Gujarātī, Marāthī, and Oriyā. It is indicated by affixing a short tick to the right hand lower corner of the ordinary character for *l*. Thus, ਲੁ *ḷa*.

As in Western Hindī the inherent *a* of the final consonant of a word is not pronounced

The letter ਵ sometimes has the sound of *wa*, and sometimes that of *va*. The *va* is not pronounced as in English, with the lower lip pressed against the upper teeth. It is a pure labial sound made by pressing the two lips together, and letting the breath issue between them. In cognate languages the letter generally has a *v*-sound before the vowels *i* and *e* (whether long or short) and a *w*-sound before other vowels. In Pañjābī this rule generally holds good when the letter is in the middle of a word, but at the commencement of a word it is not followed. Here the only rule seems to be custom, and I have accordingly given as a supplement to the skeleton grammar a list of words taken from Bhāi Māyā Singh's Dictionary which commence with the letter and in which that letter is pronounced as *v*. In all other Pañjābī words commencing with the letter it is pronounced as *w*.¹

Hitherto we have dealt with the alphabets employed by Sikhs and Hindūs. It must be remembered that there is also a large Musalmān population in the Pañjābī-

¹ See pp. 633 ff.

speaking area, which uses Pañjābī as freely as its Hindū neighbours. These people, however, when they write the language usually employ the Perso-Arabic alphabet as adapted for Hindōstānī. It has no local peculiarities.

Specimens written in all the foregoing scripts (except Landā) will be found in the following pages. No specimens have been received in Landā, nor does that character easily lend itself to writing more than a few sentences. Its decipherment is so difficult even to those who write it, that it is seldom employed except for writing accounts and the like among illiterate shopkeepers.

Pañjābī Grammar in the main follows that of Hindōstānī,
Grammar so that few remarks are necessary.

As regards pronunciation, the only letters which require special notice are *h* and some of the aspirated consonants. In Lahndā these are pronounced in a peculiar way, and the same fact is evident in the western districts of the Pañjābī area. The best account of this pronunciation is that given by Mr. Grahame Bailey in his grammar of the Wazirabad dialect, of which the following is an abstract.

In these districts, when *h* commences a word, or precedes an accented syllable, it has a strong guttural sound resembling that of a somewhat strongly pronounced *ḥ* 'am, in Arabic. We might compare the Cockney pronunciation of *ham* as 'am (not 'am). Thus, *hiyyā*, the sides of a bed, is pronounced 'iyyā, and *phāi*, the wages of grinding, *pi'āi*.

In other positions, *i.e.* when it is not at the beginning of a word or preceding an accented syllable, it is hardly audible or may be altogether inaudible, but it strongly raises the pitch of the preceding vowel, often altering the whole tone of the word. Thus, *lāh*, bring down, is very different in sound from *lā*, attach, although the *h* in the former is often quite inaudible. Similarly the first *ā* in *kāhlā*, speedy, is pronounced in a high tone, while in *kālā*, black, it has the ordinary tone, although the *h* in the former word is not itself sounded.

The same remarks apply to the *h* shown in transliteration of soft (not hard) aspirated consonants, *viz.* :—*gh*, *jh*, *ḍh*, *dh*, *bh*, *nh*, *ṇh*, *mh*, *rh*, *rh*, *wh*, etc., but not in the case of the hard aspirated consonants *kh*, *chh*, *ṭh*, *th*, *ph*, or of *sh*. Thus, *bhrā*, a brother, is pronounced *b'rā*, *ghumā*, a measure of land, *g'umā*, and *Chanhā*, the Chināb river, is pronounced *Chan'ā*. On the other hand, in *kūrḥ*, in which *rh* follows an accented vowel, the *h* is inaudible, but the *u* is pronounced in a higher tone than in *kūr*, the joint of a plough; and the *a* of *bāggḥi* (pronounced *bāgg'i*, not *bāgg'i*), a buggy, is higher in tone than the *a* of *bāggi* (feminine), white.

In nouns, the most noteworthy peculiarities are that the oblique plural ends in *ā* and that the suffix of the genitive is *dā*, which, like adjectives ending in *ā*, agrees, not only in gender and number, but also in case, with the noun with which it is in agreement.

In the verbs, two forms of the verb substantive may be noted. One is *jē*, he is. This is only heard in the western districts of the Pañjābī area, and its correct meaning was first indicated by Mr. Grahame Bailey in his Wazirabad Grammar already alluded to. By origin *jē* is the pronoun of the second person plural combined with the verb

substantive, and it properly means 'there is to (or by) you.' This is evident in phrases like :—

kī mileā jē, literally, what was got to you, *i e* what did you get? Standard Pañjābī *tuhānū kī milā*.

kī ākheā jē, what was said by you, what did you say? Standard *tusē kī ākheā*.

kī jē, what has happened to you

Generally, the reference to the second person is less direct, and must be translated, if at all, by some such phrase as 'I say to you,' or 'I ask you' Thus, *kī jē*, already given, also means 'I ask you what has happened (to anybody, not necessarily to you)' Similarly.—

ōtthē dō jē, I say to you there are two there

maī āyā jē, I say to you I have come.

sāhb jē, I say to you it is the Sāhib.

It is evident that, in the last three examples, the 'I say to you' can be for all practical purposes omitted, and the *jē* represented, as it is in the grammar, by 'he is' or 'they are.' It can, however, only be used in sentences like the foregoing

The common form of the past tense of the verb substantive is usually *sā* for both masculine and feminine singular, and for the masculine plural. This is generally explained as the feminine of *sā*, but much more probably it is a corruption of some old form akin to the Prakrit *āsī*, Sanskrit *āsīt*, he was. The infinitive of the finite verb generally ends in *na* (not *na*), though *na* occurs in the case of some verbs. The future presents a few irregularities and there is a passive voice formed by adding *ī* to the active root (see p 616), but on the whole the conjugation of the verb closely resembles that of vernacular Hindōstānī. It is therefore believed that the annexed skeleton grammar will enable the student to understand the language of the following specimens.

I. NOUNS.—Gender —This closely follows Hindōstānī The most important exception is *āh*, a road, which is masculine in Pañjābī.
Number and Case.—The nominative plural closely follows Hindōstānī. Oblique plurals terminate in *ā* Thus,—

Singular		Plural	
Direct	Oblique	Direct	Oblique.
<i>mundā</i> , a boy	<i>mundē</i>	<i>mundē</i>	<i>mundiā</i>
<i>bānīā</i> , a shopkeeper	<i>bānīē</i>	<i>bānīē</i>	<i>bānīā</i>
<i>manukkh</i> , a man	<i>manukkh</i>	<i>manukkh</i>	<i>manukkhā</i>
<i>bhāī</i> , a brother	<i>bhāī</i>	<i>bhāī</i>	<i>bhāīā</i>
<i>kāw</i> , a crow	<i>kāw</i>	<i>kāw</i>	<i>kāwā</i>
<i>piu</i> , a father	<i>piu</i>	<i>piu</i>	<i>pēwā</i>
<i>dhī</i> , a daughter	<i>dhī</i>	<i>dhīā, dhī</i>	<i>dhīā, dhī</i>
<i>kandh</i> , a wall (<i>fem.</i>)	<i>kandh</i>	<i>kandhā</i>	<i>kandhā</i>
<i>māw</i> , a mother	<i>māw</i>	<i>māwā</i>	<i>māwā</i>
<i>vidhwā</i> , a widow	<i>vidhwā</i>	<i>vidhwā</i>	<i>vidhwā</i>

The following are the usual forms of the Vocative —*ē mundiā* (sing), *ē mundiō ē bānīā* (or *bānīē*), *ē bānīō ē manukkhā*, *ē manukkhō ē bhāīā*, *ē bhāīō ē kāwā*, *ē kāwō* (or *kāō*) *ē pēwā*, *ē pēwō ē dhīē*, *ē dhīō ē kandhē*, *ē kandhō ē māwē* (or *māw*), *ē māwō* (or *māō*): *ē vidhwā*, *ē vidhwāō* The nominative is sometimes used instead of the vocative

There are also other cases occasionally met with, viz an agent plural in *ī* as in *tusī lōkī pāiā*, you people have obtained, a locative singular in *ē*, as in *gharē*, in the house, *chhāwē* (from *chhāw*), in the shade, a locative plural in *ī*, as in *gur-mukhī akkharī*, in Gur-mukhī estates, an ablative singular in *ō*, as in *gharō*, from the house, and an ablative plural in *ī*, as in *hattī*, by hands.

- The case postpositions are,—
Agent—*na* (often omitted)
Dat -Acc—*nū*
Instr -Abl.—*tē, tō, thō, thī, dō*, by, with, from
Gen—*dā*
Loc—*vichh*, in, *pur*, on, *pās, pāh*, near, *nāl*, with

Many of these may be used with the oblique genitive case, as *gharvichh* or *ghardē vichh*, in the house

NOTE—*Dā* of the genitive is a termination rather than a postposition It should hence be written without a hyphen. Thus, *ghardā*, not *ghar-dā*, of a house So also *na* of the agent, and *nū* of the dative-accusative, but *ghar-pur*, on the house, with a hyphen Regarding the extension of the genitive, see Adjectives

Adjectives —Adjectives ending in *ā* and genitives agree with their qualified nouns in gender, number and form Thus, *nikkā mundā*, a good boy, *nikkē mundēnū*, to a good boy, *ē nikkīā mundiā*, O good boy, *nikkē mundē*, good boys, *nikkīā mundiānū*, to good boys, *ē nikkīō mundō*, O good boys, *nikkī kurī*, a good girl, *nikkī kurīnū*, to a good girl, *ē nikkīē kurīē*, O good girl, *nikkīā kurīā*, good girls, *nikkīā urīānū*, to good girls, *ghōrēdā mūh*, the house's mouth, *ghōrēdē mūh-vichh*, in the house's mouth, *ghōrēdī akkh*, the house's eye, *ghōrēdīā akkhā-vichh*, in the house's eyes The Hindōstānī system of using the termination *ē* for all oblique masculine cases, and *ī* for all feminine cases is also employed

Comparison of adjectives is as in other Indian languages Thus, *ih us-thō wadā hai*, this is greater than that *ih sabhnā-thō wadā hai*, his is greatest of all.

I. PRONOUNS.—

	I	Thou	He, she, it, that.	This. (1)	This (2)	Who, which (1)	Who, which. (2)
Eng.							
Nom	<i>haū</i> (obs), <i>maī</i>	<i>tū</i>	<i>uh, ōh, ōhu, auh</i>	<i>ih, ēh</i>	<i>ah, āh, āhi</i>	<i>jō</i>	<i>jihvā, jēhīā</i>
Agent	<i>maī</i>	<i>taī</i>	<i>un, ōn, uhnai, etc</i>	<i>in, ēn, ihnai, etc.</i>	...	<i>jīn, jihnai, etc</i>	
Obl.	<i>mai</i> , but <i>mē-tē</i> , from me.	<i>taī (tē-tē)</i>	<i>uh, us, ōs</i>	<i>ih, is, ēs, ais</i>	Base unchanged	<i>jih, jis</i>	
Gen.	<i>mērā</i>	<i>tērā</i>	<i>uhdā, usdā, etc</i>	<i>ihdā, isdā, etc.</i>	...	<i>jihdā, etc.</i>	
Plur.							
Nom.	<i>asī</i>	<i>tusī</i>	<i>ōh</i>	<i>ēh</i>	<i>ah, āh, āhi</i>	<i>jō</i>	
Agent	<i>asī</i>	<i>tusī</i>	<i>unhī, unhānai, etc</i>	<i>inhī, inhānai, etc</i>	<i>ahānai, etc</i>	<i>jinhī, jinhānai</i>	
Obl.	<i>asā, sā</i>	<i>tusā, tuhā</i>	<i>unhā, ōnhā</i>	<i>inhā, ēnhā</i>	<i>ahā, āhā</i>	<i>jinhā</i>	
Gen.	<i>asādā, sādā</i>	<i>tusādā, tuhādā</i>	<i>unhādā, etc</i>	<i>inhādā, etc</i>	<i>ahādā, etc</i>	<i>jinhādā</i>	

Declined regularly, as an adjective

¹ In colloquial Pañjābī we have *twā, twādā*, instead of *tuhā, tuhādā*
Ap, self, has its genitive *āpnā*. In the sense of 'Your Honour,' the use of the word is borrowed from Hindōstānī. The usual respectful pronoun of the second person is the plural *apnā*.

	That. (1)	That. (2)	Who ? (1)	Who ? (2)	What ?	Anyone, someone	Anything
Sing							
Nom	<i>sō</i>	<i>tīhrā, tēhrā</i>	<i>kaun</i>	<i>kīhrā, kēhrā</i>	<i>kī, kiā</i>	<i>lōī, kāī</i>	<i>kuchh, kush, kuj</i>
Agent	<i>tin, etc</i>		<i>kin, etc.</i>		<i>kāhnar, etc.</i>	<i>kinē, kisēnar</i>	<i>kāsēnar</i>
Obl	<i>tih, tis</i>		<i>kīh, kis</i>		<i>kāh, kās</i>	<i>kisē</i>	<i>kāsē</i>
Gen.	<i>tīhdā, etc</i>		<i>kīhdā, etc</i>		<i>kāhdā, etc</i>	<i>kisēdā</i>	<i>kāsēdā</i>
Plur							
Nom	<i>sō</i>	Declined regularly, as an adjective	<i>kaun</i>	Declined regularly, as an adjective		Like the plural of <i>kaun</i> .	
Agent	<i>tinhī</i>		<i>kinhī, etc</i>				...
Obl	<i>tinhā</i>		<i>kinhā</i>		Not used		.
Gen	<i>tinhādā</i>		<i>kinhādā</i>				..

III. VERBS —A—Auxiliary Verb and Verb Substantive

Present Tense —I am, etc

	Sing		Plur	
	Masc	Fem	Masc	Fem.
1	<i>hā, hāgā, haī</i>	<i>hā, hāgī, haī</i>	<i>hā, hāgē, haīgē</i>	<i>hā, hāgīā, haīgīā</i>
2	<i>haī, haīgā, ē</i>	<i>haī, haīgī, ē</i>	<i>hō, hō, hōgē, haīgēō</i>	<i>hō, hō, hōgīā</i>
3	<i>hai, haigā, haisu, haī, ī, ī, ē, nē, jē</i>	<i>hai, haigī, haisu, haī, ī, ī, ē, nē, jē</i>	<i>han, han-gē, haīgē, hain, hainī, hainsu, nē, jē</i>	<i>han, han-gīā, haīgīā, ha hainī, hainsu, nē, jē</i>

Past Tense —I was, etc

	Sing		Plur	
	Masc	Fem.	Masc	Fem
1) 2) 3) also	<i>sā, sāgā, sī, sīgā, thā</i>	<i>sī, sīgī, thī</i>	<i>sē, sē-gē, sī, sī-gē, thē</i>	<i>sīā, sī-gīā, thīā</i>
1	<i>sā, sāgā, hai-sā</i>	<i>sā, sāgī, hai-sā</i>	<i>sā, sā-gē, hai-sē</i>	<i>sā, sā-gīā, hai-sīā</i>
2	<i>hai-sī</i>	<i>hai-sī</i>	<i>hai-sē, sau</i>	<i>hai-sīā, sīō</i>
3	<i>hai-sī, sāī</i>	<i>hai-sī, sāī</i>	<i>san, san-gē, sain, sān, hai-san</i>	<i>san, san-gīā, sain, sān, hai-sī</i>

The negative of the forms *hai-sā*, etc, is *hai-nahī-sā*, etc The negative of *sī* is *nasō* or even *thā nasō* *Nasō* is used for both genders and both numbers

Some of the above forms are only of local occurrence The most usual forms are —

	Present (Com Gen.)		Past.			
			Sing.		Plur.	
	Sing	Plur	Masc	Fem	Masc	Fem.
1	<i>hā</i>	<i>hā</i>	<i>sā, sī</i>	<i>sī</i>	<i>sā, sī, sē</i>	<i>sīā</i>
2	<i>haī</i>	<i>hō, hō</i>	<i>sā, sī</i>	<i>sī</i>	<i>san, sī, sē</i>	<i>sīā</i>
3	<i>hai</i>	<i>han</i>	<i>sā, sī</i>	<i>sī</i>	<i>san, sī, sē</i>	<i>san, sīā</i>

B.—Active Verb.—

Root,—	<i>ghall, send</i>
Infinitive,—	<i>ghallnā, ghallan, to send</i>
Pres. part,—	<i>ghalldā, sending</i>
Past part,—	<i>ghallīā, sent</i>
Noun of Agency,—	<i>ghallan-wālā, a sender</i>
Gerund,—	<i>ghallīā, sending</i>
Conjunctive part,—	<i>ghall, ghallī, ghall-kē(-kar, -kar-kē), ghallī-kē(-kar, -kar-kē)</i>

NOTE—If the root ends in *n, r, l*, or *r*, the infinitive ends in *nā* not *nā* Thus, *pannā*, know, *mārnā*, to strike

Roots ending in a vowel or *h* form the present part in *ndā* Thus *āundā*, coming, *chāndā*, remaining, *khāndā*, eating, *gāhāndā*, thirsting Sometimes the pres part. takes the termination *nā* Thus, *dēkhānā*, for *dēkhā*

1. Thus, *āunā*, to come, *āiā*, come, *chāhunā*, to wish, *chāhā*, wished. Other roots in *u* change it to *v*. Thus, *jīunā*, to live, *jīviā*, lived.
 Roots ending in *i* or *u* drop it in the conjunctive participle. Thus, *rahinā*, *rah* or *rahī*, *āunā*, *ā*.

Present subjunctive (old simple present),
 I may send.

	Sing	Plur
1	<i>ghallā</i>	<i>ghalliyē</i>
2	<i>ghallē, ghallī</i> (obs.)	<i>ghallō, ghallō, ghallō</i> (obs.)
3	<i>ghallē</i>	<i>ghallan</i>

Imperative, send thou, *ghall*, *ghallī*, *ghallī* (obs.), send ye, *ghallō*, *ghallō*. Forms like *ghallī*, be pleased to strike, are borrowed from Hindostānī, and are not true Pañjābī.

Future, I shall send. Formed by adding *gā* (sing masc), *gī* (sing fem), *gē* (masc plur), and *gīā* (fem plur) to the present subjunctive. The 1st plur is *ghallāgē*. Optional forms of the 3rd sing are *ghallūgā*, *ghallūgu*, *ghallū*. The verb agrees with its subject in gender, number and person as in Hindostānī.

Tenses are formed from the present participle and from the past participle as in Hindostānī. Thus, *jō maī ghallidā*, if I had sent, *maī ghallidā-hā*, I am sending, *maī ghallidā-sī*, I was sending, *maī āiā*, I came, *maī ghallīā*, he was sent by me, I sent him, *maī āiā-hā*, I have come, *maī ghallīā-har*, I have sent him, *maī āiā-sī*, I had come, *maī ghallīā-sī*, I had sent him, and so on.

Tenses formed from the past participles of transitive verbs are treated exactly as in Hindostānī. The construction may be passive personal or passive impersonal. Thus (passive personal), *uhnar ikk chitthī likhī*, by him a letter was written, he wrote a letter, (passive impersonal) *unhānar kurinū mārā*, by him with-reference-to-the girl it-was-beaten (or a-beating-was-done), he beat the girl.

C—Irregular Verbs—

Irregular Past Participles

Root. Past Participle

<i>siān</i> , recognise,	<i>siātā*</i>
<i>sīu</i> , sew,	<i>sītā</i>
<i>sau</i> , sleep,	<i>suttā*</i>
<i>kahī</i> , say,	<i>kikhā*</i>
<i>kar</i> , do,	<i>kītā*</i>
<i>khalō</i> , stand,	<i>khalōtā</i>
<i>khar</i> , stand,	<i>kharā</i>
<i>kharō</i> , stand,	<i>kharōtā</i>
<i>kāhā</i> , eat,	<i>kāhdā, kādhā</i>
<i>gan</i> , bear, bring forth,	<i>gāū, jamā*</i>
<i>gā</i> , go,	<i>gāū, gaiā</i>
<i>jān</i> , know,	<i>jāttā*</i>
<i>thān</i> , resolve,	<i>thayā*</i>
<i>qahā</i> , <i>dhar</i> , fall,	<i>qhatthā, dhitthā*</i>
<i>dēkh</i> , see,	<i>ditthā, ditthā*</i>
<i>dē</i> , give,	<i>dittā</i>
<i>dhō</i> , wash,	<i>dhōtā*</i>
<i>nahāu</i> , bathe,	<i>nahātā*</i>
<i>pahin</i> , put on (clothes),	<i>pardhā*</i>
<i>pahut</i> , <i>pahūch</i> , arrive,	<i>pahuttā pahuntā, puijā, pikhū-chiā</i>
<i>gāhān</i> , <i>gāhān</i> , <i>gāhān</i> ,	<i>pakhātā*, pakhānā*</i>
<i>gāhān</i> , <i>gāhān</i> , <i>gāhān</i> ,	<i>parōtā*</i>
<i>pār</i> , tear,	<i>pātā*</i>
<i>pī</i> , drink,	<i>pītā</i>
<i>pīh</i> , grind,	<i>pīthā</i>
<i>puchāu</i> , convey,	<i>puchātā*</i>
<i>par</i> , <i>pau</i> , fall,	<i>prā, parā</i>
<i>phān</i> , <i>phān</i> , <i>phān</i> ,	<i>phātthā*</i>
<i>phān</i> , <i>phān</i> , <i>phān</i> ,	<i>badādhā*</i>
<i>baras</i> , rain,	<i>batthā*</i>
<i>mar</i> , die,	<i>mōtā*</i>
<i>rahī</i> , remain,	<i>rihā*</i>
<i>rināh</i> , stew,	<i>radādhā*</i>
<i>rō</i> , weep,	<i>runnā*</i>
<i>lahī</i> , alight,	<i>luthā*</i>
<i>lāu</i> , bring,	<i>lāūdā, lāūdā*</i>
<i>lai</i> , take,	<i>lā, laiā lītā, lītā</i>

D.—Passive Voice.—The Passive voice may be formed as in Hindostānī by conjugating the past participle with *jānā*, to go. Thus, *undā mārā-giā*, the boy was struck; *kurī mārī gāi*, the girl was struck. Or *i* may be added to the root. Thus, *ū māi iūdā-har*, he is being eaten. This form is practically confined to tenses formed from the present participle, and is principally heard in the western districts.

E—Causal Verbs.—These are formed much as in Hindostānī. There are causals and double causals. Thus, *sikhāunā*, to learn, *sikhāunā*, wake, *jagāunā*, to waken, *jagāunā*, to get wakened, *uthānā*, to rise, *uthānā*, to raise, *uthāunā*, to have lifted, *jāgnā*, to seat, *bithāunā*, to have seated, *turnā*, to go, *turnā*, to go, *turnā*, to have sent off, *turnāunā*, to have sent off, *jalnā*, to burn, *jalnā*, *jalāunā*, to burn (trans) *tutnā* or *tutnā*, to break, *tōnā*, to break (trans), *turwāunā*, to have broken.

F—Compound Verbs.—These are formed as in Hindostānī. Thus, *bhāj jānā*, to run away, *jā saknā*, to be able to go, *maī kammish to go*; *jānē chāhunā*, to wish to go, *jō tū rōtī khānī chāhē*, if thou wish to eat bread, *bālak rōnē laggā*, the child began to cry, *jānē rōhōdē tappdē chālīā āundā-sā*, he was coming along singing and dancing, *uh chālīā jāndā-sā*, he was going along, *uh chālīā giā*, he went away.

IV. NEGATIVE—

Roots ending in *u* change it to *w* or *v*, thus, *āwā*, or drop it, as in *āā*. The 3rd sing. may end in *u*, and the 3rd plur. in *un* or *ān*. Thus, *āwē, āē, or āū*, he may come, *āwan, ān, or āun*, they may come. Roots ending in *i* drop it in this tense. Thus, *rahā*, I may remain. The 3rd plur. may end in *in*. Thus, *rahan* or *rahin*. Roots ending in other vowels optionally insert *w* or *v*. *Dhōnā*, to wash, *dhōā* or *dhōwā*, I may wash. Roots in *n* change it to *n* in the 3rd plur. Thus, *jānā*, to know, *jānan*, they may know.

Those words marked with the sign * may also be regular. Thus, *siāmā*. In nearly all cases the gerund takes the regular form only. Thus the gerund of *khalō* is *khalōiā*. The following gerunds, however, are irregular.—

	makes	sīā
<i>sīu</i>	„	<i>jāyā, jāiā</i>
<i>jā</i>	„	<i>dīā</i>
<i>dē</i>	„	<i>nahāiā</i> or <i>nuhāiā</i>
<i>nahāu</i>	„	<i>pahutā</i> or <i>pahuntā</i>
<i>pahut</i>	„	<i>pīthā</i>
<i>pīh</i>	„	<i>piā</i> or <i>parā</i>
<i>par</i>	„	<i>liā</i> or <i>laiā</i>

Dē, give, has its pres part *dindā*, its pres subj *dīā* or *dēwā*; its imperat sing *dih*, plur. *dīō* or *dēwō*.

Par, fall, has its pres. subj. as follows —

	Sing.	Plur.
1	<i>pawā</i>	<i>parē</i>
2	<i>paē, pawē</i>	<i>paō, paō, pawō, pawō</i>
3	<i>paē, pawē</i>	<i>pain</i>

Lāndā and *āndā*, the past participles of *lāu*, bring, are treated as belonging to transitive verbs, and take the subject in the agent case, but the regular participle *lāiā* is treated as belonging to an intransitive verb, and takes its subject in the nominative.

Lai, take, has its present subj *lawā*, conjugated like *pawā*, above.

The following feminines of past participles are irregular.—

Masc	Fem.
<i>kikhā</i> , said	<i>kakhī</i>
<i>giā</i> , gone	<i>gai</i>
<i>rihā</i> , remained	<i>rahī</i>
<i>liā</i> , taken	<i>lai</i>

The present participle of *hōnā*, to become, is *hundā*.

The verb *hōnā*, to come, often makes its conjunctive participle *ān-kē*.

List of Pañjābī words in which an initial *ṛ* is pronounced as *v* and not as *w*.

- Vā*, wind, air
Vāch, a tax on village artizans
Vāchak, a reader
Vachāū, preservation
Vachāunā, to protect
Vachāwā, a protector
Vachhāī, spreading a bed.
Vāchhar, driving rain
Vadānak, a kind of wheat
Vadbōl, *vadbōlā*, a boaster
Vaddā, *waddā*, great.
Vaddh, a field which has been reaped.
Vaddh, increase
Vāddhā, profit.
Vaḍdhī, a bribe
Vāddhī, reaping, a carpenter
Vaddhnā, to cut.
Vāddhū, superfluous
Vadērā, an ancestor, great, large
Vādhā, a sojourner
Vaḍhāī, reaping, wages for reaping
Vadhān, an increase.
Vadhāunā, to enlarge.
Vadhērā, much, more
Vādhī, reaping, a bribe.
Vadhīk, more
Vādhū, superfluous.
Vadhwāī, reaping, wages for reaping
Vaḍhwāunā, to cause to be reaped.
Vaḍvāī, greatness.
Vaḍvāunā, to magnify
Vadphūlgī, *vaḍphūlī*, extravagance.
Vāh, good ! (interjection).
Vahar, *vahir*, a young calf.
Vāhī, ploughing.
Vahī, an account book.
Vahin, the flowing of a stream ; consideration, thought.
Vahinā, to flow.
Vahitar a beast of burden or for riding.
Vahn, the surface of a roughly ploughed field.
Vāhū, *vāhūnā*, to plough
Vaid, a doctor
Vaidan, *vaidanī*, a female doctor.
Vaihan, *vaihin*, the flowing of a stream.

Vaihnā, to sit, to flow

Vair, enmity.

Vairan, *vairi*, an enemy.

Vairān, *vairānī*, waste, depopulated.

Vais, the name of a certain caste.

Vāj, sound, voice (corruption of *āvāz*)

Vajānā, *vajāunā*, to play upon a musical instrument

Vajj-vajākē, by beat of drum.

Vajnā, to emit a sound.

Vakālat, agency.

Vakam, sapan wood (used as a dye)

Vākambā, *wakhūmbā*, a certain tree, *Careya arborea*

Vakamī, coloured with *vakam*.

Vakīl, an agent, a pleader.

Vakkh, separate, asunder.

Vakkōḍi, near the time for bringing forth young (of a cow or mare).

Vakkhō-vakkhī, *vakkhrā*, divided, separated.

Val, a crook, bend.

Vāl, hair; a breeze.

Valā, a round rafter.

Valā, towards, by.

Valāit, *vaīart*, see *vilāit*.

Valgan, the wall round a courtyard.

Valī, a saint, a prophet.

Valnā, to surround.

Valtōh, *valtōhā*, *-hū*, *-hī*, a large brass cooking vessel.

Van, a certain tree, *Salvadora oleoides*.

Vanj, traffic, commerce

Vañjh, a bamboo, a tent-pole.

Vār, *wān*, an arrow; a kind of coarse twine.

Varačh, name of a sept of the Jāt caste.

Vargā, like, equal to; timber to support the earth filled into a grave.

Vargalānā, *vargalāunā*, to inveigle, persuade.

Vārī, a window, a small door; time, turn.

Varī, a preparation of pulse.

Variām, bold, brave.

Variāmgī, heroism.

Varkā, the leaf of a book.

Varm, heartache, severe sorrow.

Varmā, a carpenter's bit.

Varmī, the mound raised by white ants; a small carpenter's bit.

Vart, a fast, fasting; a share.

Vartārā, usage, custom; a share.

Vartāunā, to divide, distribute.

Vartāvā, usage, custom; a divider.

- Vasāū*, growing (of a village).
Vasākh, see *visākh*.
Vasōā, a Hindū holiday occurring on the first of *Vasākh*.
Vast, a thing, goods and chattels.
Vāṭ, distance, space ; a road.
Vaṭṭ, a weight ; enmity ; a boundary line between fields, etc.
Vatt, again ; moisture in the ground.
Vatwānī, a clod for cleaning.
Vayāh, a wedding
Vayāhnā, *vayāhunā*, to marry.
Vayāhtā, married (of a woman).
Vayākarn, grammar
Vayākarnī, a grammarian.
Vayāpak, pervading
Vayāpī, pervading.
Vēchnā, to sell
Vēdāt, the Vēdānta system of philosophy
Vēkhnā, to see.
Vēl, a climbing plant
Vēlā, time, moment.
Vēlnā, *vēlnā*, a rolling-pin ; to roll, to seed cotton.
Vēlnī, a machine for seeding cotton.
Vērḥā, the courtyard of a house.
Vēsākh, see *visākh*.
Vēsākhī, see *visākhī*.
Viāhnā, = *vayāhnā*.
Viāhtā, = *vayāhtā*.
Vīch, an interval.
Vīchār, consideration.
Vīchch, in
Vīchōlā, a mediator.
Vidā, dismissed.
Viddiā, *viddyā*, knowledge.
Vigarnā, to be spoiled
Vigārṇā, to spoil.
Vigārū, a spoiler.
Vigrāū, damage, one who spoils.
Vigrāunā, to cause to be spoiled.
Vikāū, sale, selling, for sale.
Vikāunā, to cause to be sold.
Vikh, poison
Vilānt, *vilant*, *valāit*, or *valait*, a country ; England.
Vilāntī, foreign ; English.
Vilkṇā, to sob, lament
Vingā, crooked, uneven.

Vir, a brother (used by a sister)

Virānā, a waste, solitude.

Virḍ, daily use, practice

Virḱ, name of a sept of the Jat caste.

Virḷā, scarce, rare, far apart.

Virōḍh, enmity.

Virōḍhī, quarrelsome

Virt, a circle of clients.

Visāh, trust, faith.

Visākh, *vasākh*, *vēsākh*, name of a month

Visākhī, *vasōā*, *vēsākhī*, the first day of Visākh, on which a festival occurs.

Vishtā, ordure

Vissarnā, to be forgotten ; to forget.

Vitth, a bird's dung.

Vitṭhnā, to drop dung (of a bird)

Vuhār, conduct, behaviour ; trade, traffic.

DŌGRĀ OR DŌGRĪ

The Dōgrā or Dōgrī dialect of Pañjābī takes its name from Dōgar or Dugar, the title of the submontane portion of the Jammu State. This portion of the Jammu State has to its north the hill country of Jammu separating it from Kashmir, in which a variety of dialects, such as Rāmbanī and Pōguli, intermediate between Dōgrā and Kāshmīrī are spoken. These dialects in many respects closely resemble Dōgrā, but I have classed them with Kāshmīrī as they present the regular use of pronominal suffixes attached to the verb which is characteristic of that language. In the hills in the north-east of the Jammu State lies Bhadarwāh, the language of which, Bhadarwāhī, is a form of Pahārī. To the east of Jammu lies the State of Chamba. The main language of Chamba, Chamēālī, is also a form of Pahārī; but a mixed form of speech called Bhatēālī, which is based on Dōgrā, is spoken in the west of the State, near the Jammu Frontier. South of Jammu lie the Punjab districts of Sialkot and Gurdaspur, the main language of which is Pañjābī. Dōgrā is, however, spoken along the northern border of these districts. South-east of Jammu lies the district of Kangra, here a dialect of Pañjābī is spoken which is closely allied to Dōgrā. Not far to the west of Jammu City runs the river Chenab, beyond which lies the Naushahra country. Dōgrā extends to a few miles beyond the Chenab. Further on we come to the hill dialects connected with the northern form of Lahndā.

The word Dōgar is popularly said to be a corruption of the Sanskrit Dvīgarta, but this derivation is not accepted by European scholars at the present day. On the contrary, the ancient name of the country appears to have been *Durgara*, from which 'Dōgar' is derived, through the Prakrit 'Doggara'.¹

As will have been gathered from the foregoing remarks, Dōgrā is bounded on the south by standard Pañjābī, on the east and north-east by Pahārī, on the north by the semi-Kāshmīrī hill dialects, and on the west by Lahndā.

There are three sub-dialects of Dōgrā mentioned in the reports. These are Kandiālī, the Kāngrā Dialect, and Bhatēālī. Kandiālī is a mixture of standard Pañjābī and Dōgrā spoken in the hills of the north-east of Gurdaspur. The Kāngrā Dialect is the main language of the head-quarters *tahsils* of Kangra District, and Bhatēālī is spoken in Western Chamba. Like Kandiālī, the Kāngrā Dialect is a mixture of Dōgrā and standard Pañjābī, with also a few peculiarities of its own, while Bhatēālī is a mixture of Dōgrā, Kāngrī, and Chamēālī.

The following are the estimated number of speakers of Dōgrā in localities in which it is a vernacular:—

¹ See Dr. Stein's translation of the *Pratyaśāstra*, Vol. II, p. 432. It will be observed that the initial *d* of Dōgar has been cerebralised. This is an example of the influence of Lahndā, in some dialects of which an initial *ḍ* is often cerebralised. Thus in the Thālī of Shahpur, the root *ḍṛ*, give, is written *ḍē*.

Dōgra Proper—									
Jammu and neighbourhood	.	.	.	.	.	.	.	.	434,000
Gurdaspur	.	.	.	.	.	.	.	.	60,000
Sialkot	.	.	.	.	.	.	.	.	74,727
									<hr/> 568,727
Kandiāli (Gurdaspur)	.	.	.	.	.	.	.	.	10,000
Kāngrā Dialect	.	.	.	.	.	.	.	.	636,500
Bhatēāli	.	.	.	.	.	.	.	.	14,000
TOTAL									<hr/> <hr/> 1,229,227

In the above table, the figures for Jammu are mere estimates, based on the returns of the Census for 1901, as no language census was taken of that State in 1891. The Gurdaspur and Sialkot figures are better estimates, being based by the local officers on the returns of the Census of 1891. The Bhatēāli figures are those reported by the Chamba officials. In Gurdaspur Dōgrā is spoken nearly all over the lower hills, and in Sialkot it is spoken in 116 villages of Zafarwal *Tahsīl* to the north and west of Zafarwal, and all over the Bajwat 'Alāqa of the Sialkot *Tahsīl*.

No information is available as to the number of speakers of Dōgrā outside the region in which it is a vernacular.

Dōgrā closely resembles standard Pañjābī. The main differences consist in the change in oblique form of the noun substantive, and in the employment of a different postposition for the accusative-dative case. The vocabulary, too, differs somewhat, being influenced by Lahndā and (especially) Kāshmīrī. As regards the oblique form, all masculine nouns add a short *e* or *ai* in the singular to the nominative, while feminine nouns add *ā*, thus following the example of northern Lahndā. For the accusative-dative case, the usual suffix is *kē* or *gē*, instead of the Pañjābī *nē*. In Kāngrā an alternative suffix is *jō*. Dōgrā also prefers the word *thā* to mean 'was', instead of the more usual *sā* or *sī* of standard Pañjābī.

So far as I am aware the only Dōgrā book which has been printed is a version of the New Testament in 'Jumboo or Dogura' issued by the Serampore Missionaries in the year 1826. There are said to be some translations of Sanskrit books into Dōgrā, one of which, a version of the *Līlāvātī* (a mathematical work) is mentioned by Dr Buhler.¹

AUTHORITIES—

The only previous account of the Dōgrā dialect which I have seen is contained in the following :—

DREW, FREDERIC,—*The Jumboo and Kashmir Territories A Geographical Account* London, 1875.
Account of Dogrī, pp 463 ff Dogrī Alphabet described, p 471 Appendix I (pp 503 ff),
Dogrī Grammar

Dōgrā has an alphabet of its own, which is allied to the Tākri alphabet current in the Punjab Himalayas. Some thirty or forty years ago, the then Mahārājā of Jammu and Kashmir caused to be invented a modified form of the current Tākri so as to bring it more into line with Dēvanāgarī and Gurmukhī. This improved Dōgrī is used for official documents, but it has not generally displaced the old Tākri form of script, which is that employed in the

¹ Detailed Report of a Tour in search of Sanskrit MSS made in Kāśmīr, Rājputana, and Central India. Bombay, 1877, p. 4

following specimens. This alphabet is very imperfect. Theoretically it has all the letters found in Dēvanāgarī except a few which are not employed in the vernacular language, but the vowels are so loosely written, that it might almost be said that any vowel sign can be employed indifferently for any vowel sound. More especially, *e* and *i*, and *o* and *u* are frequently confounded. At other times we find vowels omitted altogether, so that the reading of a Dōgrā document is no easy task.

There is another peculiarity in Dōgrā writing which should be observed. It is the very frequent employment of the initial forms of vowels instead of the non-initial forms in order to represent non-initial long vowels. It is as if in Dēvanāgarī we were to write दआ when we meant to write दा. An examination of the specimens will show instances of this in every line. In order to indicate this, in transliterating the specimens, I insert an apostrophe before every vowel which is written in the initial form. It is as if I were to transliterate दआ by *d'ā* and दा by *dā*.

In order to facilitate the reading of the text I have, whenever a word is wrongly spelt, first transliterated it strictly as it is written and have then immediately afterwards transliterated the correct spelling which I place between marks of parenthesis. I have, however, altogether ignored the very frequent use of a long vowel for a short one, or *vice versa*. Such cases I have passed over silently in the transliteration. Dōgrā has never been printed in type of its own character. I therefore give the specimens in the vernacular character in facsimile just as I have received them. Types are, however, available for the form of Tākri employed in the adjoining State of Chamba, which is closely allied to that used for Dōgrā, and, as type-printed words are easier to read than facsimiles of handwriting, I give in each case the specimen also printed (in correct spelling) in the Tākri type of Chamba.

The printed Chamba Tākri alphabet is as follows :—

Vowels.

ਠ a ਠ ਆ ā ਚ i ਚ ਿ ਿ ਚ u ਚ ਿ ਿ
 ੲ ē ੲ ai ਠ ਓ o ਠ ਔ au • m.

Consonants.

ਕ ka	ਖ kha	ਗ ga	ਘ gha	ਙ ṅa
ਚ cha	ਛ chha	ਜ ja	ਝ jha	
ਟ ta	ਠ tha	ਡ da	ਢ dha	ਨ na
ਤ ta	ਥ tha	ਦ da	ਧ dha	ੜ ṛa
ਪ pa	ਫ pha	ਬ ba	ਭ bha	ਮ ma
ਯ ya	ਰ ra	ਲ la	ਵ va	
ਸ sa	ਹ ha	ੜ ṛa	ਲ la	ਸ਼ sha

Conjuncts.

ਯ ਯਾ ਥਿ thi ਹਿ hi ਸੁ su ਪੁ ਪੁ ਓ or ਹੁ hū
 ਟੇ tē ਹੁਿ hui ਯੋ yō ਯਾਯ yaū ਰਾਮ or ਰਾ ਰਾ ਛਹਿ chhya
 ਪ੍ਰਾ pra ਟ੍ਰਾ tra ਮਾ mha.

Numerals.

੦ 1, ੩ 2, ੪ 3, ੪ 4, ੫ 5, ੬ 6,
 ੭ 7, ੮ 8, ੯ 9, • 0.

Double letters are never written. They are left to be inferred by the reader. Thus, *dittā*, given, is written ਢਿਤ ਦਿਤਾ, but must be read *dittā*.

The following are the Dōgrā characters as used in the specimens :—

Vowels.

INITIAL FORMS.

क a, क ā, ६ i or ī, ८ u or ū, ८ or ८
e, ē or ai, ८ ō or au, . m or ~

NON-INITIAL FORMS.

२ ka, २ kā, २ ki or kī, २ or २ ku, २ kū, २ ke or kē,
२ kai. २ kō, २ kau, २ kañ or kã.

NOTE.—Great carelessness is allowed in writing the vowels and the nasal sign. They are often omitted altogether. Long and short vowels are frequently interchanged. Initial vowels are often written in the place of non-initial long ones. Thus—

क for क dā; ८ for ३ ti. The letter e or ē is frequently written for i, and ō for u.

Consonants.

२ ka, ८ kha, ८ ga, ८ gha, ८ ña;
८ cha, ८ chha, ८ ja, ८ jha, ८ ñ;
८ ta, ८ tha, ८ ḍa, ८ ḍha, ८ or ८ ṇa;
८ ta, ८ tha, ८ da, ८ dha, ८ na;
८ pa, ८ pha, ८ ba, ८ bha, ८ ma;
८ ya, ८ ra, ८ la, ८ va, wa;
८ sha, ८ sa, ८ ha, ८ ra.

NOTE.—That the same sign is employed for ja and ya, and for ba and va (or ua), respectively. There is really only one sibilant,—the letter sa. When it is necessary to represent the sound of the Persian sh, the character for chha is employed.

In order to facilitate comparison, I next give the current written forms of the letters of the Gurmukhī, Kāngrā, and Ḍōgrā alphabets.

Gurmukhī.	Kāngrā	Ḍōgrā.		Gurmukhī	Kāngrā	Ḍōgrā	
ਅ	ਯ	ਯ	'āirā'	ੳ	ੳ	ਭੁਭ	da
ਏ	ਓ	ਭੁਭ	'irī'	ਏ	ਏ	ਭੁਭ	ḍha
ਓ	ਓ	ਓ	'ūṛā'	ਏ	=	ਭੁਭ	na
ਓ	ਓ	ਓ	ō	ਤ	ਤ	ਤ	ta
ਸ	ਸ	ਸ	sa	ਬ	ਬ	ਬਥ	tha
ਹ	ਹ	ਤ	ha	ਦ	ਦ	ਥ	da
ਕ	ਕ	ਕ	ka	ਪ	ਪ	ਧਧ	dha
ਖ	ਖ	ਖ	kha	ਨ	ਨ	ਨ	na
ਗ	ਗ	ਗ	ga	ਪ	ਪ	ਪ	pa
ਘ	ਘ	ਘ	gha	ਫ	ਫ	ਫ	pha
ਬ	ਤ	ਤੁੰ	na	ਬ	ਪ	ਧ	ba
ਚ	ਚ	ਸ	cha	ਤ	ਤ	ਤ	bha
ਛ	ਛ	ਛ	chha	ਮ	ਮ	ਮ	ma
ਜ	ਜ	ਜ	ja	ਯ	...	ਯ	ya
ਝ	ਝ	ਝ	jha	ਰ	ੳ	ੳ	ra
ਞ	...	ਞ	ña	ਲ	ਲ	ਲ	la
ਟ	ਟ	ਟ	ṭa	ਵ	ਵ	ਵ	wa
ਠ	ੳ	ੳ	ṭha	ਕ	ਕ	ਕੁਕੁ	ra

ḌOGRĀ GRAMMAR.

In its grammar Ḍogrā closely resembles standard Pañjābī. The following are two main points of difference :—

In pronunciation, no difference seems to exist between *e* and *ai*. These two vowels appear to be quite interchangeable. Sometimes one is written and sometimes the other. At the end of a word (especially in the declension of nouns) both are pronounced short and both have the same sound, which more nearly resembles that of a short *a* than anything else. Indeed *ā* is often written for it. In the skeleton grammar which follows I represent this final sound by *e*, but *ai* or *ā* would be equally correct. Similarly *ē* is often written *aĩ* or *ā*.

All nouns, even those ending in consonants, have an oblique form singular differing from the nominative. In the case of masculine nouns, this oblique form usually ends in the indeterminate short vowel, sometimes written *e*, sometimes *ai*, sometimes *ā*, which has just been described. The termination of the feminine oblique form singular is *ā*. These terminations also occur in the northern dialects of Lahndā and in Western Pahārī. The termination of the oblique plural is *ē*, *aĩ* or *ā*. The postposition of the accusative-dative is generally *kī* or *gī*, and very rarely the Pañjābī *nū*. Sometimes *de* (the locative of the genitive termination *dā*) is employed for the dative, as in *jāedātī-wālede jāī*, having gone to a rich man. The other postpositions coincide with those in use in Pañjābī.

The Pronouns do not call for any special remarks unless we draw attention to the form of the accusative-dative of the pronouns of the first, second, and third persons. 'Me' is *makī*, *migī*, or *mī*; 'thee' is *tukī*, or *tugī*; and 'him' is *usī*. Similarly the accusative-dative of 'this' is *isī*. The conjugation of verbs presents a few irregularities. There is an alternative form ending in *dā*, of the past participle. Thus, *mōīdā*, dead; *gōāchādā*, lost; *chāhīdī-hai*, it is proper; *gādā-thā*, it was gone. The addition of the postposition of the genitive to a past participle without altering its meaning occurs in other hill languages; e.g. in Eastern and Western Pahārī. The future has several forms which are strange to standard Pañjābī. The syllable *che* or *char* is added to the Imperative to give a permissive force. Thus, *khāchar*, let us eat; *manāchar*, let us celebrate. In the word *khāden*, they (were) eating, the final *n* is a pronominal suffix meaning 'they,' added to the verb in imitation of Kāshmirī. There are occasional instances of neuter participles as in *chūmiā*, it was kissed.

It is hoped that the above remarks will be sufficient to enable the student to read the Ḍogrā specimens, with the aid of the Skeleton Grammar which follows.

DŌGRĀ SKELETON GRAMMAR.

I. NOUNS. Gender.—This follows standard Pañjābī

Number and Case —

Singular		Plural	
Direct	Oblique	Direct.	Oblique
Masc —			
<i>lauhrā</i> , a boy	<i>lauhre</i>	<i>lauhre.</i>	<i>lauhrē</i>
<i>babbā</i> , a father	<i>babbe</i>	<i>babbā</i> or <i>babbāi</i>	<i>babbā</i> or <i>babbāi</i> .
<i>ḍangar</i> , an ox.	<i>ḍangre</i>	<i>ḍangar</i>	<i>ḍangrē</i> .
Fem —			
<i>bakrī</i> , a she-goat.	<i>bakrīā</i>	<i>bakrīā</i>	<i>bakrīē</i>

The terminations *e* of the oblique singular, and *ē* of the oblique plural are short. They are often written *ai* or *ā*, and *ai* or *ā*, respectively. Thus, *sahbedā*, *sahbaidā*, or *sahbāidā*, of the sēhib. However written, the pronunciation resembles that of a short *a* or *ā*, respectively.

Two cases are formed without postpositions,—the Vocative and (optionally) the Accusative-dative. The following are the forms of the **Vocative**:—Sing, *lauhreā* or *ā lauhrā*, *ḍangrā* or *ā ḍangar*, *bakrīā* or *ā bakrī*. Plur, *ā lauhrē*, *ā babbāi*, *ā ḍangrē*, *ā bakrīā*.

The optional forms of the **Accusative-Dative** are —Sing, *lauhreī*, *babbāi*, *ḍangrēi*, *bakrīāi*. Plur, *lauhrēi*, *babbāi*; *ḍangrēi*, *bakrīēi*.

The Postpositions are,—Acc-dat, *kī* or *gī*, *kachh*, to, Instr, *kane*, by, Abl, *thwā*, *thō*, *kachha*, from, Gen, *dā*, as in standard Pañjābī, obl masc also *dar*, Loc., *vich*, in, *pās*, near, *par*, on, Agent, *ne* or *nar*, by.

Adjectives ending in *ā* are thus declined. Masc Sing., direct, *kālā*, black, oblique, *kāle*, Plur, direct, *kāle*, obl., *kālē*, Fem Sing, direct, *kālī*, obl, *kālīā*, Plur, direct, *kālīā*, obl, *kālīē*. In other respects adjectives are treated as in standard Pañjābī.

II. PRONOUNS

	I	Thou.
Singular—		
Nominative	<i>āū</i> , <i>mañ</i> , <i>mē</i>	<i>tū</i>
Agent	<i>mañ</i> , <i>mē</i>	<i>tañ</i> , <i>tē</i> , <i>tudh</i>
Accusative-dative	<i>mi-kī</i> , <i>mi-gī</i> , <i>mī</i> .	<i>tu-kī</i> , <i>tu-gī</i> .
Genitive	<i>mērā</i>	<i>tērā</i> .
Ablative	<i>mērē-thwā</i>	<i>tērē-thwā</i> .
Locative	<i>mērē-vich</i>	<i>tērē-vich</i> .
Plural—		
Nominative	<i>as</i>	<i>tus</i> .
Agent	<i>asē</i>	<i>tusē</i>
Accusative-dative	<i>asē-kī</i> , <i>-gī</i> , <i>-ī</i> , <i>asē</i> .	<i>tusē-kī</i> , <i>-gī</i> , <i>-ī</i> , <i>tusē</i> .
Genitive	<i>sārā</i> .	<i>tusārā</i> , <i>thwārā</i>
Ablative	<i>sārē-thwā</i>	<i>tusē-thwā</i>
Locative	<i>sārē-vich</i> .	<i>tusē-vich</i> .

	He, she, it, that	This	That same.	This same	Who	He, that	Who ?	What ?	Anyone	Anything
Sing.										
Nom.	ō, oh	ie, eh, ehe	ūai	īai	jō	seh	kun, laun	leh	hōi	kuh kij
Acc-dat.	usī	isī	usse-kī	isse-kī	jisī.	tisī.	husī	hus-kī	huse-kī.	kuse-
Obl	us, uh	is, ih	usse	isse	jis	tis	hus, kuh	hus	huse.	kuse
Plur										
Nom	ō, oh.	ē, eh	ūai	īai	jō	seh.	kun, laun	leh	hōi	kuh kij.
Obl.	un, une, ũ.	in, ine, ī	unneī	inneī	jine	jine	kune	kune	hune	kuinē k

Kōkā, declined regularly as an adjective, is 'which?' The reflexive pronoun is *apū*, Gen, *apnā*, Acc-dat, *apū-kī*, -gi, Abl, *apne-thā*. Loc, *apne-uch*; Agent, *apū* The plural is the same as the singular

III. VERBS — A — Auxiliary Verbs and Verbs Substantive.

Present Tense, 'I am, etc'—

	Singular.	Plural	
1	hā, ā	hāi, hē, aī, ē	The past tense is <i>thā</i> , or <i>sā</i> , which, usual, is treated like an adjective. The masc. plur, <i>the</i> fem sing <i>thī</i> , fem plur <i>thiā</i> 'I was' is <i>sā</i>
2	hāi, hē, aī, ē	hō, ō	
3	hai, he, ai, e	hai, hē, aī, ē, hain	

B.—Active Verb.

Root,—*mā*, strike

Infinitive,—*mārnā*, to strike

Present Participle,—*māi dā* or *mārnā*, striking

Past Participle,—(1) *māiā*, struck, fem *māiī*, Plur masc, *māi e*, fem. *māiā*
(2) *māiā-dā* or *māiī-dā*, etc

Conjunctive Participle,—*māi ī-ke*, *māiē*, or *māiāi*, having struck

Noun of Agency,—*mārne-wālā*, a striker

Present Subjunctive and old Present Indicative 'I may strike,' 'I strike,' etc			Future 'I shall strike,' etc	
	Singular	Plural	Singular	Plural
1	<i>māi ā.</i>	<i>mārē, māi che</i>	<i>māi an.</i>	<i>māi an, mārgē</i> (fem -giā)
2	<i>mārē</i>	<i>māi ō</i>	<i>māi qa</i> (fem -gi)	<i>māi giō, mārgē</i> (fem -giā)
3	<i>māre</i>	<i>māi ē, māi en</i>	<i>marag</i>	<i>mārgā, mārgan, māi ange, māraṅgan</i>

Instead of *mārgā* (-gi) we may have *mārgā* (-ghī), and, instead of *mārgē* (-giā), *mārghe* (-ghē)

Imperative, *mār*, strike thou, *mārō*, strike ye, *mārche, mārchai*, let me, thee, him, us, you, them, strike

Participial Tenses

āi mārdā, or *mārnā*, I strike, (if) I had struck

āi mārdā-ā, mārnā-ā, I am striking

āi māi dā-sā, mārnā-sā, I was striking

mē māiā, I struck (him)

mē māiā-e, I have struck (him)

mē māiā-sā, I had struck (him)

Irregular Past Participles

hōnā, to become, Past part *hōā*, or *huā* (Pres part. *hūndā*)

jānā, to go, Past part. *giā*

karnā, to do, Past part. *kīlā* or *karā*

dēnā, to give, Past part *ditā*

lēnā, to take, Past part *litā*.

The Passive Voice is formed with *gānā* as in Pañjābī
Causals and Double Causals are formed as in Pañjābī.

STANDARD PAÑJĀBĪ.

In order to illustrate the standard Pañjābī described in the preceding grammatical sketch, I here give the Parable of the Prodigal Son taken from the version of the Gospel of St. Luke published by the British and Foreign Bible Society. The translation is an excellent one, but should not be taken as representing, in all its purity, the Pañjābī of the Mājh. The standard of the grammatical sketch is rather a refined version of the Pañjābī spoken in the Pōwādh¹ of the District of Ludhiana, which differs slightly from the Pañjābī of Amritsar.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

(British and Foreign Bible Society, 1890.)

ਇੱਕ ਮਨੁੱਖ ਦੇ ਦੋ ਪੁੱਤ ਸਨ। ਅਤੇ ਉਨ੍ਹਾਂ ਵਿੱਚੋਂ ਛੋਟੇਨੇ ਪਿਉ ਨੂੰ ਆਖਿਆ ਪਿਤਾ ਜੀ ਮਾਲਦਾ ਜਿਹੜਾ ਹਿੱਸਾ ਮੈਨੂੰ ਪਹੁੰਚਦਾ ਹੈ ਸੋ ਮੈਨੂੰ ਦੇ ਦਿਓ। ਅਤੇ ਉਸਨੇ ਉਨ੍ਹਾਂ ਪੁੱਤੀ ਵੰਡ ਦਿੱਤੀ। ਅਰ ਥੋੜੇ ਦਿਨਾਂ ਪਿੱਛੋਂ ਛੋਟਾ ਪੁੱਤ ਸਭੇ ਕੁਛ ਕੱਠਾ ਕਰਕੇ ਦੂਰ ਦੇਸਨੂੰ ਚੱਲਿਆ ਗਿਆ ਅਰ ਉੱਥੇ ਆਪਣਾ ਮਾਲ ਬਦ ਚਲਣੀ ਨਾਲ਼ ਉਡਾ ਦਿੱਤਾ। ਅਤੇ ਜਾਂ ਉਹ ਸਭ ਖਰਚ ਕਰ ਚੁੱਕਿਆ ਤਾਂ ਉਸ ਦੇਸ ਵਿੱਚ ਵਡਾ ਕਾਲ਼ ਪੈ ਗਿਆ ਅਤੇ ਉਹ ਮੁਤਾਜ਼ ਹੋਣ ਲੱਗਾ। ਅਰ ਉਹ ਉਸ ਦੇਸ ਦੇ ਕਿਸੇ ਰਹਿਣਵਾਲੇ ਦੇ ਕੋਲ਼ ਜਾ ਰਿਹਾ ਅਤੇ ਉਸਨੇ ਉਹਨੂੰ ਆਪਣਿਆਂ ਖੇਤਾਂ ਵਿੱਚ ਸੂਰਾਂ ਦੇ ਚਾਰਣ ਲਈ ਘੱਲਿਆ। ਅਰ ਉਹ ਉਨ੍ਹਾਂ ਛਿੱਲੜਾਂ ਨਾਲ਼ ਜੇਹੜੇ ਸੂਰ ਖਾਂਦੇ ਸਨ ਆਪਣਾ ਢਿੱਡ ਭਰਣਾ ਚਾਹੁੰਦਾ ਸੀ ਪਰ ਕਿਨੇ ਉਸਨੂੰ ਕੁਛ ਨਾ ਦਿੱਤਾ। ਪਰ ਉਹਨੇ ਸੁਰਤ ਵਿੱਚ ਆਣਕੇ ਕਿਹਾ ਭਈ ਮੇਰੇ ਪਿਉ ਦੇ ਕਿੰਨੇਹੀ ਕਾਮਿਆਨੂੰ ਵਾਫ਼ਰ ਰੋਟੀਆਂ ਹਨ ਅਤੇ ਮੈਂ ਐੱਥੇ ਭੁੱਖਾ ਮਰਦਾ ਹਾਂ। ਮੈਂ ਉੱਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ਼ ਜਾਵਾਂਗਾ ਅਤੇ ਉਸਨੂੰ ਆਖਾਂਗਾ ਪਿਤਾ ਜੀ ਮੈਂ ਅਸਮਾਨਦਾ ਅਰ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾਹ ਕੀਤਾ ਹੈ। ਹੁਣ ਮੈਂ ਇਸ ਜੋਗ ਨਹੀਂ ਜੋ ਵੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ। ਮੈਨੂੰ ਆਪਣਿਆਂ ਕਾਮਿਆਂ ਵਿੱਚੋਂ ਇੱਕ ਜਿਹਾ ਰੱਖ। ਸੋ ਉਹ ਉੱਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ਼ ਗਿਆ। ਪਰ ਉਹ ਅਜੇ ਦੂਰ ਸੀ ਕਿ ਉਹਦੇ ਪਿਉਨੇ ਉਸਨੂੰ ਛਿੱਠਾ ਅਤੇ ਉਹਨੂੰ ਤਰਸ ਆਇਆ ਅਰ ਦੌੜ ਕੇ ਗਲ਼ੇ ਲਾ ਲਿਆ ਅਤੇ ਉਹਨੂੰ ਚੁੰਮਿਆ। ਅਰ ਪੁੱਤ ਨੇ ਉਸਨੂੰ ਆਖਿਆ ਪਿਤਾ ਜੀ ਮੈਂ ਅਸਮਾਨਦਾ ਅਰ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾਹ ਕੀਤਾ ਹੈ ਹੁਣ ਮੈਂ ਇਸ ਜੋਗ ਨਹੀਂ ਜੋ ਵੇਰ ਤੇਰਾ

¹ See Pōwādhī, *post*, pp. 679 ff.

ਪੁੱਤ ਸਦਾਵਾਂ ॥ ਪਰ ਪਿਤਾਨੈ ਆਪਣੇ ਚਾਕਰਾਂਨੂੰ ਕਿਹਾ ਕਿ ਸਭਥੋਂ ਚੰਗੇ ਬਸਤ੍ਰ ਛੇਤੀ ਕੱਢਕੇ ਇਹਨੂੰ ਪਹਿਨਾਓ ਅਰ ਇਹਦੇ ਹੱਥ ਵਿੱਚ ਅੰਗੂਠੀ ਅਰ ਪੈਰੀਂ ਜੁੱਤੀ ਪਾਓ। ਅਤੇ ਖਾਂਦੇ ਹੋਏ ਅਸੀਂ ਖੁਸ਼ੀ ਕਰਿਯੋ ਕਿੰਉ ਜੋ ਮੇਰਾ ਇਹ ਪੁੱਤ ਮੋਇਆ ਸੀ ਅਤੇ ਫੇਰ ਜੀ ਪਿਆ ਹੈ। ਗੁਆਚ ਗਿਆ ਸੀ ਅਤੇ ਫੇਰ ਲੱਭਿਆ ਹੈ। ਸੋ ਓਹ ਲੱਗੇ ਖੁਸ਼ੀ ਕਰਨ ॥

ਪਰ ਉਹਦਾ ਵਡਾ ਪੁੱਤ ਖੇਤ ਵਿੱਚ ਸੀ ਅਰ ਜਾਂ ਉਹ ਆਣਕੇ ਘਰਦੇ ਨੇੜੇ ਅੱਪੜਿਆ ਤਾਂ ਰਾਗ ਨਾਚਦੀ ਅਵਾਜ ਸੁਣੀ। ਤਦ ਨੌਕਰਾਂ ਵਿੱਚੋਂ ਇਕਨੂੰ ਆਪਣੇ ਕੋਲ ਸੱਦਕੇ ਪੁੱਛਿਆ ਭਈ ਇਹ ਕੀ ਹੈ। ਅਤੇ ਉਸਨੇ ਉਹਨੂੰ ਆਖਿਆ ਤੇਰਾ ਭਰਾਉ ਆਇਆ ਹੈ ਅਰ ਤੇ ਪਿਉਨੈ ਵਡਾ ਪਰੋਸਾ ਪਰੋਸਿਆ ਹੈ ਇਸ ਲਈ ਜੋ ਉਹਨੂੰ ਭਲਾ ਚੰਗਾ ਪਾਇਆ। ਪਰ ਉਹ ਗੁੱਸੇ ਹੋਇਆ ਅਤੇ ਅੰਦਰ ਜਾਣਨੂੰ ਉਹਦਾ ਜੀ ਨਾ ਕੀਤਾ। ਸੋ ਉਹਦਾ ਪਿਉ ਬਾਹਰ ਆਣਕੇ ਉਸਨੂੰ ਮਨਾਉਣ ਲੱਗਾ। ਪਰ ਓਨ ਆਪਣੇ ਪਿਉਨੂੰ ਉੱਤਰ ਦਿੱਤਾ ਵੇਖ ਮੈਂ ਐਨੇ ਵਰਿਹਾਂ ਥੋਂ ਤੇਰੀ ਟਹਿਲ ਕਰਦਾ ਹਾਂ ਅਤੇ ਤੇਰਾ ਹੁਕਮ ਕਦੇ ਨਹੀਂ ਮੋੜਿਆ ਅਰ ਤੈਂ ਮੈਨੂੰ ਕਦੇ ਇੱਕ ਪਠੋਰਾ ਬੀ ਨਾ ਦਿੱਤਾ ਜੋ ਮੈਂ ਆਪਣਿਆਂ ਬੇਲੀਆਂ ਨਾਲ ਖੁਸ਼ੀ ਕਰਾਂ। ਪਰ ਜਦ ਤੇਰਾ ਇਹ ਪੁੱਤ ਆਇਆ ਜਿਹਨੈ ਕੰਜਰੀਆਂਦੇ ਮੂੰਹ ਤੇਰੀ ਪੂੰਜੀ ਉਡਾ ਦਿੱਤੀ ਤੈਂ ਉਹਦੇ ਲਈ ਵਡਾ ਪਰੋਸਾ ਪਰੋਸਿਆ ਹੈ। ਪਰ ਓਨ ਉਸਨੂੰ ਆਖਿਆ ਬੱਚਾ ਤੂੰ ਸਦਾ ਮੇਰੇ ਨਾਲ ਹੈਂ ਅਤੇ ਮੇਰਾ ਸਭੋ ਕੁਛ ਤੇਰਾ ਹੈ। ਪਰ ਖੁਸ਼ੀ ਕਰਨੀ ਅਤੇ ਅਨੰਦ ਹੋਣਾ ਜੋਗ ਸੀ ਕਿੰਉਕਿ ਤੇਰਾ ਇਹ ਭਰਾਉ ਮੋਇਆ ਸੀ ਅਤੇ ਫੇਰ ਜੀ ਪਿਆ ਹੈ ਅਰ ਗੁਆਚ ਗਿਆ ਸੀ ਅਤੇ ਹੁਣ ਲੱਭਿਆ ਹੈ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

(British and Foreign Bible Society, 1890.)

TRANSLITERATION AND TRANSLATION.

Ikk manukkhdē dō putt san. Atē unhā-vichchō chhōtēnai
 One man-of two sons were And them-from-in the-younger-by
 punū ākhīā, ‘pitā-jī, mālā jāhrā hissā mainū
 the-father-to it-was-said, ‘father-dear, the-property-of whatever share me-to
 pahūchdā-hai sō mainū dē-diō.’ Atē usnai unhānū pūjī
 arriving-is that me-to give-away’ And him-by them-to the-wealth
 wand ditti Ar thōrē dinā picchhō, chhōtā putt,
 having-divided was-given. And a-few days from-after, the-younger son,
 sabhō kuchh katthā kar-kē, dūr dēs-nū chālā-giā, ar
 all anything together made-having, a-distant country-to went-away, and
 ōthē āpnā māl bad-chalni-nāl udā-dittā. Atē jā uh
 there his-own property bad-behaviour-with was-squandered And when he
 sabh kharach kar-chukkiā, tā us dēs-vichch wadā kāl pai-giā,
 all spending had-finished, then that country-in a-great famine fell,
 atē uh mutāj hōn laggā. Ar uh us dēsdē kisē
 and he distressed to-be began. And he that country-of a-certain
 rahin-wālēdē kōl jā rihā, atē usnai uhnū āpnā
 inhabitant-of near having-gone remained, and him-by as-for-him his-own
 khētā-vichch sūrādē chāran-lāi ghallā. Ar uh unhā chhullā-nāl
 fields-in swine-of the-feeding-for it-was-sent And he those husks-with
 jēhrē sūr khāndē san āpnā dhidd bharnā chāhundā-sī, par
 which the-pigs eating were his-own belly to-fill wishing-was, but
 kinē usnū kuchh nā dittā. Par uhnai surat-vichch ān-kē
 by-anyone him-to anything not it-was-given But him-by senses-in come-having
 kihā, ‘bhai! mērē piudē kinē-hī kāmianū wāphar
 it-was-said, ‘Lo! my father-of now-many-even servants-to superfluous
 rōtiā han, atē māi aithē bhukkhā mardā-hā. Māi utth-kē
 loaves there-are, and I here hungry ‘dying-am. I arisen-having
 āpnē piu kōl jāwāgā, atē us-nū ākhāgā, “pitā-jī, māi
 my-own father near will-go, and him-to I-will-say, “Father, by-me
 asmāndā ar tērē aggē gunāh kitā-hai; hun māi is jōg
 heaven-of and of-thee before sin done-is; now I (of-)this worthy

nahĩ jō phēr tērā putt sadāwā, mainũ āpnā kāmĩā
am-not that again thy son I-may-be-called, me thine-own servants
 vichchō ikk jihā rakkh." Sō uh utth-kē āpnē piu kōl giā.
from-in one like keep" So he arisen-having his-own father near went.
 Par uh ajē dūr sī, ki uhdē piunai usnũ dīṭṭhā, atē
But he yet far was, when him-of father-by as-for-him it-was-seen, and
 uhnũ taras āiā, ar daur-kē galē lā-liā, atē uhnũ
him-to pity came, and run-having on-his-neck it-was-embraced, and him-to
 chummiā. Ar puttnai usnũ ākhiā, 'pitā-jī, maĩ
it-was-kissed And the-son-by him-to it-was-said, 'father-dear, by-me
 asmāndā ar tērē aggē gunāh kitā-hai, hun maĩ is jōg
heaven-of and of-thee before sin done-is, now I this worthy
 nahĩ jō phēr tērā putt sadāwā.' Par pitā-nai āpnē
am-not that again thy son I-may-be-called' But the-father-by his-own
 chākrānũ kihā ki, 'sabh-thō changō bastr chhētī
servants-to it-was-said that, 'all-than good clothes quickly
 kaddh-kē, ihnũ pahināō, ar ihdē hatth-vichch āgūṭhī, ar
brought-out-having, him dress, and him-of the-hand-on a-ring, and
 pairĩ jutti pāō; atē khāndē-hōē asĩ khusī kariyē.
on-feet boot put-on; and eating us happiness let-us-make.
 Kīu jō mērā ih putt mōiā sī, atē phēr jī-piā-hai;
Because that my this son dead was, and again alive-fallen-is;
 guāch giā-sī, atē phēr labbhā-hai' Sō uh laggē khusī
lost gone-was, and again found-is.' So they began rejoicing
 karan.
to-do.

Par uhdā wadā putt khēt-vichch sī, ar jā uh ān-kē
But him-of the-elder son the-field-in was, and when he come-having
 ghardē nērē apparā, tā rāg-nāchdī awāj
the-house-of in-the-neighbourhood arrived, then music-dancing-of the-sound
 sunī. Tad naukrā-vichchō ikknũ āpnē kōl sadd-kē,
was-heard Then the-servants-from-in one of-himself near called-having,
 puchchiā 'bhai, ih kī hai?' Atē usnai uhnũ ākhiā
it-was-asked 'ho, this what is?' And him-by him-to it-was-said
 'tērā bharāu āiā-hai, ar tērē piunai wadā parōsā parōsiā-hai,
'thy brother come-is, and thy father-by a-great feast feasted-is,
 is-lai jō uhnũ bhalā changā pāiā.' Par uh gussē
this-for that him-to well in-health he-has-been-obtained.' But he angry
 hōiā, atē andar jānnũ uhdā jī nā kitā Sō uhdā
became, and within going-for his mind not was-made. So his

piu bāhar ān-kē usnū manāun laggā, par un
father outside come-having him-to to-remonstrate began, but by-him
 āpnē piunū uttar dittā, 'vēkh, maī aīnē warihā-thō tērī
his-own father-to answer was-given, 'see, I so-many years-from thy
 tahl kardā-hā, atē tērā hukam kadē nahī, mōriā, ar
service doing-am, and thy command ever not was-disobeyed, and
 taī mainū kadē ikk pathōrā bī nā dittā, jō maī
by-thee me-to ever one kid even not was-given, that I
 āpnā bēliā-nāl khusī karā. Par jad tērā ih putt
my-own friends-with happiness I-may-make. But when thy this son
 āiā, jihnai kañjariādē mūh tērī pūjī udā-dittī, taī
came, whom-by harlots-of by-means thy wealth was-squandered, by-thee
 uhdē laī wadā parōsā parōsiā-hai ' Par ōn usnū
him-of for-the-sake a-great feast been-feasted-is ' But by-him him-to
 akhiā, 'bachchā, tū sadā mērē nāl haī, atē merā
it-was-said, 'child, thou always of-me by-the-side are, and my
 subhō kuchh tērā hai. Par khusī karnī, atē anand hōnā
all anything thine is. But happiness to-be-done, and joyful to-be
 jōg sī, kīu ki tērā ih bharāu mōiā sī, atē phēr
proper was, because that this thy brother dead was, and again
 jī-piā-hai, ar guāch giā-sī, atē hun labbhīā-hai.
alive-fallen-is; and lost gone-was, and now found-is.'

MĀJHĪ.

Mājhi is the dialect of the Mājha tract of the Punjab. It is often incorrectly called Mānjhi, just as Mājha is often wrongly called Mānjhā. The Mājha, or Midland, lies in the Dōāb between the rivers Ravi and Beas-cum-Sutlej. It therefore includes the districts of Amritsar and Gurdaspur¹ and most of the district of Lahore. The number of speakers of Mājhi was estimated for the purposes of this Survey to be as follows:—

Lahore	.	.	.	.	.	.	.	.	.	1,033,824
Amritsar	.	.	.	.	.	.	.	.	.	973,054
Gurdaspur	.	.	.	.	.	.	.	.	.	800,750
										<hr/>
TOTAL										2,807,628

Mājhi Pañjābī is by universal consent the purest form of the language, but is not the standard adopted by most of the grammars. As explained above (pp 609 ff.), these are mainly based on the dialect of Ludhiana, which lies some way to the south-east. Mājhi has certain peculiarities of its own which will presently be described. The most prominent one is the entire absence of the cerebral *l*.

As specimens of Mājhi I give a version of the Parable of the Prodigal Son which comes from Amritsar, an extract from a folksong from the same locality, and another folksong from Lahore.

The version of the Parable I give in facsimile of the copy received, as a specimen of Gurmukhī handwriting, and also in Gurmukhī type with the usual transliteration and translation. The second is given in Gurmukhī type with transliteration and translation. The third is given in the Gurmukhī and also in the Persian character, with transliteration and translation.

The following are the main points of difference from the Ludhiana standard that are exhibited by the specimens.

The cerebral *l* is never sounded in Amritsar. The ordinary dental *l* is always substituted for it. Thus, *nāl*, not *nāl*, with. The letter *ḍ* is often doubled. Thus, *tuhāḍḍā*, for *tuhādā*, your, *waddā*, for *wadā*, great; *durādā* or *durādḍā*, far. On the other hand, letters which are doubled in the standard dialect of Ludhiana are often not doubled in Amritsar. Thus, *uth-kē*, for *uṭṭh-kē*, having risen; *vich*, not *vichch*, in, but *vichchō*, from in; *lagiā*, joined, but *laggā*, began, *labh-piā*, not *labbh-piā*, got; *apariā*, for *appariā*, arrived.

Nasalisation is frequent. Thus, *āpnā̃ dhan*, his own wealth; *āundī-hai*, she is coming; *bharnā̃ chāhundā-sī*, he was wishing to fill; *jāwāgā*, I will go; *chummiā̃*, it was kissed; *manā̃iē*, let us celebrate. Some of these nasalised forms are relics of the old neuter gender.

In the declension of nouns, the initial *v* of the postposition *vich*, in, is often elided, and the remainder of the postposition is attached to the main word as a termination, as in *gharich*, for *ghar-vich*, in the house. The postposition of the agent case is *nar* or *naī̃*. Note relics of old neuters as in *āpnā̃ dhan*, *chummiā̃*, etc., quoted above.

¹ A corner of Gurdaspur lies to the west of the Ravi, but it may be considered as part of the Mājhi for our present purposes.

Note also false genders, caused by attraction, in phrases like *ihdī hatthī*, on this one's hand. Note, moreover, that *hatthī* is used in the *singular*.

In the pronouns, the nasal of *asī*, we, and *tusī*, you, is omitted, so that we have *asī* and *tusī*. Other forms not shown in the grammar are *maīnaī*, by me; *sāḍḍā*, our; *taīnaī*, by thee, *tuhāḍḍā*, your. *Tū*, thou, often has its oblique singular *tudh*. The oblique plural of the pronoun of the third person is *unā*, not *unhā*.

In the verb substantive, we have *haī* and *han*, both meaning both 'we are' and 'they are'. The past tense has the following forms:—

	Sing.	Plur
1.	<i>sā</i>	<i>sā</i>
2.	<i>saī</i>	<i>sau</i>
3.	<i>sī</i>	<i>sē</i>

The present participle of finite verbs often ends in *nā* instead of *dā*. Thus, *mārnā-hā*, I am striking.

Irregular forms noted are *dēu*, give thou; *dēh*, give; *jāh*, go; *jāwāgā*, I will go. *Āunda* or *āndā* is 'coming.'

In one important point these specimens do not illustrate the dialect of the Mājāhā. This is the occasional use of personal terminations with the past tenses of verbs. This is properly a characteristic of the outer circle of languages, and does not belong to Pañjābī, as illustrated in the grammars. On the other hand, it regularly appears in Lahndā, and, as explained in the introduction to this section, there is a Lahndā basis at the bottom of Pañjābī, which is almost concealed by the language of the Inner Group that has established itself in the Central and Eastern Punjab. As we go westwards from the old Sarasvatī, the Lahndā basis becomes more and more prominent, and hence we occasionally find these terminations in Mājāhī. In Mājāhī they are only found in the third person of transitive verbs, and are, for the singular, *us*, *ōs*, or *ōsu*, and, for the plural, *ōnē*. Thus, instead of the regular *us ākhīā*, he said, we frequently hear *ākhīōs*, and instead of *unhā* (or *unā*) *ākhīā*, they said, *ākhīōnē*. So *dittōs*, he gave; *kahīōs*, he said; *kītōsu*, he did; *mannūs*, he heeded; *dittōnē*, they gave; *kītōnē*, they did.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT.

(DISTRICT, AMRITSAR.)

SPECIMEN I.

੧੬ ਇਕੋਮਨੁਖਦੇ ਦੋਖੁਤੋਸੇ॥ ਅਤੇ ਛੋਟੇ ਨੈ ਉਨਾਂ ਵਿਚੋਂ ਆਪਣੇ ਪਿਉ ਨੂੰ ਆਖਿਆ,
 ਬਾਪੂਜੀ, ਮਾਲ ਦੀ ਵੰਡ ਸਿਹਤੀ ਮੈਨੂੰ ਆਉਂਦੀ ਹੈ ਦੇਉ॥ ਅਤੇ ਉਸਨੇ ਉਨਾਂ ਨੂੰ ਆਪਣੇ
 ਜਦਾਤ ਵੰਡ ਦਿਤੀ॥ ਅਰਥੇਜੇ ਇਨਾਂ ਪਿਛੋਂ ਛੋਟਾ ਪੁੱਤ ਸੱਬੇ ਕੁਜ ਕੱਠਾ ਕਰਕੇ
 ਦੁਗਰੇ ਦੇਸ ਨੂੰ ਭਾਲਿਆ ਗਿਆ, ਅਰਥੇ ਆਪਣਾ ਧਨ ਵੰਡ ਦਾਰੀ ਵਿਚ
 ਗਿਆ ਵਿੱਤਾ॥ ਅਤੇ ਜੋਦੋਂ ਸੱਬੇ ਕੁਜ ਖਰਚ ਕਰ ਚੁਕਿਆ, ਤਾਂ ਉਸ ਦੇਸ ਵਿਚ ਵੱਡੇ
 ਕਾਲ ਆਪਿਆ॥ ਅਰਥੇ ਮੁਤਾਜ਼ ਹੋਲਗਾ॥ ਅਤੇ ਉਹ ਉਸ ਦੇਸ ਦੇ ਕਿਸੇਰ
 ਵਾਲੇ ਦੇ ਕੋਲ ਜਾਕੇ ਕਾਮਾਂ ਰਹਿ ਪਿਆ॥ ਅਰਥੇ ਉਹ ਨੂੰ ਆਪਣੀਆਂ
 ਪੈਲੀਆਂ ਵਿਚ ਸੁਰ ਚਾਰਲਈ ਘਲਿਆ॥ ਅਰਥੇ ਜਿਹੜੇ ਛਿੱਲੜ ਸੁਰ ਖਾਂਦੇ
 ਉਹ ਉਨਾਂ ਨਾਲ ਆਪਣਾ ਛਿੱਤ੍ਰ ਭਰਨਾਂ ਚਾਂਹੈ ਦਾਸੀ॥ ਪਰ ਕਿਤੇ ਓਸ ਨੂੰ ਨ
 ਦਿੱਤੇ॥ ਅਰਥੇ ਜਦ ਸੁਰਤ ਵਿਚ ਆਇਆ, ਤੇ ਆਖਿਆ, ਮੇਰੇ ਪਿਉ ਦੇ
 ਹੀ ਕਾਮਿਆਂ ਨੂੰ ਵਾਫਰ ਰੋਟੀਆਂ ਹਨ, ਅਰਥੇ ਮੈਂ ਭੁੱਖਾ ਮਰ ਦਾ ਹਾਂ॥ ਮੈਂ
 ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਜਾਂਵਾਂਗਾ, ਅਰਥੇ ਉਸ ਨੂੰ ਆਖਾਂਗਾ, ਬਾਪੂਜੀ ਮੈਂ
 ਰੱਬ ਦਾ ਅਤੇ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾਹ ਕੀਤਾ ਹੈ॥ ਅਰਥੇ ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ
 ਜੇਫੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ॥ ਮੈਨੂੰ ਆਪਣਿਆਂ ਕਾਮਿਆਂ ਵਿਚੋਂ ਇੱਕ ਜਿਹ
 ਰੱਖ॥ ਸੋ ਓਹ ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਆਇਆ॥ ਪਰ ਓਹ ਅਜੇ ਦੁਰਸੀ ਜੇ ਉਹ
 ਪਿਉ ਨੇ ਓਹ ਨੂੰ ਦੇਖਿਆ ਤੇ ਓਸ ਨੂੰ ਤਰਸ ਆਇਆ ਦੌੜਕੇ ਗਲ ਲਗਿਆ ਅਰਥੇ
 ਚੁੱਮਿਆ॥ ਅਤੇ ਪੁੱਤ ਨੇ ਉਹ ਨੂੰ ਆਖਿਆ, ਬਾਪੂਜੀ ਮੈਂ ਰੱਬ ਦਾ ਅਰਥੇ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾ
 ਕੀਤਾ ਹੈ, ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ ਜੇਫੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ॥ ਪਰ ਪਿਉ ਨੇ ਆਪਣੇ

ਚਾਕਰਾਂ ਨੂੰ ਕਿਹਾ, ਸਬਤੋਂ ਠੀਕੇ ਲੀ ਕੇ ਕੁਝ ਕੇ ਇਹ ਨੂੰ ਪੁਆਓ, ਅਰ
ਇਹਦੀ ਹੱਥੀ ਛਾਪ ਤੇ ਪੈਰੀ ਜੁੱਤੀ ਪਾਓ॥ ਅਤੇ ਖਾਈਯੇ ਤੇ ਖੁਸੀਆਂ ਮਨਾਈ
ਯੇ॥ ਕਿਉਂ ਜੋ ਇਹ ਮੇਰਾ ਪੁੱਤ ਮੋਇਆ ਸੀ ਤੇ ਫੇਰ ਜੀਉ ਪਿਆ ਹੈ, ਗੁਆਚ
ਗਿਆ ਸੀ, ਤੇ ਲਭ ਪਿਆ ਹੈ॥ ਸੋ ਓਹ ਲੱਗੇ ਖੁਸੀਆਂ ਕਰਨ॥

ਪਰ ਓਹਦਾ ਵੱਡਾ ਪੁੱਤ ਪੈਲੀ ਵਿਭ ਸੀ॥ ਜਦ ਓਹ ਆਕੇ ਘਰ ਦੇ ਨੇੜੇ
ਅਪਕਿਆ, ਤਾਂ ਰਾਗ ਨਾਚਦੀ ਅਵਾਜ ਸੁਣੀ॥ ਤਦ ਨੌਕਰਾਂ ਵਿੱਚੋਂ ਇੱਕ
ਨੂੰ ਸਵੇ ਕੇ ਪੁੱਛਿਆ, ਇਹ ਕੀ ਹੈ॥ ਅਤੇ ਓਸ ਨੇ ਓਹਨੂੰ ਆਖਿਆ, ਤੇਰਾ
ਭਰਾ ਆਇਆ ਹੈ, ਅਰ ਤੇਰੇ ਪਿਉ ਨੇ ਮਮਾਨੀ ਕੀਤੀ ਹੈ॥ ਕਿਉਂ ਜੋ ਓਸਨੂੰ
ਰਾਜੀ ਬਾਜੀ ਪਾਇਆ॥ ਅਰ ਓਹ ਗੁੱਸੇ ਹੋਇਆ, ਅਤੇ ਅੰਦਰ ਜਾਣ
ਨੂੰ ਓਸਦਾ ਜੀ ਨਾ ਕੀਤਾ॥ ਤਾਂ ਓਹਦਾ ਪਿਉ ਬਾਹਰ ਆਲਕੇ ਉਹਨੂੰ ਮਨਾ
ਉਣ ਲੱਗਾ॥ ਅਰ ਉਹਨੇ ਆਪਣੇ ਪਿਉ ਨੂੰ ਉੱਤਰ ਵਿਭ ਆਖਿਆ, ਵੇਖ
ਮੈਂ ਅੰਨ੍ਹੇ ਵਰਿਆਂ ਬੇਂ ਤੇਰੀ ਟਾਹਲ ਕਰਦਾ ਹਾਂ, ਤੇ ਤੇਰਾ ਹੁਕਮ ਕਦੇ ਨਹੀਂ
ਮੋੜਿਆ॥ ਪਰ ਤੈਂ ਮੈਨੂੰ ਕਦੇ ਇੱਕ ਪੱਟੇਰਾ ਬੀ ਨਾ ਦਿੱਤਾ, ਜੇ ਮੈਂ ਆਪ
ਹੁਆਂ ਬੇਲੀਆਂ ਨਾਲ ਖੁਸੀ ਕਰਦਾ॥ ਪਰ ਜਦ ਤੇਰਾ ਏਹ ਪੁੱਤ ਆ-
ਇਆ, ਜਿਸਨੇ ਤੇਰਾ ਸਾਰਾ ਧਨ ਕੰਜਰੀਆਂ ਨਾਲ ਉਡਾਇਤਾ, ਤੈਂ
ਓਹਦੇ ਲਈ ਮਮਾਨੀ ਕੀਤੀ॥ ਪਰ ਉਹਨੇ ਓਸਨੂੰ ਆਖਿਆ, ਪੁੱਤ
ਤੂੰ ਸਦਾ ਮੇਰੇ ਨਾਲ ਹੈਂ, ਅਤੇ ਮੇਰਾ ਸਬ ਕੁਝ ਤੇਰਾ ਹੈ॥ ਪਰ ਖੁਸੀ
ਕਰਨੀ ਅਰ ਅਨੰਦ ਹੋਣਾ ਜੋਗਾ ਸੀ॥ ਕਿਉਂ ਜੋ ਇਹ ਤੇਰਾ ਭਰਾ
ਮੋਇਆ ਸੀ ਤੇ ਫੇਰ ਜੀਉ ਪਿਆ ਹੈ; ਅਰ ਗੁਆਚ ਗਿਆ ਸੀ ਤੇ
ਲਭ ਪਿਆ ਹੈ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJĀBĪ.

MĀJHĪ DIALECT.

(DISTRICT, AMRITSAR.)

SPECIMEN I.

ਇੱਕ ਮਨੁੱਖ ਦੇ ਪੁੱਤ ਸੇ। ਅਤੇ ਛੋਟੇਨੇ ਉਨਾਂ ਵਿੱਚੋਂ ਆਪਣੇ ਪਿਉਨੂੰ ਆਖਿਆ, ਬਾਪੂਜੀ, ਮਾਲਦੀ ਵੰਡ ਜਿਹੜੀ ਮੈਨੂੰ ਆਉਂਦੀ ਹੈ ਦੇਉ। ਅਤੇ ਉਸਨੇ ਉਨਾਂਨੂੰ ਆਪਣੀ ਜਦਾਤ ਵੰਡ ਦਿੱਤੀ। ਅਰ ਥੋੜੇ ਦਿਨਾਂ ਪਿੱਛੋਂ ਛੋਟਾ ਪੁੱਤ ਸੱਬੋ ਕੁਜ ਕੱਠਾ ਕਰਕੇ ਦੁਰਾਡੇ ਦੇਸਨੂੰ ਚਲਿਆ ਗਿਆ, ਅਰ ਉੱਥੇ ਆਪਣਾ ਧਨ ਵੈਲਦਾਰੀ ਵਿਚ ਗੁਆ ਦਿੱਤਾ। ਅਤੇ ਜੱਦੋਂ ਸੱਬੋ ਕੁਜ ਖਰਚ ਕਰ ਚੁਕਿਆ, ਤਾਂ ਉਸ ਦੇਸ ਵਿੱਚ ਵੱਡਾ ਕਾਲ ਆ ਪਿਆ। ਅਰ ਉਹ ਮੁਤਾਜ ਹੋਣ ਲੱਗਾ। ਅਤੇ ਉਹ ਉਸ ਦੇਸ ਦੇ ਕਿਸੇ ਰਹਣਵਾਲੇ ਦੇ ਕੋਲ ਜਾਕੇ ਕਾਮਾਂ ਰਹਿ ਪਿਆ। ਅਰ ਉਸਨੇ ਉਹਨੂੰ ਆਪਣੀਆਂ ਪੈਲੀਆਂ ਵਿਚ ਸੂਰ ਚਾਰਣ ਲਈ ਘੱਲਿਆ। ਅਰ ਜਿਹੜੇ ਛਿੱਲੜ ਸੂਰ ਖਾਂਦੇ ਸੀ ਉਹ ਉਨਾਂ ਨਾਲ ਆਪਣਾਂ ਵਿੱਡ ਭਰਨਾਂ ਚਾਂਹੁੰਦਾ ਸੀ ਪਰ ਕਿਨੇ ਉਸਨੂੰ ਨਾਂ ਦਿੱਤੇ। ਅਰ ਜਦ ਸੂਰਤ ਵਿਚ ਆਇਆ, ਤੇ ਆਖਿਆ, ਮੇਰੇ ਪਿਉ ਦੇ ਕਿੰਨੇ ਹੀ ਕਾਮਿਆਨੂੰ ਵਾਫਰ ਹੋਈਆਂ ਹਨ, ਅਰ ਮੈਂ ਭੁੱਖਾ ਮਰਦਾ ਹਾਂ। ਮੈਂ ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਜਾਂਵਾਂਗਾ, ਅਰ ਉਸਨੂੰ ਆਖਾਂਗਾ। ਬਾਪੂਜੀ ਮੈਂ ਰੱਬਦਾ ਅਤੇ ਤੇਰੇ ਅੱਗੇ ਗੁੱਨਾਹ ਕੀਤਾ ਹੈ। ਅਰ ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ ਜੋ ਵੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ। ਮੈਨੂੰ ਆਪਣਿਆਂ ਕਾਮਿਆਂ ਵਿੱਚੋਂ ਇੱਕ ਜਿਹਾ ਰੱਖ। ਸੋ ਉਹ ਉਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ ਆਇਆ। ਪਰ ਉਹ ਅਜੇ ਦੂਰ ਸੀ ਜੋ ਉਹਦੇ ਪਿਉਨੇ ਉਹਨੂੰ ਵੇਖਿਆ ਤੇ ਉਸਨੂੰ ਤਰਸ ਆਇਆ ਦੌੜ ਕੇ ਗਲ ਲਗਿਆ ਅਰ ਉਹਨੂੰ ਚੁੰਮਿਆ। ਅਤੇ ਪੁੱਤਨੇ ਉਹਨੂੰ ਆਖਿਆ, ਬਾਪੂਜੀ ਮੈਂ ਰੱਬਦਾ ਅਰ ਤੇਰੇ ਅੱਗੇ ਗੁੱਨਾਹ ਕੀਤਾ ਹੈ, ਹੁਣ ਮੈਂ ਇਸ ਜੋਗਾ ਨਹੀਂ ਜੋ ਵੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ। ਪਰ ਪਿਉਨੇ ਆਪਣੇ ਚਾਕਰਾਂਨੂੰ ਕਿਹਾ, ਸਬਤੋਂ ਚੰਗੇ ਲੀੜੇ ਕਢ ਕੇ ਇਹਨੂੰ ਪੁਆਓ, ਅਰ ਇਹਦੀ ਹੱਥੀਂ ਛਾਪ ਤੇ ਪੈਰੀਂ ਜੁੱਤੀ ਪਾਓ। ਅਤੇ ਖਾਈਯੇ ਤੇ ਖੁਸੀਆਂ ਮਨਾਈਯੇ। ਕਿਉਂ ਜੋ ਇਹ ਮੇਰਾ ਪੁੱਤ ਮੋਇਆ ਸੀ ਤੇ ਵੇਰ ਜਿਉ ਪਿਆ ਹੈ, ਗੁਆਚ ਗਿਆ ਸੀ, ਤੇ ਲਭ ਪਿਆ ਹੈ। ਸੋ ਉਹ ਲੱਗੇ ਖੁਸੀਆਂ ਕਰਨ ॥

ਪਰ ਉਹਦਾ ਵੱਡਾ ਪੁੱਤ ਪੈਲੀ ਵਿਚ ਸੀ। ਜਦ ਉਹ ਆਕੇ ਘਰ ਦੇ ਨੇੜੇ ਆਪੜਿਆ, ਤਾਂ ਰਾਗ ਨਾਚਦੀ ਅਵਾਜ ਸੁਣੀ। ਤਦ ਨੌਕਰਾਂ ਵਿੱਚੋਂ ਇੱਕਨੂੰ ਸੱਦ ਕੇ ਪੁੱਛਿਆ, ਇਹ ਕੀ ਗਲ ਹੈ। ਅਤੇ ਉਸਨੇ ਉਹਨੂੰ ਆਖਿਆ, ਤੇਰਾ ਭਰਾ ਆਇਆ ਹੈ, ਅਰ ਤੇਰੇ ਪਿਉਨੇ

ਮਮਾਨੀ ਕੀਤੀ ਹੈ । ਕਿਉਂ ਜੋ ਓਸਨੂੰ ਰਾਜੀ ਬਾਜੀ ਪਾਇਆ । ਅਰ ਓਹ ਗੁੱਸੇ ਹੋਇਆ,
ਅਤੇ ਅੰਦਰ ਜਾਣਨੂੰ ਓਸਦਾ ਜੀ ਨਾ ਕੀਤਾ । ਤਾਂ ਉਹਦਾ ਪਿਉ ਬਾਹਰ ਆਣਕੇ ਉਹਨੂੰ
ਮਨਾਉਣ ਲੱਗਾ । ਅਰ ਉਹਨੇ ਆਪਣੇ ਪਿਉਨੂੰ ਉੱਤਰ ਵਿਚ ਆਖਿਆ, ਵੇਖ ਮੈਂ ਐਨੇ
ਵਰ੍ਹਿਆਂ ਥੋਂ ਤੇਰੀ ਟਹਲ ਕਰਦਾ ਹਾਂ, ਤੇ ਤੇਰਾ ਹੁਕਮ ਕਦੇ ਨਹੀਂ ਮੋੜਿਆ । ਪਰ ਤੈਂ ਮੈਂਨੂੰ
ਕਦੇ ਇੱਕ ਪਠੇਰਾ ਬੀ ਨਾਂ ਦਿੱਤਾ, ਜੋ ਮੈਂ ਆਪਣਿਆਂ ਬੇਲੀਆਂ ਨਾਲ ਖੁਸੀ ਕਰਦਾ । ਪਰ
ਜਦ ਤੇਰਾ ਏਹ ਪੁਤ ਆਇਆ, ਜਿਸਨੇ ਤੇਰਾ ਸਾਰਾ ਧਨ ਕੰਜਰੀਆਂ ਨਾਲ ਉਡਾ ਦਿੱਤਾ, ਤੈਂ
ਉਹਦੇ ਲਈ ਮਮਾਨੀ ਕੀਤੀ । ਪਰ ਉਹਨੇ ਓਸਨੂੰ ਆਖਿਆ ਪੁੱਤ ਤੂੰ ਸਦਾ ਮੇਰੇ ਨਾਲ ਹੈਂ
ਅਤੇ ਮੇਰਾ ਸੱਬ ਕੁੱਜ ਤੇਰਾ ਹੈ । ਪਰ ਖੁਸੀ ਕਰਨੀ ਅਰ ਅਨੰਦ ਹੋਣਾ ਜੋਗ ਸੀ । ਕਿਉਂ
ਜੋ ਇਹ ਤੇਰਾ ਭਰਾ ਮੋਇਆ ਸੀ ਤੇ ਫੇਰ ਜੀਉ ਪਿਆ ਹੈ, ਅਰ ਗੁਆਚ ਗਿਆ ਸੀ ਤੇ
ਲਭ ਪਿਆ ਹੈ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT.

(DISTRICT, AMRITSAR)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikk manukkhde dō putt sē Atē chhōtēnai unā vichchō
One man-of two sons were And the-younger-by them from-among
 āpnē piunū ākhiā, 'bāpū-jī, māldī wand jihri mainū
his-own father-to it-was-said, 'father-dear, property-of share which me-to
 āundi-hai dēu ' Atē usnai unānū āpnī jadāt wand
coming-is give.' And him-by them-to his-own possessions having-divided
 dittī. Ar thōrē dinā pichchhō chhōtā putt sabbō kuj
was-given. And a-few days afterwards the-younger son all anything
 kathā kar-kē durādē dēsū chahā-giā, ar ōthē āpnā
together made-having a-distant country-to went-away, and there his-own
 dhan wail-dārī vich guā-dittā. Atē jaddō sabbō kuj kharach
wealth profugacy in was-lost. And when all anything expended
 kar-chukiā, tā us dēs vich waddā kāl ā-piā, ar
was-made-completely, then that country in a-great famine fell, and
 ōh mutāj hōn laggā. Atē uh us dēsdē kisē rahan-wālēdē
he needy to-be began. And he that country-of a-certain dweller-of
 kōl jā-kē kammā rahi-piā. Ar ōsnai uhnū āpnā pailiā
near gone-having labourer remained. And him-by him-for his-own fields
 vich sūr chāran-lai ghalliā. Ar jihre chhillar sūr
in swine feeding-for it-was-sent. And what husks the-swine
 khāndē-si uh unā nāl āpnā dhidd bharnā chāhundā-si; par
eating-were he those with his-own belly to-fill wishing-was; but
 kinē ōsnū nā dittē. Ar jad surat vich āiā,
by-anyone him-to not they-were-given. And when memory in he-came,
 tē ākhiā, 'mērē piudē kinnē-hi kāmianū wāphar
then it-was-said, 'my father-of how-many-even labourers-to superfluous
 rōtiā han, ar māi bhukkhā mardā-hā. Māi uth-kē āpnē piū
loaves are, and I hungry dying-am. I arisen-having my-own father
 kōl jāwāgā, ar ōsnū ākhāgā, "bāpū-jī, māi Rabbdā atē
near will-go, and him-to I-will-say, "father-dear, by-me God-of and

tērē aggē gunnāh kitā-hai, ar hun maĩ is jōgā nahĩ
of-thee in-front sin done-is, and now I this worthy (am-)not
 jō phēr tērā putt sadāwā. Mainũ āpnĩ kāmĩā
that again thy son I-may-be-called. Me thine-own labourers

vichchō ikk jihā rakkh.” Sō ōh uṭh-kē āpnē piū
from-among one like keep.” So he arisen-having his-own father
 kōl āiā. Par ōh ajē dūr sī jō uhdē piunai ōhnũ
near came. But he still distant was that him-of the-father-by him-for

vēkhīā, tē ōsnũ taras āiā daur-kē gal
it-was-seen, and him-to compassion came run-having (on-) the-neck
 lagiā, ar uhnũ chummiā. Atē puttnai uhnũ ākhīā,
he-was-attached, and him-for it-was-kissed. And the-son-by him-to it-was-said,

‘bāpū-jī, maĩ Rabbdā ar tērē aggē gunnāh kitā-hai, hun maĩ
‘father-dear, by-me God-of and of-thee in-front sin done-is, now I
 is jōgā nahĩ jō phēr tērā putt sadāwā.’ Par
this worthy (am-)not that again thy son I-may-be-called.’ But

piunai āpnē chākrānũ kihā, ‘sab-tō changē līrē
the-father-by his-own servants-to it-was-said, ‘all-than good garments
 kadh-kē ihnũ puāo; ar ihdī hatthĩ
taken-out-having this-one-to cause-to-put-on; and this-one-of on-the-hands

chhāp, tē pairĩ jutti pāo; atē khāiyē tē khusiā
a-ring, and on-the-feet shoes put-on; and we-may-eat and rejoicings

manāiyē; kiũ-jō ih mērā putt mōiā sī, tē phēr
we-may-celebrate; because-that this my son dead was, and again

jiū-piā-hai; guāch giā sī, tē labh-piā-hai.’ Sō ōh laggē
alive-fallen-is; lost gone was, and found-fallen-is.’ So they began
 khusiā karan.
rejoicings to-make

Par ōhdā waddā putt paili vich sī. Jad
But him-of the-great son the-field in was. When

ōh ā-kē ghardē nērē aparīā, tā rāg nāchdī awāj
he come-having the-house-of near arrived, then music dance-of sound

sunī. Tad naukrā vichchō ikknũ sadd-kē puchehhiā,
was-heard. Then the-servants from-among one-to called-having it-was-asked,

‘ih kī gall hai?’ Atē ōsnai ōhnũ ākhīā, ‘tērā bharā
‘this what matter is?’ And him-by him-to it-was-said, ‘thy brother

āiā-hai, ar tērē piunai mamānī kitī-hai, kiũ-jō ōsnũ
come-is, and thy father-by a-feast made-is, because-that him-for

rāji-bāji pāiā.’ Ar ōh gussē hōiā, atē andar jānnũ
safe-and-sound it-was-found.’ And he angry became, and within going-for

ōsdā jī nā kitā. Tā uhdā piū bāhar ān-kē
him-of the-mind not was-made. Then him-of the-father outside come-having

uhnũ manāun laggā Ar uhnai āpnē piunũ uttar
him-to to-remonstrate began And him-by his-own father-to answer
 ākhiā, 'vēkh, maĩ ainē warhiā-thō tērī tahal kardā-hā,
it-was-said, 'see, I these-many years-from thy service doing-am,
 tērā hukam kadē nahĩ mōriā. Par taĩ mainũ kadē
thy order ever not was-turned-aside. But by-thee me-to ever
 pathōrā bī nā dittā, jō maĩ āpnīā bēlīā nāl kh
kid even not was-given, that I my-own friends with rejo
 kardā. Par jad tērā ēh put (for putt) āiā, jisnai tērā
might-have-made. But when thy this son came, whom-by thy
 dhan kañjarīā nāl udā-dittā, taĩ uhdē lai mamānī kītī
wealth harlots with was-squandered, by-thee him-of for a-feast was-m
 Par uhnai ōsnũ ākhiā, 'putt, tũ sadā mērē nāl haĩ,
But him-by him-to it-was-said, 'son, thou always of-me with art,
 mērā sabbō kujj tērā hai. Par khusī karnī, ar ar
mine all anything thine is. But rejoicing to-be-done, and
 honā jōg sī, kiũ-jō ih tērā bharā mōiā sī,
to-be-become proper was, because-that this thy brother dead was,
 phēr jiū-piā-hai; ar guāch piā-sī, tē labh-piā-hai.'
again alive-fallen-is, and lost fallen-was, and found-fallen-is.'

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT

(DISTRICT, AMRITSAR.)

SPECIMEN II.

ਗੱਲਾਂ ਸੁਣਕੇ ਸਾਹਬਾਂਦੀਯਾਂ ਕਾਂ ਜਾਂਦੇ ਸਰਮਾ ।
 ਭੁਖਿਆਂ ਚੁੰਜਾਂ ਮਾਰੀਆਂ ਪਰੀਂ ਨ ਉੱਡਾ ਜਾ ॥ ੧ ॥
 ਮੋਇਆਂਦਾ ਮਾਸ ਨ ਛੱਡ ਦੇ ਪੌਂਹਚ ਕੇ ਲੈਂਦੇ ਖਾ ।
 ਨਾਲ ਜਰਾਨਾ ਜੱਟਦੇ ਨਾ ਲਈ ਪੱਗ ਵਟਾ ॥ ੨ ॥
 ਚੰਗੀ ਕਰ ਬਹਾਲੀਏ ਪੇੜੇ ਲਏ ਚੁਰਾ ।
 ਸੋਹਨੀ ਸੂਰਤ ਬਾਵਰੀ ਜਲ ਕੇ ਹੋਣੀ ਸਵਾਹ ॥ ੩ ॥
 ਉਹਦਾ ਬੁਰਾ ਨ ਤੱਕੀਏ ਜਿਹਦਾ ਲਈਏ ਲੂਣ ਖਾ ।
 ਜੇ ਧੀ ਹੁੰਦੀ ਅਸੀਲਦੀ ਜੰਡ ਨਾਲ ਲੈਂਦੀ ਢਾਹ ॥ ੪ ॥
 ਮੋਇਆ ਮਿਰਜਾ ਸੁਣ ਕੇ ਬੈਠੀ ਕੰਡ ਭੁਵਾ ।
 ਗੋਰ ਪੁਛੈਂਦੀ ਤੁਧਨੂੰ ਮੈਥੇ ਜਾਣਾ ਆ ॥ ੫ ॥
 ਝੂਠੇ ਘਰਨੂੰ ਛੱਡ ਦੇ ਸੱਚੇ ਵਲ ਜਾ ।
 ਛੇਕੜਦਾ ਘੋਲ ਹੈ ਪਿੰਡੇ ਪਾਨੀ ਪਾ ॥ ੬ ॥
 ਜਟ ਮਰ ਗਿਆ ਤੂੰ ਜੀਉਂਦੀ ਲੱਖ ਲਾਨਤ ਤੇਰੇ ਭਾ ।
 ਕਾਂਵਾਂ ਬੋਲੀ ਮਾਰੀਆਂ ਸਾਹਬਾਂ ਮਰੀ ਕਟਾਰੀ ਖਾ ॥ ੭ ॥
 ਲੋਥਾਂ ਪਈਆਂ ਰਹੀਆਂ ਹੇਠਾਂ ਜੰਡਦੇ ਬੁਤ ਵੜੇ ਭਿਸਤੀਂ ਜਾ।
 ਕੋਈ ਮੁਸਾਫਰ ਮਰ ਗਿਆ ਕਿਨੇ ਨ ਮਾਰੀ ਧਾ ॥ ੮ ॥
 ਭਾਈ ਹੁੰਦੇ ਬੋਹੜਦੇ ਦੁਖ ਲੈਂਦੇ ਵੇਡਾ ।
 ਬਾਝ ਭਰਾਵਾਂ ਜਟ ਮਾਰਿਆ ਕਿਨੇ ਨ ਕੀਤੀ ਹਮਰਾ ॥ ੯ ॥

ਬੋਹੜੀਓ ਮਿਰਜਿਆ!!

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJĀBĪ.

MĀJHĪ DIALECT.

(DISTRICT, AMRITSAR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

- Gallā sun-kē Sāhbādiyā kā jāndē sarmā.
The-words heard-having Sāhbān-of the-crows (were-)going ashamed.
- ‘Bhukkhiā chujjā mārīā, parī na uddā-jā. (1)
 ‘Hungry beaks were-struck, by-feathers not it-could-be-flown. (1)
- ‘Mōiādā mās na chhadd-dē, paūhach-kē lainde-khā.
 ‘The-dead-of flesh not having-left, arrived-having we-ate-up.
- ‘Nāl jarānā Jatdē, nā laī pagg watā. (2)
 ‘With love the-Jat-of, not was-taken turban having-exchanged. (2)
- ‘Changī kar bahālī-ē, pēdē laē churā.
 ‘Good having-made thou-caused-to-sit-art, dough taken having-stolen.
- ‘Mōh^anī sūrat, bāwarī, jal-kē hōnī sawāh. (3)
 ‘Lovely form, O-mad-one, burnt-being is-to-become ashes. (3)
- ‘Uhdā burā na takkī-ē, jihdā laī-ē lūn khā.
 ‘Him-of evil not thought-is, whom-of been-taken-is salt having-eaten.
- ‘Jē dhī hundi asildī, jāṇḍ nāl
 ‘If daughter thou-hadst-been noble(-caste)-of, jāṇḍ with
 laindī phāh. (4)
 thou-wouldst-have-taken hanging. (4)
- ‘Mōiā Mirjā sun-kē, baithī kaṇḍ bhuwā.
 ‘Dead Mirza having-heard, seated the-back was-turned.
- ‘Gōr puchhaindī “tudhnū mai-thē jāṇā-ā.” (5)
 ‘The-grave (is-)asking “thee-to me-near to-be-gone-is.” (5)
- ‘Jhūṭhē gharnū chhadd-dē, sachchē wal jā.
 ‘The-untrue home abandon, the-true-one towards go.
- ‘Chhēkardā ghōl hai, pindē pānī pā. (6)
 ‘The-last-of combat is, on-the-body water put. (6)
- ‘Jaṭ mar-giā, tū jīundī, lakkh lānat tērē bhā.
 ‘The-Jat is-dead, thou art-alive, 100,000 curses of-thee on.’
- Kāwā bōlī mārīā, Sāhbā marī kaṭārī khā. (7)
 ‘The-crows’ word struck, Sāhbān died dagger eating. (7)

‘Lōthā paīā rahiā hēthā janddē, but warē Bhistī jā.
The-corpses fallen remained below the-jand-of, spirits entered Heaven having-gone.

‘Kōī musāphar mar-giā,’ kinē na mārī dhā. (8)

‘Some wayfarer died,’ by-anyone not was-struck alas. (8)

Bhāī hundē bauhardē, dukh laindē wandā.
Brothers if-there-had-been they-would-have-come, grief they-would-have-taken a-share

Bājh bharāwā Jat mārā, kinē na kītī ham-rā. (9)
Without brothers the-Jat was-killed, by-anyone not was-made help (9)

Bauharīō Mirzā!

Return Mirza!

FREE TRANSLATION OF THE FOREGOING.

(*Sāhbān, beloved of Mirzā the Jatt, finds his corpse under a jand tree, being eaten by crows. She reproaches them.*)

1. When they heard Sāhbān's words, the crows became ashamed. ‘When our wings could not carry us further, and we were compelled by hunger, we pecked at his body

2. ‘It is not our custom to leave untouched the flesh of a corpse, and so when we came here we ate it. We had no special bond of love with him, nor had we exchanged turbans in token of brotherhood

3. ‘He thought thee to be good and faithful, and seated thee (by his hearth), but thou hast stolen the unbaked dough.¹ Mad one, thy beauteous body will some day be burnt to ashes.

4 ‘Slight not thou him whose salt thou hast eaten. If thou hadst been a daughter of a noble caste, thou wouldst have hanged thyself from the *jand* tree at whose foot thy lover lieth.

5. ‘When thou heardest of his death thou didst sit with thy face turned away from him, while the grave is calling to thee, “To me, to me, must thou come.”

6. ‘Forsake thou the false home of this world, and seek thou the true home of death. There is but one struggle, the last one, left for thee. Cast thou the funeral water on thy form.²

7. ‘The Jatt is dead, and thou art still alive. For this may a hundred thousand curses light on thee.’ When she heard the taunts of the crows, Sāhbān drew her dagger and killed herself.

8. Their bodies remained lying under the *jand* tree, but their souls went to heaven. No one cried alas! for them, for their bodies lay unrecognised as those of passing travellers in a foreign land.

9 Had he had brothers they would have come to share his sorrows. The Jatt died brotherless, and no one came to help him

Alas, Return thou, Mirzā!

¹ The crows mean that Mirzā had no special claim of affection on them, but that he had upon her. That she was avoiding the payment of this claim by not killing herself by his corpse. He had thought her faithful but, by her being still alive, she was showing herself unfaithful. She was like a faithless wife, whom her husband puts in charge of the oven, and who, instead of baking the bread, steals the unbaked dough and eats it. Why hesitate to die. She must die some day.

² An allusion to the washing of a Musalman's body before burial.

The following ballad deals with the marriage of Nau Nihāl Singh in 1837 A.D. The Kharak Singh mentioned in the poem was the successor of Ranjit Singh, and reigned for three months, being deposed by his son Nau Nihāl Singh in 1840. Kharak Singh did not die on the battle field but in his bed, and there were suspicions that he was poisoned.

Nau Nihāl married Jas-kaur, the daughter of Shām Singh of Atari, who afterwards died gallantly fighting the British at Sobraon in 1846. This is probably the 'black fate' referred to in verse 4.

Nau Nihāl himself was killed on the day of his father's cremation by an archway falling upon him.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

MĀJHĪ DIALECT.

(DISTRICT, LAHORE.)

SPECIMEN III.

(GURMUKHĪ CHARACTER)

ਚੜ੍ਹਿਆ ਚੇਤ੍ ਪਈ ਪੁਹਾਰ। ਯਾਰੋ ਵੱਡੀ ਹੋਈ ਸਰਕਾਰ। ਧਮਕੇ ਕਾਬੁਲ ਤੇ ਕੰਧਾਰ।
ਡੇਰੇ ਘੱਤੇ ਅਟਕੋਂ ਪਾਰ ॥

ਵੱਡਾ ਖੜਕ ਸਿੰਘ ਸਰਦਾਰ। ਤੂੰ ਕਿਉਂ ਬੈਠਾ ਮੌਤ ਵਿਸਾਰ। ਉ ਵੀ ਚੜ੍ਹਿਆ ਨਾਲ
ਕਰਾਰ। ਓੜਕ ਚੱਲਨਾ ॥

ਚੇਤੋਂ ਫੇਰ ਆਈ ਵਸਾਖੀ। ਤੇ ਸਰਕਾਰ ਵੱਡੀ ਮਸਤਾਕੀ। ਸੁੰਦਰ ਬਨ ਬਨ
ਆਵਨ ਹਾਥੀ। ਨਜਰਾਂ, ਲੈ ਲੈ ਮਿਲਨ ਸੁਗਾਤੀਂ। ਸੂਬੇ ਰਲ ਮਿਲ ਚੜ੍ਹਨ ਜਮਾਤੀਂ।
ਮੁੱਢੋਂ ਸਰਕਾਰਦੇ ॥

ਬੈਠੇ ਫੇਰ ਅਟਾਰੀ ਵਾਲੇ। ਚੰਗੇ ਚੰਗੇ ਸੱਦ ਬਹਾਲੇ। ਉਨਾਂਦੇ ਲੇਖ ਜੋ ਹੋ ਗਏ
ਕਾਲੇ। ਟਕੇ ਤੋਰਨ ਤੋਲਾਂ ਵਾਲੇ। ਵਿੱਲ ਨ ਲਾਂਵੇਦੇ ॥

ਰਾਣੀ ਜਸਕੌਰ ਘਰ ਜੰਮੀ। ਨੀਵੇਂ ਦੀਦੇ ਬੋਹਤ ਸਰਮੀਂ। ਉੱਚੇ ਲੇਖ ਤੇ ਚਿੱਤ
ਕਰਮੀਂ। ਭਰ ਭਰ ਥਾਲ ਵਗਾਵਣ ਦੱਮੀਂ। ਕਰਨ ਖੈਰਾਇਤਾਂ ॥

ਵਸਾਖੋਂ ਫੇਰ ਹੋਈ ਚਤਰਾਈ। ਬੇਟੀ ਸ਼ਾਮ ਸਿੰਘ ਘਰ ਜਾਈ। ਲਾਗੀ ਵੂਡ
ਕਰਨ ਕੁੜਮਾਈ। ਮੁਲਕ ਇਨਾਮ ਜੋ ਖਾਂਦੀ ਦਾਈ। ਮੁੱਢੋਂ ਸਰਕਾਰਦੇ ॥

ਹੁਣ ਜੇਠ ਮਹੀਨਾ ਚੜ੍ਹਿਆ। ਕੌਰ ਸਜਾਦਾ ਖਾਰੇ ਚੜ੍ਹਿਆ। ਰਲ ਮਿਲ ਭਾਬੀਆਂ
ਸਾਲੂ ਫੜਿਆ। ਓਨੂੰ ਰੂਪ ਸਵਾਯਾ ਚੜ੍ਹਿਆ। ਰਾਣੀ ਜਸਕੌਰ ਦਿਲ ਹਰਿਆ। ਸਗਨ
ਮਨਾਂਉਂਦੇ ॥

ਅੱਗੇ ਹੋਈ ਜਜ ਤਿਆਰ। ਚੜ੍ਹਿਆ ਮਾਝੇਦਾ ਸਰਦਾਰ। ਜਾਂਜੀ ਸੋਹਨੇ ਜਿਉਂ
ਗੁਲਜ਼ਾਰ। ਘੋੜੇ ਕੁੱਦਣ ਕੁਲ ਬਾਜ਼ਾਰ। ਲਾੜੇ ਪਹਨੀ ਵੇਰ ਤਲਵਾਰ। ਘੋੜੇ ਚੜ੍ਹਿਆ ਸਨ
ਹਥਿਆਰ। ਜੰਜ ਸੁਹਾਂਉਂਦੀ।

ਪਹਨ ਪੁਸ਼ਾਕਾਂ ਬੈਠਾ ਨ੍ਹਾਕੇ। ਦਿੱਤਾ ਤਿਲਕ ਪਰੋਹਤ ਆਕੇ। ਸੋਹਰਾ ਬਾਪ ਪਹਨਾਵੇ
ਆਕੇ। ਗਾਵਣ ਸੱਯਾਂ ਮੰਗਲ ਜਾਕੇ। ਸਗਨ ਮਨਾਂਉਂਦੀਆਂ ॥

ਹੋਈ ਜੰਜ ਤਿਆਰ। ਸੂਬੇ ਚੜ੍ਹੇ ਬੇਸੁਮਾਰ। ਪਹਨ ਪੁਸ਼ਾਕਾਂ ਸਨ ਤਲਵਾਰ। ਵੰਡਣ
ਮੁਹਰਾਂ ਬੇਸੁਮਾਰ। ਲਾਗੀ ਲੇਕਰ ਹੋਏ ਨਿਹਾਲ। ਸੱਯਦ ਸਾਧੂ ਸਨ ਪਰਵਾਰ। ਲੇਨ
ਖੈਰਾਇਤਾਂ ਨਾਮ ਗੁਫਾਰ। ਦੇਨ ਅਸੀਸ ਭਰੇ ਭੰਡਾਰ। ਸਾਹਬ ਧਿਆਉਂਦੇ ॥

SPECIMEN III.

(PERSIAN CHARACTER)

چڑھیا چینر بئی بُہار - یارو وڈی ہوئی سرکار - دھمکے کابل تے
قندھار - ڈیرے گہتے اٹکون بار *

وڈا کھڑک سنگھ سردار - تون کیون بیٹھا موت وسار - او ری
چڑھیا نال قرار - اوڑک چلنا *

چیتون پھر آئی وساکی - تے سرکار وڈی مستاکی - سندر بن بن
آرن ہاتھی - نذران لے لے ملن سوغاتین - صوبے رل مل چڑھن
جماعتین - مڈھو سرکار *

بیٹھ پھر آٹاری والے - چنگے چنگے سد بہالے - اُنان د لیکھ جو ہوئے
کالے - ٹکے تورن تولان والے - ڈھل نہ لاوندے *

رانی جس کور گھر جمی - نیوین دیدے بہت شرمین - اچے
ایکھ تے چت کرمین - بھر بھر تھال وگاؤن دمین - کرن خیراتان -

وساکھون پھر ہوئی چترائی - بیٹی شام سنگھ گھر جائی -
لاگی ڈھونڈھ کرن گڑمائی - ملک انعام جو کھانڈی دائی - مڈھو

سرکار دے *

هن جيئھه مہبنه چڑھيا - کور سجانہ کھارے چڑھيا - رل مل
 بہايان سالو پھڑيا - اون نون روپ سوايا چڑھيا - راني جسکور دل هريا -
 شگن مناوندے *

اگے هوئي جنچ تيار - چڑھيا ماجھن سردار - جانجي سوھنے جيون گلزار -
 گھوڑے گدن کل بازار - لاڙي پھني پھرتلوار - گھوڑے چڑھيا سن هتھيار -
 جنچ سہاوندی *

پھن پوشاکن بيٹھا نہاے - دتا تلک پروھت آے - سہرہ باپ
 پھنارے آے - گاؤن سيان منگل جاے - شگن مناوندیان *

هوئي جنچ تيار - صوبے چڑھے بے شمار - پھن پوشاکن سن تلوار - ونڊن
 مہران بے شمار - لاڳي ليکر هوئي نہال - سيد ساھدو سن پروار - لين
 خيرائتان نام غفار - دين اسيس بھرے بھنڊار - صاحب دھيانوندے *

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT.

(DISTRICT, LAHORI.

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Charhiā	Chētr,	pāi	puhār.	
<i>Rose</i>	<i>Chart,</i>	<i>fell</i>	<i>showers.</i>	
	Yārō,	waddi	hōi	Sarkār
	<i>O-friends,</i>	<i>great</i>	<i>is</i>	<i>Sarkār.</i>
Dhamkē	Kābul	tē	Kandhār.	
<i>Are-terrified</i>	<i>Kābul</i>	<i>and</i>	<i>Qandahār.</i>	
	Dērē	ghattē	Atkō	pār.
	<i>Tents</i>	<i>were-pitched</i>	<i>from-the-Indus</i>	<i>beyond.</i>
				1
Waddā	Kharak	Singh	sardār,	
<i>Great</i>	<i>Kharak</i>	<i>Singh</i>	<i>the-sardār,</i>	
	Tū	kiñ	baithā	maut
	<i>Thou</i>	<i>why</i>	<i>seated</i>	<i>death</i>
			<i>forgetting.</i>	
U	vī	charhiā	nāl	karār
<i>He</i>	<i>also</i>	<i>rose</i>	<i>with</i>	<i>firmness-of-mind.</i>
	Ōrak	challnā.		
	<i>In-the-end</i>	<i>it-must-be-gone.</i>		2
				2
Chētō	phēr	āi	Wasākhī,	
<i>From-Chart</i>	<i>again</i>	<i>came</i>	<i>the-first-day-of-Baisākh,</i>	
	Tē	Sarkār	waddi	mastākī.
	<i>And</i>	<i>the-Sarkār</i>	<i>great</i>	<i>being-pleased.</i>
Sundar	ban	ban	āwan	hāthī.
<i>Handsome</i>	<i>becoming</i>	<i>becoming</i>	<i>come</i>	<i>the-elephants.</i>
	Najrā	lai	lai	milan
	<i>Presents</i>	<i>taking</i>	<i>taking</i>	<i>they-receive</i>
				<i>gifts.</i>
Sūbē	ral-mil	charhan	jamātī,	
<i>The-chiefs</i>	<i>jointly-with</i>	<i>start</i>	<i>bodies-of-men,</i>	
	Muddhō	Sarkārdē		
	<i>With</i>	<i>the-Sarkār-of.</i>		3
				3
	Baiṭhē	phēr	Atārī-wālē.	
<i>Were-seated</i>	<i>then</i>	<i>the-men-of-Atārī.</i>		

Change	change	sadd	bahālē.	
<i>Well</i>	<i>well</i>	<i>calling</i>	<i>they-were-caused-to-sit.</i>	
Unāḍē	lēkh	jō	hō-gaē	kālē.
<i>Them-of</i>	<i>the-fates</i>	<i>which</i>	<i>became</i>	<i>black.</i>
Takē	tōran	tōlā-wālē.		
<i>Money</i>	<i>they-give-out</i>	<i>each-piece-weighing-a-tōlā.</i>		
Dhill	na	lāwandē.		4
<i>Delay</i>	<i>not</i>	<i>(were-they-)bringing.</i>		4
Rānī	Jas-kaur	ghar	jammī.	
<i>Rānī</i>	<i>Jaskaur</i>	<i>(in-)the-house</i>	<i>was-born.</i>	
Nivē	dīdē	bauhat	sarmī.	
<i>Low</i>	<i>eyes</i>	<i>very</i>	<i>modest.</i>	
Uchchē	lēkh	tē	chitt-karmī	
<i>High</i>	<i>fates</i>	<i>and</i>	<i>destiny.</i>	
Bhar	bhar	thāl	wagāwan	dammī.
<i>Full</i>	<i>full</i>	<i>trays</i>	<i>they-throw</i>	<i>pice.</i>
Karan	khairaitā.			5
<i>They-do</i>	<i>charity</i>			5
Wasākhō	phēr	hōi	chatrāi.	
<i>From-Baisākh</i>	<i>again</i>	<i>becomes</i>	<i>wisdom.</i>	
Bēti	Shām	Singh	ghar	jāi
<i>A-daughter</i>	<i>Shām</i>	<i>Singh's</i>	<i>(in-)house</i>	<i>was-born</i>
Lāgi	dhūnd	karan	kuṛmāi	
<i>Go-betweenes</i>	<i>seeking</i>	<i>make</i>	<i>betrothal.</i>	
Mulk	inām	jō	khāndī	dāi,
<i>A-country</i>	<i>reward</i>	<i>as</i>	<i>eating</i>	<i>the-nurse,</i>
Muddhō	Sarkārdē.			6
<i>From-near</i>	<i>the-Sarkār-of.</i>			6
Hun	Jēth	mahinā	charhiā.	
<i>Now</i>	<i>Jēth</i>	<i>month</i>	<i>arose.</i>	
Kaur	Sajādā	khārē	charhiā.	
<i>Kaur</i>	<i>Prince</i>	<i>on-the-basket</i>	<i>mounted.</i>	
Ral-mil	bhābīā	sālū	pharīā.	
<i>Jointly</i>	<i>the-brothers'-wives</i>	<i>the-red-cloth</i>	<i>seized.</i>	
Ōnū	rūp	sawāyā	charhiā.	
<i>Him-to</i>	<i>beauty</i>	<i>1¼-times</i>	<i>arose.</i>	
Rānī	Jas-kaur	dil	hariā.	
<i>Rānī</i>	<i>Jaskaur('s)</i>	<i>mind</i>	<i>was-pleased.</i>	
Sagan	manāundē			7
<i>Good-omens</i>	<i>they-(are-)invoking.</i>			7

Aggē	hōi	jañj	tiār.	
<i>Then</i>	<i>became</i>	<i>the-wedding-procession</i>	<i>ready.</i>	
Charhiā	Mājhedā	Sardār		
<i>Mounted</i>	<i>the-Mājha-of</i>	<i>the-Sardār.</i>		
Jāñi	sōhnē	jiñ	guljār.	
<i>The-members-of-the-procession</i>	<i>(are-)beautiful</i>	<i>like</i>	<i>a-garden.</i>	
Ghōrē	kuddan	kul	bājār.	
<i>Horses</i>	<i>leap</i>	<i>(in-)the-whole</i>	<i>bazaar.</i>	
Lārē	pahnī	phēr	talwār.	
<i>By-the-bridegroom</i>	<i>was-put-on</i>	<i>then</i>	<i>a-sword.</i>	
Ghōrē	charhiā	san	hathiār	
<i>On-a-horse</i>	<i>he-mounted</i>	<i>with</i>	<i>arms.</i>	
Jañj	suhāundi			8
<i>The-procession</i>	<i>(was-)appearing-beautiful.</i>			8
Pahan	pusākā	baithā	nhākē	
<i>He-puts-on</i>	<i>garments</i>	<i>sat</i>	<i>bathed-having</i>	
Dittā	tilak	parōhat	ākē.	
<i>Was-given</i>	<i>a-forehead-mark</i>	<i>by-the-priest</i>	<i>come-having</i>	
Sāhrā	bāp	pahnāvē	ākē	
<i>The-chaplet</i>	<i>the-father</i>	<i>puts-on(-him)</i>	<i>come-having.</i>	
Gāwan	sayyā	mangal	jākē.	
<i>They-sing</i>	<i>the-female-playmates</i>	<i>songs-of-joy</i>	<i>gone-having.</i>	
Sagan	manāundiā.			9
<i>Good-omens</i>	<i>they-(are-)invoking</i>			9
Hōi	jañj	tiār		
<i>Became</i>	<i>the-procession</i>	<i>ready.</i>		
Sūbē	charhē	bē-sumār.		
<i>Governors</i>	<i>rode</i>	<i>innumerable.</i>		
Pahan	pusākā	san	talwār.	
<i>They-put-on</i>	<i>garments</i>	<i>with</i>	<i>sword.</i>	
Wādan	muhrā	bē-sumār.		
<i>They-distribute</i>	<i>gold-mohars</i>	<i>innumerable.</i>		
Lāgī	lē-kar	hōē	niāl.	
<i>The-go-betweenes</i>	<i>taken-having</i>	<i>became</i>	<i>prosperous</i>	
Sayyad	sādhū	san	parwār	
<i>Sayyads</i>	<i>Sādhūs</i>	<i>with</i>	<i>families</i>	
Lēn	khairaitā	nām	Gafār.	
<i>Take</i>	<i>alms</i>	<i>(in-)the-name(-of)</i>	<i>God.</i>	
Dēn	asīs	‘bharē	bhaṇḍār.’	
<i>They-give</i>	<i>blessing</i>	<i>‘may-be-full</i>	<i>the-store-house.’</i>	
Sāhab	dhiyāundē.			10
<i>God</i>	<i>they-(are-)worshipping.</i>			10

FREE TRANSLATION OF THE FOREGOING.

1. The month of Chait has commenced, and showers have fallen. My friends, great is the might of the (Sikh) Government. Kābul and Qandahār tremble before it, and its tents are pitched beyond the Indus.¹

2 Kharak Singh is a mighty chief. Why art thou sitting at home, forgetting the death (that thou shouldst earn on the battlefield) ? He arose in the firmness of his soul, for in the end all must die

3 After Chait has come the first of the month of Baisākh, and well is the Government pleased. One by one come the glorious elephants. Men receive presents and gifts; and, in the train of the Government, start the troops with their chiefs.

4 There are seated the men of Atārī², made to sit are they in seats of honour. Black is the fate before them, money do they give forth, each piece weighing a rupee. No delay show they in their starting.

5 Rānī Jaskaur was born in (Shām Singh's) house. Bashful of eye was she, and very modest. High was her fate written as one of lofty deeds, and (at her birth) trays full of pice were cast away in charity.

6 (The searchers for a husband³ went forth, saying) 'wisdom comes to one born in Baisākh. A daughter has been born in Shām Singh's house,' as they sought (for a fitting mate for) her betrothal. From the Government did her nurse receive a whole tract of country for her reward.

7. Now the month of Jēth has risen, and Prince Kaur Nau Nihāl has mounted the basket.⁴ Jointly do his sisters-in-law seize the red cloth, and thereby enhance his beauty. Pleased is the heart of the Rānī Jaskaur, as they invoke good omens.

8 Then became ready the marriage procession, and the Sardār of the Mājha mounted his horse. All the members of the procession shone like a garden, as they made their steeds curvet through the bazaar. Then the bridegroom donned his sword, and leaped full-armed upon his horse. Glorious indeed then was the procession.⁵

9. Then he bathed, and sat down after putting on his wedding garments. The priest came and applied the *tilak*-mark to his forehead. His father put on his head the wedding chaplet, and all the bride's playmates sang songs of joy, invoking happy omens.

10. Then became ready the procession (home to the bridegroom's house). Governors of the country round rode in it innumerable. They put on magnificent apparel and were girt with swords, as they scattered to the throng gold coins innumerable. The marriage-menials took them up and became wealthy, while the Musalmān and Hindū mendicants with their families gathered alms in the name of The Great Forgiver. In return they gave blessings, as they worshipped the Almighty, and cried, 'may your storehouse be ever full.'

¹ Atak, or Attock, is often used to signify the Indus, on which it is situated. Conversely, in the song of Rājā Rasālū the name of the river is employed to signify the city. *Sindh tō mārī nagarī*, *Atak hai mārī āthō*, Indus is my city, and Atak is my home.

² The name of a village near Amritsar. *Atārī-wālā* is a family name. The *Atārī-wālā* are Shām Singh and his relations.

³ A *lāgi* or *lāggi* is a functionary at a marriage who is entitled to fees. Most of them are menials. Here the gobetweens who arrange the marriage are specially alluded to.

⁴ The marriage ceremony of the young couple is being described. At one period the bride and bridegroom sit on a basket and are bathed. Another part of the ceremony consists in the female relations of the bridegroom seizing his cloth, which they refuse to let go till each is given a present.

⁵ The order of events is not followed. This procession is that in which the bridegroom comes to the bride's home. On this occasion he comes armed, on horseback, with a small boy, to act as a squire, behind him. This looks like a survival of the old fashion of marriage by capture.

PAÑJĀBĪ OF THE JULLUNDUR DOAB.

The Jullundur Doab, or the country lying between the rivers Beas and Sutlej, includes the two districts of Jullundur and Hoshiarpur and the state of Kapurthala. The Pañjābī of this tract is locally known as Dōābī, but it differs hardly at all from the standard Pañjābī of Ludhiana.

In the hills to the north and east of Hoshiarpur there is a dialect locally called Pahārī, which on examination turns out to be nearly the same as ordinary Dōābī, only having a slight admixture of the idioms spoken in the Simla Hill States and in Kangra. The same dialect is spoken in the adjoining Simla Hill States of Kahlur (or Bilaspur) and Mangal, and is there known as Kahlūrī or Bilāspurī. We therefore arrive at the following estimate of the number of speakers of Dōābī in its various forms :—

Ordinary Dōābī—

Jullundur	.	.	.	.	.	.	.	905,817	
Kapurthala	.	.	.	.	.	.	.	296,976	
Hoshiarpur	.	.	.	.	.	.	.	848,655	
									2,051,448
Hoshiarpur Pahārī	.	.	.	.	.	.	.	114,540	
Kahlūrī of Kahlur	.	.	.	.	.	.	.	91,700	
Kahlūrī of Mangal	.	.	.	.	.	.	.	1,081	
									207,321
									2,258,769
TOTAL									

As a specimen of the ordinary Dōābī, I give a conversation between two villagers received from Hoshiarpur. The following remarks on the few peculiarities of the dialect are mainly based on this specimen, but also on other specimens received from other parts of the Doab.

The spelling is capricious. Thus we have both *vich* and *bich*, in ; *hundā* and *hōndā*, being. The letter *y* is often inserted after *i* before another vowel, or else substituted for the *i*. Thus, *hōiā*, or *hōyā*, become ; *hōndiyā*, being (fem. plur.). In many cases short *i* is substituted for long *ī*, as in *hōiā* for *hōīā* (fem. pl.). Cerebral letters are employed capriciously. Thus, *baḷd*, a bullock, but *nāl*, not *nāl*, with. So, *hōnā*, not *hōṇā*, to be ; *ānā*, to come ; *bīj^anā*, to sow. Double letters at the end of a word are simplified. Thus, *vich*, not *vichch*, in, but *vichchō*, from in ; *gal*, not *gall*, a thing, a word, plur. *gallā* ; *hath*, not *hatth*, a hand ; *ghat* for *ghatt*, decrease.

In *kamīn-kān*, we have *kān* used as a sign for the dative. Compare the *Lahndā kan*. *Kuj* is 'anything,' not *kujh*. As in Amritsar, 'these' is *inā*, not *inhā*.

The form *hai* for the first person singular of the present of the verb substantive is peculiar to this part of the Punjab.

Note the contracted form *garyyā*, gone (plur. fem.).

The initial consonant of *vich*, in, is often elided, as in Amritsar and Ludhiana.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJABI.

DIALECT OF JULLUNDUR DOAB.

(DISTRICT, HOSHIARPUR.)

ਭਾਨੇ ਤੇ ਵਰਯਾਮੇ ਵਿਚ 'ਏਹ ਗੱਲਾਂ ਹੁੰਦਿਆਂ ਸੀ ॥

ਭਾਨਾ-ਭਾਈ ਦੱਸੋ ਕਿੱਥੋਂ ਆਨਾ ਹੋਯਾ ॥

ਵਰਯਾਮਾ-ਮੁੰਡੇਦੇ ਸੌਹਰਿਆਂ ਵਲ ਗਏ ਸੀ। ਔਥੇ ਇੱਕ ਬਲ੍ਹਦਦੀ ਦਸ ਪੌਂਦੀ ਸੀ। ਬਲ੍ਹਦ ਤਾਂ ਚੰਗਾ ਹੈ ਪਰ ਮਾਰ ਖੁੰਡ ਹੈਗਾ। ਉਹਦੇ ਸੋਲਾਯਾਂ ਵਾਂਗ ਸਿੰਗ ਹਨ। ਚੰਗਾ ਗੋਰਾ। ਦੌਂਦਾ ਹੈ। ਪਰ ਮੁੱਲ ਬੱਡਾ ਮੰਗਦੇ ਹਨ ਚਾਲੀ ਰੁਪੈਏ। ਏਹ ਮੁੱਲ ਖਰਚਨਦੀ ਵਰਸਤ ਨਹੀਂ ਹੈ। ਭਾਈ ਕੀ ਕਰਿਯੇ। ਪੈਲੀ ਕੁਜ ਨਾ ਨਿਕਲੀ। ਤਿਨ ਕਨਾਲ ਜਮੀਨ ਬਿੱਚੋਂ ਚਾਰ ਪੁਲਿਆਂ ਹੋਇਆਂ। ਏਹਦੇ ਵਿੱਚੋਂ ਕੀ ਖਾਈਏ ਤੇ ਕੀ ਵਰਤਾਈਏ। ਜੇਹਦੇ ਨਾਲ ਕਮੀਨ ਕਾਨ ਬੀ ਬਰੋ ਨਹੀਂ ਸਾਨੇ। ਉਹ ਗਲ ਹੋਈ।

ਗਾਂਉਂਦੀਦਾ ਸੰਘ ਪਾਟਾ।

ਪੱਲੇ ਨ ਪਿਯਾ ਸੇਰ ਆਟਾ।

ਕਰਮ ਹੀਨ ਖੇਤੀ ਕਰੇ।

ਬਲ੍ਹਦ ਮਰੇ ਟੋਟਾ ਪੜੇ।

ਛੇ ਮਹੀਨੇ ਮਰ ਭਰਕੇ ਇਨ੍ਹਾਂ ਚਾਰ ਪੁਲਿਆਂਦਾ ਮੂੰਹ ਦੇਖਿਆ। ਪਾਣੀ ਸਿੰਜਦਿ ਯਾਂਦੇ ਹਥ ਅੰਬ ਗਏ ਤਾਂ ਸੰਘਾ ਬੈਰ ਗਿਯਾ। ਅੱਗੇ ਰਬਦੀ ਕੀ ਮਰਜੀ ਹੋਈ ਹੈ। ਇਕ ਗਰੀਬੀ ਦੂਜੀ ਬਰਖੁਰਦਾਰੀ। ਜੇ ਪੁਲਿਆਂ ਬੋੜਿਆਂ ਸੀ, ਤਾਂ ਝਾੜ ਬੀ ਘਟ ਝੜਿਆ ਦਾਨਾ ਪਤਲਾ ਹੈ। ਖਬਰਾ ਦਾਨਿਆਂਨੂੰ ਕੀ ਹੋਇਆ। ਰਬਦਿਆਂ ਗੱਲਾਂ ਲਖਿਆਂ ਨਹੀਂ ਜਾਂਦਿਆਂ। ਭਾਨਾ ਭਾਈ ਫੱਗਣ ਮਹੀਨੇ ਜੇਹੜਾ ਝੋਲਾ ਵੱਗਿਆ ਸੀ। ਉਹਦੇ ਨਾਲ ਕਣਕਾਂ ਪਤਲਿਆਂ ਪੈ ਗੈਯਾਂ। ਕਣਕਾਂ ਕੀ ਕਰਨ ਜਦ ਉੱਪਰਲਾ ਚੁਪਕਰ ਬੈਠਾ। ਜਦਦੀ ਗਾੜੀ ਬੀਜੀ ਤਦਦੀ ਉਹਨੇ ਕੁਜ ਖਬਰ ਜ਼ਿਮੀਦਾਰਾਂਦੀ ਨਾ ਲਿੱਤੀ ਕਿ ਜਿੰਦੇ ਹਨ ਕਿ ਮਰ ਗਏ। ਮੀਂਹ ਬਿਨਾ ਕੁਜ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਇੱਕ ਕਮਾਉਦੀ ਕਮਾਈ ਬਿਨਾ ਬਰਕਤ ਨਹੀਂ ਹੁੰਦੀ। ਦੂਜੇ ਕਣਕਦੇ ਪਤਲਾ ਹੋਨੇਦੀ ਏਹ ਬੀ ਗਲ ਹੈ ਕਿ ਬਾਬੇ ਬੁਡਵੇਦੇ ਪੈਨ ਤੋਂ ਹਲਦੀ ਬਾਹੀ ਘਟ ਹੋਈ। ਭਾਈ ਕਣਕ ਤਾਂ ਚੰਗੀ ਹੁੰਦੀ ਜੇ ਕਰ ਬਾਹੀ ਖਰੀ ਹੁੰਦੀ। ਬਾਰਾਂ ਸੀਵਾਂ ਬਾਹ ਕੇ ਦੇਖ ਕਣਕਦਾ ਝਾੜ। ਜਿਯੋਂ ਜਿਯੋਂ ਬਾਹੈ ਕਣਕਨੂੰ ਤਿਯੋਂ ਤਿਯੋਂ ਦੇਵੇ ਸਵਾਦ ॥

ਕਣਕ ਕਮਾਈ ਸੰਘਨੀ ਡਾਂਗੋ ਡਾਂਗ ਕਪਾਹ ।

ਕੰਬਲਦਾ ਝੁਬ ਮਾਰਕੇ ਛੱਲਿਆਂ ਬਿੱਚੀ ਜਾਹ॥

ਸੇ ਭਾਈ ਕਣਕਦਾ ਬਾਹਨਾ ਬੀਜਨਾ ਔਖਾ ਹੈ। ਜੇਕਰ ਬਾਹੀ ਬੀਜੀ ਦਿਰੀ ਜਾਵੇ ਤਾਂ
ਝਾੜ ਬੀ ਅੱਛਾ ਹੋਂਦਾ ਹੈ ਤੇ ਕਣਕ ਬੀ ਮੋਟੀ ਹੋਂਦੀ ਹੈ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

DIALECT OF JULLUNDUR DOAB

(DISTRICT, HOSHIARPUR.)

TRANSLITERATION AND TRANSLATION.

Bhānē	tē	Waryāmē-vich	ēh	gallā	hundiā-sī.		
<i>Bhānā</i>	<i>and</i>	<i>Waryāmā-between</i>	<i>these</i>	<i>words</i>	<i>becoming-were.</i>		
Bhānā	Bhāi,	dassō	kitthō	ānā	hōyā.		
<i>Bhānā</i>	<i>Brother,</i>	<i>tell</i>	<i>whence</i>	<i>coming</i>	<i>became.</i>		
Waryāmā	Mundēdē	sauhriā-wal	gaē-sī.	Authē	ikk		
<i>Waryāmā</i>	<i>Son-of</i>	<i>father-in-law's-house-to</i>	<i>gone-I-was.</i>	<i>There</i>	<i>one</i>		
balddi	das	pōdī-sī.	Bald	tā	changā	hai,	par
<i>bullock-of</i>	<i>existence</i>	<i>told-was.</i>	<i>The-bullock</i>	<i>indeed</i>	<i>good</i>	<i>is,</i>	<i>but</i>
mār-khund	haigā.	Ōhdē	sōlāyā	wāg	sing	han,	rang
<i>addicted-to-goring</i>	<i>is</i>	<i>It-of</i>	<i>needles</i>	<i>like</i>	<i>horns</i>	<i>are,</i>	<i>colour</i>
dōdā	hai	Par	mull	baddā	mangdē	han.	Chālī
<i>two-toothed</i>	<i>is</i>	<i>But</i>	<i>price</i>	<i>great</i>	<i>asking</i>	<i>they-are.</i>	<i>Forty</i>
Ēh	mull	kharchandī	phursat	nahī	hai.	Bhāi,	kī
<i>This</i>	<i>price</i>	<i>spending-of</i>	<i>power</i>	<i>not</i>	<i>is.</i>	<i>Brother,</i>	<i>what</i>
Pailī	kuj	nā	niklī.	Tin	kanāl	jamīn	bichchō
<i>Crop</i>	<i>anything</i>	<i>not</i>	<i>came-out.</i>	<i>Three</i>	<i>kanāls</i>	<i>land</i>	<i>from-in</i>
pūliā	hōiā.	Ēhdē	vichchō	kī	khāiē	tē	kī
<i>bundles</i>	<i>became</i>	<i>This-of</i>	<i>from-in</i>	<i>what</i>	<i>may-we-eat</i>	<i>and</i>	<i>what</i>
wartāiē,	jēhdē	nāl	kamin-kān	bī	barō	nahī	sānē ?
<i>may-we-distribute,</i>	<i>which-of</i>	<i>with</i>	<i>the-labourers-to</i>	<i>even</i>	<i>food</i>	<i>not</i>	<i>suffices ?</i>
Ōh	gal	hōi,					
<i>That</i>	<i>word</i>	<i>is,</i>					
gāundidā	sangh	pātā,					
<i>singing-woman-of</i>	<i>the-throat</i>	<i>burst,</i>					
Pallē	na	piyā	sēr	ātā.			
<i>in-the-scarf</i>	<i>not</i>	<i>fell</i>	<i>a-seer</i>	<i>flour.</i>			
Karam	hīn	khētī	karē.				
<i>Good-luck</i>	<i>devoid-of</i>	<i>cultivation</i>	<i>one-does.</i>				
Bald	marē.	Tōtā	parē.				
<i>Bullock</i>	<i>dies.</i>	<i>Scarcity</i>	<i>falls.</i>				
Chhē	mahīnē	mar-bhar-kē	inā	chār	pūliādā	mūh	dēkhiā.
<i>Six</i>	<i>months</i>	<i>died-having</i>	<i>these</i>	<i>four</i>	<i>bundles-of</i>	<i>face</i>	<i>was-seen.</i>

Pāṇi siñjdiyādē hath amb-gaē, tā sanghā baḥh-giyā
Water irrigating-of hands chafed-went, and throat hoarse-went.

Aggē Rabdī kī marjī hōī ? Ik garībī, dūjī
Moreover God-of what will happened ? First poverty, second

bar-khurdārī. Jē pūliyā thōriyā sī, tā jhār
calamity What bundles few there-were, then the-produce

bī ghaṭ jhārā. Dānā patlā hai Khabrā dāniyāñ
even less was-produced The-grain scanty is. News grain-to

kī hōiā ? Rabdī gallā lakhiyā nahī jāndī. Bhānā, bhāi,
what happened ? God-of things known not (are) going Bhānā, brother,

Phaggaṇ mahinē jēhrā jhōlā waggīā-sī, ohdē nāl kankā patlā
Phālguna in-month what blast blown-had, that-of with the-wheats scanty

pai-gaiyyā. Kankā kī karan, jad Uppar-lā chup-kar baithā.
became. The-wheats what can-do, when The-One-above silently is-seated.

Jad-dī hārī bījī, taḍ-dī, ohnē kuj khabar
Since the-spring-crop was-sown, since-then Him-by any heed

jimīdārādī nā hṭṭī, kī jindē-han, kī mar-gaē. Mīh
the-cultivators-of not was-taken, that living-they-are, or they-died. Rain

binā kuj nahī hō-sakdā Ikk, kamāūdi kamāi binā barkat
without anything not can-be-done. One, earner-of earnings without blessing

nahī hundī Dūjē, kanakdē patlā hōnēdi ēh bī gal
not (is-)becoming. Secondly, wheat-of thin becoming-of this also thing

hai, kī bābē buddhēdē pain-tō haldī bāhī ghaṭ
is, that grandfather old-of sickness-from plough-of ploughing insufficient

hōī. Bhāi, kanak tā changī hundī, jē-kar bāhī
became Brother, wheat indeed good would-have-been, if ploughing

khārī hundī. Bārā siwā bāh-kē, dēkh kanakdā jhār.
thorough had-been. Twelve times ploughed-having, see wheat-of outturn.

Jiyō-jiyō bāhaḥ kanaknū, tiyō-tiyō dēwē sawād.
As-as one-ploughs wheat-to, so-so it-gives flavour.

‘Kanak kamādi sanghni, dāgō-dāg kapāh.

‘Wheat sugarcane thick, stick-by-stick cotton.

‘Kambaldā jhumb mār-kē, chhalliā bichchī jāh.’

‘Blanket-of cowl struck-having, marze among go.’

Sō, bhāi, kanakdā bāhnā bijnā aukhā hai. Jē-kar
So, brother, wheat-of ploughing sowing difficult is. If

bāhī bījī changī jāwē, tā jhār bī achchhā hōndā-hai, tē
ploughing sowing good go, then the-outturn also good becoming-is, and

kanak bī mōṭī hōndī-hai.
wheat also dense becoming-is.

FREE TRANSLATION OF THE FOREGOING

A CONVERSATION BETWEEN BHĀNĀ AND WARYĀMĀ.

Bhānā.—Brother, where have you come from ?

Waryāmā.—I am coming from the house of my son's father-in-law. I had heard of a bullock there which I thought would suit me. It is a good beast but is apt to gore people. Its horns are like needles, its colour light, and its teeth two in number. But they are asking too much for it. They want forty rupees, and I can't afford to spend that amount of money. Brother, in these hard times how could I? The crop failed. From three *kanāls*¹ of land I only got four bundles altogether. What is there in that for us to eat and to pay our labourers? Why, there is not even enough for the cost of cutting it. It's like the proverb—

'the singer sings till her throat bursts, and not a seer of flour falls into her outstretched scarf. When a cultivator loses his luck, his bullocks die, and he gets a scarcity on the top of it.'

I killed myself working for six months, and then all I see is the face of these four bundles. My hands are chafed and my throat is hoarse from the labour of irrigating. Yet what was God's will? First poverty, then calamity. Even the few bundles I did reap had hardly any grain in them. I don't know what came of the grain, for it's beyond me to understand God's ways. Brother *Bhānā*, that cold blast in *Phālgun* made the wheat unproductive. What could the poor grains do, when the One above sits silently, and does nothing to protect them. Ever since we sowed the spring crop, He hasn't cared whether the cultivators were living or dead. In the first place there is no blessing on the earnings of those who have worked so hard, and in the second place the wheat has been thin because we had not enough hands to plough on account of my old grandfather's illness. The wheat would have been a fine crop, if it had had a thorough ploughing. Just see the outturn when you plough your wheat twelve times. The more you plough it, the better the flavour. You know the old proverb—

'Sow your wheat and sugarcane thick, and your cotton a stick's distance between each plant. But maize must be so far apart that a man with a blanket cowl on his head can walk through it without touching it.'

So, brother, the ploughing and sowing of wheat is a difficult job. If the ploughing and sowing is good, the outturn will be good, and the crop of wheat will be a dense one.

¹ A *kanāl* is a local land measure equivalent to 435.5 square yards

KAHLŪRĪ OR BILĀSPURĪ.

The languages of most of the Simla Hill States are various forms of Western Pahārī. The most western states are Kahlur, Mangal, Nalagarh, and Mailog. In the west of the two latter states the language is Pōwādhī Pañjābī, and will be dealt with under that head. The dialect of their eastern parts is Handūrī Pahārī. The dialect of the states of Kahlur and Mangal is called Kahlūrī or Bilāspurī (Bilāspur being the chief town of Kahlur). Kahlur lies immediately to the east of the Hoshiarpur District. In the adjoining hilly part of that district a dialect is spoken which is locally called Pahārī. It is the same as Kahlūrī.¹

Kahlūrī has hitherto been described as a form of Western Pahārī. An examination of the specimen will show that this is not the case. It is simply a rude Pañjābī, similar to that spoken in Hoshiarpur. The estimated number of its speakers is as follows:—

Kahlur State	.	.	.	.	.	.	91,700
Mangal State	.	.	.	.	.	.	1,081
Hoshiarpur District	.	.	.	.	.	.	114,540
							—
TOTAL							207,321
							—

It is unnecessary to give full specimens of this dialect. A few sentences from a version of the Parable of the Prodigal Son, given in transliteration, will show its character.

¹ Towards the North-East of Hoshiarpur, the dialect rather approaches that of Kangra. Thus it has the Kangra dative postposition *jō*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

KAHLŪRĪ DIALECT.

(MANGAL STATE, DISTRICT SIMLA.)

Ēkī mānūde dō putt thē. Lauhkē puttē apnē
One man-of two sons were By-the-younger son his-own
 buḍḍhēnō galāyā, 'jō jādād mērē bandē āōdī, sō
father-to it-was-said, 'what property on-my share comes, that
 mannō dēi-dē.' Tinē sō jādād apnē duī puttānū
me-to give.' By-him that property his-own two sons-to
 bandī ditti Jadē lauhkē puttē apnā bandā
having-divided was-given When by-the-younger son his-own share
 lai-liā, tā dūr pardēsānū chali-gayā. Ūthī jāi-kē
was-taken, then a-far foreign-country-to he-went-away There having-gone
 tinē apnī jādād hē-arath gāwāi-ditti. Jad ō sārī jādādā
by-him his-own property uselessly was-lost When he the-whole property
 gāwāi baithā, tā ūs mulakhdē-bich barā kāl payā,
having-wasted sat, then that country-of-m a-great famine fell,
 ō barā kangāl hōi-gayā. Tā ō ūs mulakhdē raihnēwālēdē kanē
he very poor became. Then he that country-of inhabitant-of near
 raihnē lagā, tinē apnī jminā-bich usnū sūrānū chārnē bhējā
to-live began, by-him his-own fields-in him-to swine-to to-graze it-was-sent.
 Sō sūrādi khurākdē bachē-hūē satkā-kanē apnā pēt bhardā-thā,
He the-swine-of food-of remaining husks-with his-own belly filling-was,
 tis-nū hōr kōi kichh nā dēdā-thā.
him-to other anyone anything not giving-was.

PŌWĀDHĪ.

The word '*Pōwādh*' means 'East,' and Pōwādhī Pañjābī is the Pañjābī spoken in that portion of the Eastern Punjab known as the Pōwādh.

From Rupar in the Umballa District up to its junction with the Beas, the river Sutlej runs nearly east and west. To its north lies the Jullundur Dōāb. To its south lie the Districts of Ludhiana and Ferozepore. The whole of the latter district, and the greater portion of the former are included in the tract known as the Māl wā, but the part of Ludhiana which lies near the river is known as the Pōwādh. The Pōwādh extends much further east. In Umballa, it reaches as far, speaking roughly, as the river Ghaggar, beyond which the language is Hindōstānī. To the south it occupies those parts of the states of Patiala, Nabha and Jind which lie east of, say, the 76th degree of east longitude, up to the country in which Hindōstānī and Bāngarū are spoken. This tract also includes a few outlying portions of the Hissar District. The Musalmān Pachhādās who live along the banks of the Ghaggar where it runs through this area speak another dialect of Pañjābī known as Rāthī, which will be dealt with separately.

South of this tract lies the District of Hissar, the main languages of which are Bāngarū and Bāgrī. Only along the Ghaggar, and in a part of the Sirsa *Tahsīl* do we find Pañjābī. With the above exceptions the country to the west of the 76th degree of east longitude, as far as the combined Sutlej and Beas, is known either as the Māl wā, or as the *Jaṅgal* (*i. e.* backwoods), which has a dialect of its own entitled Māl wāī, that will be described in due course.

We may estimate the number of speakers of Pōwādhī Pañjābī as follows :—

Hissar	148,352
Umballa	337,123
Kalsia State	18,933
Nalagarh State (western half)	39,545
Mailog State (western half)	3,193
Patiala State	337,000
Jind State	13,000
TOTAL	1,397,146

The figures for Kalsia refer to speakers near Dera Bassī, within the boundaries of the Umballa District. Nalagarh and Mailog are two of the Simla Hill States which lie close to Umballa District. Pañjābī is spoken in their western portions. In their eastern areas the language is the Handūrī form of Western Pahārī.

As might be expected, Pōwādhī differs from the standard Pañjābī of Amritsar mainly in approaching the dialects of Western Hindī spoken in East Umballa and in Karnal. The further east we go the more and more infected with Hindōstānī or Bāngarū does it become. As usual there is no distinct line between them, the language insensibly merging into each other. The most western Pōwādhī—that spoken in the Pōwādh tract of Ludhiana—is almost the same as the standard, and has indeed served as foundation for most of the grammars of the language, rather than the Pañjābī of Amritsar. No special examples of this form of Pōwādhī are necessary.

For Pōwādhī I give two specimens from Thana Kularan in the Jind state, the first being a version of the Parable of the Prodigal Son, and the second a folktale. I also

give a folktale from West Umballa, written in the Dēva-nāgarī character, and another from Thana Karamgarh in the state of Patiala, written in the Persian character. On pp. 806 ff will be found a List of Words and Sentences* from Umballa. These specimens illustrate very fairly the variations which Pañjābī undergoes in the Pōwādh tract.

Most of these are due to the influence of the neighbouring Western Hindī. Such are the occasional use of words like *āgē* instead of *aggē*, before, and of *kahnā* instead of *ākhnā*, to say. So also we have the substitution of *m* for *w* between two vowels, as in *āmāgā* for *āwāgā*, I will come.

We find (as in Western Hindī dialects and in Rājasthānī), the locative of the genitive employed to form a dative, as in *īhdē pāō*, put on (*pāō*) to him (*īhdē*).

In pronouns, we find the forms *hamāññū*, to us; *tumāññū*, to you, alongside of the true Pañjābī forms; and the genitive of the reflexive pronoun is *apnā*, not *āpnā*. *Jad* is used for both 'then' and 'when,' exactly as in the dialects of Western Hindī and as in Rājasthānī.

In verbs, *thā* is more common for 'he was' than *sī*, though both are used. The first person plural sometimes ends in the Western Hindī *āī*, instead of in *ā*. Thus, *hōwaī*, let us become, *chhakaī*, let us eat.

Other peculiarities not so directly traceable to the influence of Western Hindī are the following. The insertion of an aspirate in *bhalad* (Patiala), an ox. The use of the neuter (occasionally also found in standard Pañjābī) in words like *chummrā*, it was kissed. The pronunciation of *vichch*, in, as *bichch*. The frequent dropping of the first syllable of this word as in *khūhchō* for *khūh-bichchō*, from in the well, *unhāchō*, from among them. In pronouns, the occasional employment of *tōhāḍā* for 'your,' and of *ōh*, for the oblique form singular of the third personal pronoun. Also the frequent transposition of an aspirate, as in *unhū*, for *uhnū*, to them; *ōdhā*, for *ōhdā*, of him, *īdhā*, for *īhdā*, of this; *jērā*, for *jēhrā*, who.

In the verb substantive the 2nd plural of the present tense is often *ō*, for *hō*, you are.

[No. 7]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT.

(THĀNĀ KULĀRAN, JIND STATE)

SPECIMEN I.

ਇੱਕ ਮਨੁੱਖਦੇ ਦੋ ਪੁੱਤ ਥੇ। ਉਨ੍ਹਾਂਚੋਂ ਲੋਢੇਨੇ ਪੇਓਨੂੰ ਆਖਿਆ ਕਿ ਓ ਪੇਓ ਮਾਲਦਾ ਹਿੱਸਾ ਜੋ ਮੈਂਨੂੰ ਪਹੁੰਚਦਾ ਹੈ ਮੈਂਨੂੰ ਦੇ। ਜਦ ਓਹਨੇ ਮਾਲ ਉਨ੍ਹਾਂਨੂੰ ਬੰਡ ਦਿੱਤਾ। ਬੋੜੇ ਦਿਨਾਂ ਬਿੱਚੋਂ ਲੋਢੇ ਪੁੱਤਨੇ ਸਾਰਾ ਕੱਠਾ ਕਰਕੇ ਇੱਕ ਦੂਰਦੇ ਦੇਸਦਾ ਪੈਂਡਾ ਕਰਿਆ ਔਰ ਉੱਥੇ ਅਪਣਾ ਮਾਲ ਬਿਕਰਮੀ ਬਿੱਚ ਬੋਇਆ। ਔਰ ਜਦ ਸਾਰਾ ਗੁਮਾ ਚੁੱਕਾ ਉਸ ਦੇਸ ਬਿੱਚ ਬੜਾ ਮੰਦਵਾੜਾ ਪਿਆ ਓਹ ਕੰਗਾਲ ਹੋਣੇ ਲੱਗਿਆ। ਜਦ ਉਸ ਦੇਸਦੇ ਇੱਕ ਰਾਜੇਦੇ ਜਾ ਲੱਗਿਆ। ਓਹਨੇ ਓਹਨੂੰ ਖੇਤਾਂ ਬਿੱਚ ਸੂਰ ਚਾਰਣ ਭੇਜਾ ਔਰ ਓਹਨੂੰ ਆਸ ਥੀ ਕਿ ਇਨ ਛਿਲਕ ਤੇ ਜੋ ਸੂਰ ਖਾਂਦੇ ਹਨ ਅਪਣਾ ਢਿੱਡ ਭਰੇ, ਕੋਈ ਉਸਨੂੰ ਨ ਦਿੰਦਾ ਥਾ। ਜੋ ਸੋਝੀ ਬਿੱਚ ਆ ਕੇ ਕਹਾ—ਮੇਰੇ ਪੇਓਦੇ ਬਹੁਤੇ ਮਿਹਨਤੀਆਂਨੂੰ ਬਾਲ੍ਹੀ ਹੋਟੀ ਹੈ, ਔਰ ਮੈਂ ਭੁੱਖਾ ਮਰਦਾ ਹਾਂ। ਮੈਂ ਉੱਠਕੇ ਅਪਣੇ ਪੇਓ ਕੋਲੇ ਜਾਊਂਗਾ ਔਰ ਉਨੂੰ ਕਹੂੰਗਾ ਓ ਪੇਓ ਮੈਨੇ ਰੱਬਦਾ ਤੇਰੇ ਕੋਲ ਬੁਰਾ ਕਰਿਆ ਹੈ। ਹੋਰ ਹੁਣ ਇਸ ਲੋਕ ਨਹੀਂ ਜੋ ਫਿਰ ਤੇਰਾ ਪੁੱਤ ਕਹਾਉਂ ਮੈਂਨੂੰ ਅਪਣੇ ਮਿਹਨਤੀਆਂ ਬਿੱਚੋਂ ਇੱਕਦੇ ਬਰਾਬਰ ਕਰ। ਫਿਰ ਉੱਠਕੇ ਅਪਣੇ ਪੇਓ ਕੋਲ ਚੱਲਿਆ। ਓਹ ਅੱਜੇ ਦੂਰ ਥਾ ਓਹਨੂੰ ਦੇਖਕੇ ਓਹਦੇ ਪੇਓਨੂੰ ਤਰਸ ਆਇਆ ਹੋਰ ਭੱਜਕੇ ਓਹਨੂੰ ਗਲ ਲਾ ਲਿਆ ਹੋਰ ਬਾਲ੍ਹਾ ਚੁੱਮਿਆ। ਪੁੱਤਨੇ ਓਹਨੂੰ ਕਹਾ ਓ ਪੇਓ ਮੈਂਨੇ ਰੱਬਦਾ ਤੇਰੇ ਕੋਲ ਬੁਰਾ ਕਰਿਆ, ਹੋਰ ਹੁਣ ਇਸ ਲੋਕ ਨਹੀਂ ਜੋ ਫਿਰ ਤੇਰਾ ਪੁੱਤ ਕਹਾਉਂ। ਪੇਓਨੇ ਅਪਣੇ ਨੌਕਰਾਂਨੂੰ ਕਹਾ, ਚੰਗੇ ਤੇ ਚੰਗੇ ਕਪੜੇ ਕੱਢ ਲਿਆਓ, ਇਹਦੇ ਪਾਓ। ਹੋਰ ਈਧੇ ਹੱਥ ਬਿੱਚ ਛਾਪ, ਹੋਰ ਪੈਰਾਂ ਬਿੱਚ ਜੁੱਤੇ ਪਾਓ, ਹੋਰ ਅਸੀਂ ਛਕੈ ਹੋਰ ਖੁਸੀ ਹੋਵੈਂ ਕਿਉਂਕਰ ਮੇਰਾ ਏਹ ਪੁੱਤ ਮਰ ਗਿਆ ਥਾ ਹੁਣ ਜੀਵਿਆ ਹੈ, ਬੋਇਆ ਗਿਆ ਥਾ ਹੁਣ ਮਿਲਿਆ ਹੈ। ਫਿਰ ਓਹ ਖੁਸੀ ਕਰਨ ਲੱਗੇ॥

ਓਹਦਾ ਬੜਾ ਪੁੱਤ ਖੇਤ ਬਿੱਚ ਥਾ। ਜਦ ਘਰਦੇ ਨੇੜੇ ਆਇਆ, ਗਾਂਓਦੇ ਹੋਰ ਨੱਚਦਿਆਂਦੀ ਅਬਾਜ ਸੁਣੀ। ਫਿਰ ਇੱਕ ਨੌਕਰਨੂੰ ਬੁਲਾ ਕੇ ਪੁਛਿਆ, ਇਹ ਕੀ ਹੈ। ਓਹਨੇ ਓਹਨੂੰ ਕਹਾ, ਤੇਰਾ ਭਾਈ ਆਇਆ ਹੈ, ਹੋਰ ਤੇਰੇ ਪੇਓਨੇ ਬੜੀ ਰੋਟੀ ਕਰੀ ਹੈ, ਕਿਸ ਬਾਸਤੇ ਜੋ ਓਹਨੂੰ ਭਲਾ ਚੰਗਾ ਥਿਆਇਆ। ਓਹਨੇ ਗੁੱਸੇ ਹੋਕੇ ਨ ਚਾਹਾ ਜੋ ਅੰਦਰ ਜਾਵੇ। ਫਿਰ ਓਹਦੇ ਪੇਓਨੇ ਬਾਹਰ ਆਕੇ ਓਹਨੂੰ ਮਨਾਇਆ। ਓਹਨੇ ਪੇਓ ਤੇ ਜਬਾਬ ਦਿੱਤਾ

ਦੇਗਾਂ ਇਤਨੇ ਬਰ੍ਹੇ ਤੇ ਮੈਂ ਤੇਰੀ ਟੈਹਲ ਕਰਦਾ ਹਾਂ, ਔਰ ਕਦੇ ਤੇਰੇ ਕਹਣੇਦੇ ਬਾਹਰ ਨਹੀਂ
 ਚੱਲਾ, ਪਰ ਤੈਂ ਕਦੇ ਬੱਕਰੀਦਾ ਮੇਮਨਾ ਮੈਨੂੰ ਨਹੀਂ ਦਿੱਤਾ, ਜੋ ਅਪਣੇ ਮਿਤਰਾਂਦੇ ਨਾਲ
 ਖੁਸ਼ੀ ਮਨਾਵਾਂ, ਹੋਰ ਜਦ ਤੇਰਾ ਏਹ ਪੁੱਤ ਆਇਆ, ਜਿਹਨੇ ਤੇਰਾ ਮਾਲ ਕੰਜਰੀਆਂ ਬਿੱਚ
 ਖੋਇਆ, ਤੈਂ ਓਧੇ ਬਾਸਤੇ ਬੜੀ ਰੋਟੀ ਕਰੀ, ਓਹਨੇ ਓਹਨੂੰ ਕਹਾ, ਓ ਪੁੱਤ ਤੂੰ ਨਿਤ ਮੇਰੇ
 ਕੋਲ ਹੈ, ਹੋਰ ਜੇੜ੍ਹਾ ਮੇਰਾ ਹੈ ਓਹ ਤੇਰਾ ਹੈ। ਫਿਰ ਖੁਸ਼ੀ ਹੋਣਾ ਔਰ ਖੁਸ਼ ਹੋਣਾ ਚਾਹੀਏ
 ਥਾ, ਕਿਉਂਕਰ ਤੇਰਾ ਭਾਈ ਮਰ ਗਿਆ ਥਾ ਹੁਣ ਜੀਵਿਆ ਹੈ, ਹੋਰ ਖੋਇਆ ਗਿਆ ਥਾ
 ਹੁਣ ਬਿਆਇਆ ਹੈ ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT.

(THĀNĀ KULARAN, JIND STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikk manukkhde dō putt thē. Unhāchō laudhēnē pēonñ
One man-of two sons were Them-in-from the-younger-by the-father-to
 ākhiā ki, 'ō pēō, maldā hissā jō mañ-nñ pahūchdā-
it-was-said that, 'O father, the-property-of share which me-to arriving-
 hai, maññ dē.' Jad ohnē māl unhāññ band
is, me-to give' Then him-by the-property them-to having-divided
 dittā. Thōrē dinā-bichchō laudhē puttnē sārā katthā kar-
was-given. A-few days-from-within the-younger son-by whole together having-
 kē ikk dūrdē dēsdā paīdā kariā; aur utthē apnā
made one distance-of country-of journey was-made; and there his-own
 māl bikarmī-bichch khōiā. Aur jad sārā gumā-chukkā,
property bad-action-in was-wasted. And when all wasted-was-completely,
 us dēs-bichh barā mādwarā piā, oh kangāl hōnē laggiā. Jad
that country-in (a) great famine fell, he poor to-be began Then
 us dēsdē ikk rājēdē jā laggiā Ohnē ohññ
that country-of one raja-in-of having-gone he-was-employed. Him-by him-to
 khētā-bichch sūr chāran bhējā. Aur ohññ ās thī ki, in
fields-in swine to-feed it-was-sent. And him-to hope was that, these
 chhilak-tē jō sūr khāndē-han, apnā dhidd bharē; kōi
husks-with which the-swine eating-are, his-own belly he-may-fill; anyone
 usññ na dindā-thā Jō sōjhī-bichch ā-kē kahā, 'mērē
him-to not giving-was. Then senses-in come-having it-was-said, 'my
 pēōdē bahutē mihnatiāññ bālhi rōti hai, aur mañ bhukkhā mardā-
father-of many labourers-to much bread is, and I hungry dying-
 hñ; mañ utth-kē apnē pēō-kōlē jāñgā, aur unhñ kahñgā,
am; I arisen-having my-own father-near will-go, and him-to I-will-say,
 "ō pēō, mainē Rabbā tērē kōl burā kariā-hai; hōr hun is
"O father, me-by God-of of-thee near fault done-is, and now this
 laik nahñ jō phir tērā putt kahāññ, maññ apnē
worthy (I-)am-not that again thy son I-may-be-called, me-to thine-own

mihnatiā-bichchō ikkdē barābar kar.” Phir utth-kē apnē pēo
labourers-from-in one-of equal make.” Then arisen-having his-own father
 kōl challiā. Ōh ajjē dūr thā, ohnū dēkh-kē ohdē pēonū
to he-started. He yet distant was, him-to seen-having him-of father-to
 taras āiā, hōr bhajj-kē ohnū gal lā-lā, hōr
pity came, and run-having him-to (on-his-)neck it-was-applied, and
 bālā chummiā. Puttnē ohnū kahā, ‘ō pēo, mainē
much it-was-kissed. The-son-by him-to it-was-said, ‘O father, me-by
 Rabbdā tērē kōl burā kariā; hōr hun is laik nahī
God-of of-thee near fault done-is; and now this worthy (I-)am-not
 jō phir tērā putt kahāū’ Pēonē apnē naukrānū
that again thy son I-may-be-called.’ The-father-by his-own labourers-to
 kahā, ‘changē-tē changē kaprē kaddh liāo, ihdē pāo;
it-was-said, ‘good-than good clothes having-taken-out bring, him-to put-on;
 hōr idhē hatth-bichch chhāp, hōr pairā-bichch juttē pāo; hōr asī
and his hand-in (a-)ring, and feet-in shoes put-on; and we
 chhakaī, hōr khusī hōwaī, kiūkar mērā ēh putt mar-giā-thā, hun
may-eat, and glad may-be; because my this son dead-gone-was, now
 jīviā-hai, khōiā-giā-thā, hun miliā-hai.’ Phir ōh khusī karan laggē.
alive-is; lost-gone-was, now found-is.’ Then they joy to-do began
 Ōhdā barā putt khēt-bichch thā. Jad ghardē nērē āiā,
His elder son the-field-in was. When the-house-of near he-came,
 gāodē hōr nachchdiādi abāj sunī. Phir ikk naukarnū
singing and dancing-women-of noise was-heard. Then one servant-to
 bulā-kē puchhiā, ‘ih kī hai?’ Ōhnē ohnū kahā,
called-having it-was-asked, ‘this what is?’ Him-by him-to it-was-said,
 ‘tērā bhāi āiā-hai; hōr tērē pēonē baṛī rōtī kari-hai, kis-bāstē
‘thy brother come-is; and thy father-by a-great feast done-is, because
 jō ohnū bhalā-changā thiāiā.’ Ōhnē gussē hō-kē na
that him-to safe-(&-)sound he-was-found.’ Him-by angry become-having not
 chāhā jō andar jāwē. Phir ohdē pēonē bāhar
it-was-wished that inside he-may-go. Then his father-by outside
 ā-kē ohnū manāiā. Ōhnē pēo-tē jabāb
come-having him-to it-was-remonstrated. Him-by the-father-to answer
 dittā, ‘dēgā, itnē barhē-te maī tērī taihal kardā-hā, aur
was-given, ‘see-then, so-many years-from I thy service doing-am, and
 kadē tērē kahnēdē bāhar nahī challā; par taī kadē bakriā
ever thy saying-of out not went; but by-thee ever goat-of
 mēmnā mainū nahī dittā, jō apnē mitrādē nāl khusī
kid me-to not was-given, that my-own friends-of with happiness

mānāwā^ā Hōr jad tērā ēh putt āiā jihnē tērā māl
I-may-celebrate. And when thy this son came whom-by thy property
 kañjarīā^ā-biechh khōiā, taī ōdhē bastē barī rōtī kari.[’]
harlots-among was-wasted, by-thee him-of for a-great feast was-made.’
 Ōhnē ōhnū^ū kahā, ‘ō putt, tū nit mērē kōl hai, hōr
Ham-by him-to it-was-said, ‘O son, thou always of-me near art, and
 jēr^hhā mērā hai ōh tērā hai; phir khusī hōnā aur khus
what mine is that thine is; then (in-)happiness to-be and glad
 hōnā chāhīē thā; kiūkar tērā bhāi mar-giā-thā, hun jīviā-hai
to-be proper was; because thy brother dead-gone-was, now alive-is;
 hōr khōiā-giā-thā, . hun thāiā-hai.[’]
and lost-gone-was, now found-is.’

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT.

(THĀNĀ KULĀRAN, JIND STATE.)

SPECIMEN II.

ਇਕ ਆਦਮੀ ਧਾੜਵੀ ਥਾ। ਓਹ ਸਾਡੇ ਦੇਸ ਆਗਿਆ। ਓਧੇ ਮੁੜਦੇ ਹੁਏਦੇ ਮਨ ਬਿਚ ਆਈ ਚਾਰ ਪੰਜ ਰੁਪਏਦੀ ਹੂੰ ਲੇ ਚੱਲਾਂ। ਮੁੜ ਕੇ ਪਿੰਡ ਬਿਚ ਹੂੰ ਲੈਣ ਬੜ ਗਿਆ। ਇਕ ਬੁੱਢੀ ਬੈਠੀ ਕਤਦੀ ਥੀ। ਓਹਨੂੰ ਹੂੰ ਪੂਛੀ। ਓਹਨੇ ਆਖਿਆ ਹੈ ਭਾਈ ਏਹ ਬਾਣੀਏਨੂੰ ਬੋਲ ਮਾਰ ਲਿਆ। ਓਹ ਬਾਣੀਏਨੂੰ ਬੁਲਾ ਲਾਇਆ। ਓਹ ਬੁੱਢੀ ਬੋਲੀ ਏਨੂੰ ਹੂੰ ਜੋਖ ਦੇ॥ ਧਾੜਵੀ ਬੋਲਿਆ ਬੁੱਢੀ ਏਹਨੂੰ ਚਾਰ ਪੰਜ ਆਨੇ ਦੇ ਕੇ ਜੋ ਮੈਂ ਬੱਧ ਤੁਲਾ ਲੂੰ। ਤੂਹੀ ਕਿਉਂ ਨਹੀਂ ਜੋਖ ਦਿੰਦੀ। ਫਿਰ ਝੀਖੇਂਗੀ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਲੇ ਜਾ ਭਾਈ ਮੈਂ ਅਗੰਤ ਬਿਚ ਲੂੰਗੀ। ਓਹ ਕਹਿੰਦਾ ਅਗੰਤ ਕਿਹਨੇ ਦੇਖਾ ਹੈ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਮੈਂ ਦੇਖ ਆਈ ਹਾਂ। ਓਹ ਕਹਿੰਦਾ ਤੂੰ ਕਿੱਕਰ ਦੇਖ ਆਈ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਧੀ ਜਮਾਈ ਮੇਰੇ ਕੋਲ੍ ਬਸਦੇ ਥੇ। ਮੇਰੀ ਮੈਂਹ ਸੂਣੀ ਥੀ। ਓਨ੍ਹਾਂਦੀ ਸੂਈ ਹੁਈ ਥੀ। ਮੈਨੇ ਧੀਨੂੰ ਆਖਿਆ ਸੇਰ ਘੋਓ ਉਧਾਰਾ ਦੇ ਦੇ। ਜਿੱਦਣ ਮੇਰੇ ਦੁਧ ਹੋਗਿਆ ਤੈਨੂੰ ਦੇ ਵੂੰਗੀ। ਧੀਨੇ ਘੋਓ ਦੇ ਦਿੱਤਾ। ਫਿਰ ਓਹ ਮਰ ਗਈ। ਮੈਂ ਕੁਮਾਰੀਆਂ ਗਈ। ਓਥੇ ਗਈ ਹੁਈ ਧੀਨੇ ਫੜ ਲਈ। ਕਹਾ ਕਿ ਮੇਰਾ ਸੇਰ ਘੋਓ ਉਧਾਰਾ ਦਿੱਤਾ ਹੋਇਆ ਦੇ ਦੇ। ਮੈਨੇ ਕਹਾ ਮੇਰੇ ਕੋਲ੍ ਕੀ ਹੈ। ਜਮਾਈਨੂੰ ਦੇ ਵੂੰਗੀ। ਮੇਰੇ ਕੋਲ੍ ਬਸਦਾ ਹੈ। ਧੀ ਬੋਲੀ ਓਧਾ ਕੁਛ ਵਾਸਤਾ ਨਹੀਂ। ਜੇਰ੍ਹਾ ਮੈਂ ਦਿੱਤਾ ਹੈ ਓਹ ਮੇਰਾ ਦੇ ਦੇ। ਫਿਰ ਸੇਰ ਭਰ ਮਾਸ ਪੱਟ ਬਿਚੋਂ ਮੇਰਾ ਲੈ ਕੇ ਬੈਰ੍ਹਾ ਛੱਡਿਆ। ਏਹ ਦੇਖਲੈ ਟੋਹਣਾਂ ਪੱਟ ਬਿਚ ਸਕੀ ਧੀਦਾ ਪਾਇਆ ਹੁਆ ਹੈ। ਤੂ ਹੂੰ ਬੱਧ ਘੱਟ ਲੈ ਜਾ ਅਗੰਤ ਲੈ ਲੂੰਗੀ। ਧਾੜਵੀਨੂੰ ਏਹ ਗਲ ਸੁਣ ਕੇ ਗਿਆਨ ਆਗਿਆ। ਹੂੰ ਲਿੱਤੀ ਨਹੀਂ। ਅਪਣੇ ਘਰਨੂੰ ਵੱਲਾ ਗਿਆ। ਘਰ ਜਾ ਕੇ ਜੇਰ੍ਹਾ ਮਾਲ, ਟੂਟਿਆ ਕਸੂਟਿਆ ਥਾ ਬਾਮਣਾਂ ਫਕੀਰਾਂਨੂੰ ਪੁੰਨ ਕਰ ਦਿੱਤਾ ਧਾੜਵੀਦਾ ਕੰਮ ਛੱਡ ਦਿੱਤਾ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT.

(THĀNĀ KULĀRAN, JIND STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ik ādmī dhārvī thā. Ōh sādē dēs ā-giā. Ōdhē
One man robber was. He (to-)our country came. Him-of
murdē-huēdē man-bich āi ‘chār pañj rupaēdi rū lē
returning-of mind-in came ‘four five rupees-of cotton having-taken
challā.’ Mur-kē pind-bich rū lain bar-giā. Ik
I-may-go.’ Returned-having the-village-in cotton to-take he-entered. One
buddhī baṭhī katdi-thī, ōhnū rū pūchhī. Ōhnē
old-woman seated spinning-was, her-to (for-)cotton it-was-asked. Her-by
ākhiā, ‘hai bhāi, eh bāniēnū bōl-mār liā.’ Ōh bāniēnū
it-was-said, ‘O brother, this banyā-to calling bring.’ He the-banyā-to
bulā lāiā. Ōh buddhī bōli, ‘ēnū rū jōkh
having-called brought. That old-woman spoke, ‘him-to cotton having-weighed
dē.’ Dhārvī bōliā, ‘buddhī, ēhnū chār pañj ānē dē-kē
give.’ The-robber spoke, ‘old-woman, him-to four five annas given-having
jō maī baddh tulā lū. Tū-hī kiū nahī
if I more having-caused-to-weigh take. Thou-thyself why not
jōkh dindī, phir jhikhēgi.’ Buddhī
having-weighed (art-)giving, afterwards thou-wilt-repent.’ The-old-woman
kahindī, ‘lē-jā, bhāi, maī agant-bich lūgi.’ Ōh
was-saying, ‘take-away, brother, I the-future-life-in shall-take.’ He
kahindā, ‘agant kīhnē dēkhā hai?’ Buddhī kahindī,
(was-)saying, ‘the-future-life whom-by seen is?’ The-old-woman (was-)saying,
‘maī dēkh āi-hā.’ Ōh kahindā, ‘tū kikkar dēkh
‘I having-seen come-am.’ He (was-)saying, ‘thou how having-seen
āi?’ Buddhī kahindī, ‘dhī jamāi mērē kōl
came?’ The-old-woman (was-)saying, ‘daughter son-in-law me near
basdē-thē ; mērī maīh sūnī thī ; unhādi sūi-huī
living-were ; my she-buffalo in-calf was ; them-of one-which-had-calved
thī ; mainē dhinū ākhīā, “sēr ghēō dē-dē ;
was ; me the-daughter-to it-was-said, “seer ghee give ;

jiddan mērē dudh hō-giā, tainū dē-dūgī ”
when in-my(-house) milk (shall-)have-become, thee-to I-shall-give ”

Dhīnē ghēō dē-dittā. Phir ōh mar-gai. Maī. kumārīā
The-daughter-by ghee was-given. Then she died. I Hades

gai; ōtthē gai-huī dhīnē phar-lai; kahā ki, “mērā
went; there the-gone daughter-by I-was-seized; it-was-said that, “my

sēr ghēō udhārā dittā-hōiā, dē-dē.” Mainē kahā, “mērē kōl
seer ghee loan given, give.” Me-by it-was-said, “me near

kī hai? Jamāinū dē-dūgī; mērē kōl basdā-hai.” Dhī
what is? The-son-in-law-to I-shall-give, me near living-he-is.” The-daughter

bōlī, “ōdhā kuchh wāstā nahī Jērḥā maī dittā-hai, ōh mērā
spoke, “him-of any concern is-not What by-me given-is, that mine

dē-dē.” Phir sēr bhar mās patt bichō mērā lai-kē khairhā
give ” Then seer full flesh thigh from-in my taken-having seizure

chhaddiā. Ēh dēkh-lai, tōhnā patt-bich sakī dhīdā pāiā-huā hai.
was-left. This observe, cavity thigh-in real daughter-of made is

Tū rū baddh-ghaṭṭ lai-jā, agant
Thou cotton increasing-diminishing (i.e. bargaining) taking-go, (in)-the-future-life

lai-lūgī.’ Dhārvinū ēh gal sun-kē giān ā-giā; rū
I-shall-take.’ The-robber-to this word heard-having knowledge came; cotton

littī nahī; apnē gharnū challā-giā. Ghar jā-kē jērḥā
was-taken not; his-own house-to he-went-away. Home gone-having what

māl lūtiā kasūtiā thā, bāmnā phakīrānū punn kar
property looted plundered was, Brahmans beggars-to charity doing

dittā; dhārvidā kamm chhadd-dittā.
was-given; robber-of profession was-abandoned.

FREE TRANSLATION OF THE FOREGOING.

There was a robber who came to this country. On his way home it came into his head that he would buy some four or five rupees' worth of cotton. So he turned back and entering a village saw an old woman sitting spinning. He asked her if she would sell him any cotton. She replied, 'brother, call that shopkeeper.' So he brought the shopkeeper, and the old woman told the latter to weigh the cotton. Then said the robber, 'what if I have bribed this shopkeeper with four or five annas to give more than the proper weight? Why don't you weigh it yourself? Otherwise you may be sorry for your bargain.' The old woman said, 'I'll got it from you in the next world.' 'Who,' said the robber, 'has seen the next world?' 'I,' said she, 'have both been there and have seen it.' 'How was that?' said he. She replied, 'my daughter and my son-in-law used to live near me. My cow-buffalo was in calf and consequently gave no milk. They had a cow which had calved, and was therefore in milk, and so I asked her to lend me a seer of ghee, which I would repay as soon as my cow gave milk. She lent it me. Shortly after this

she died, and I paid a visit to Hades. There my daughter caught hold of me, and demanded back the seer of ghee which I had borrowed. "Bless you," said I, "I have nothing with me here. Your husband lives near my house, and I'll pay him when I get home." She replied, "he has nothing to do with it. It was I who gave it you. Pay me back my own." So I had to give her a seer of flesh out of my thigh before she would let me go. Look, here is the actual cavity from which she took it. You go on with your traffic and take your cotton. I'll be paid in the next world.' When the robber heard these words he was converted, and did not take the cotton. He went straight home, distributed all his ill-gotten wealth in charity to Brāhmans and beggars, and gave up the profession of a robber. —————

The following specimen of Pōwādhī comes from Umballa. It is given, as originally written, in the Dēva-nāgarī character.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

Pōwādhī DIALECT.

(DISTRICT UMBALLA)

इक्क जुलाहेदी अझी रातनूँ अक्ख खुल गर्इ । अपणी जुलाहीनूँ केहा के मैनूँ डोडे मळ के दे । तीमौने केहा के मै-ते हुण नहीं उठ हुन्दा । जुलाहेने फेर केहा जे हुण तूँ मैनूँ डोडे मळ के देवें ताँ मैँ तैनूँ हजार हजार रुपये-दिआँ चार बाताँ सुणावाँ । जुलाहीने डोडे मळ के दिते ओर हुक्का भरके दित्ता । जुलाहा बातेँ सुणावन लगिआ । उस वेळे शहरदे बादशाहदा पुत्त गली बिच्च जांदा था । जुलाहेदी गल्ल सुण कर सोचिआ के इसदिआँ गल्लाँ सुण के जाणा है के एह केहिआँ गल्लाँ सुणांदा है । जुलाहेने चार गल्लाँ सुणाइआँ । १ जेहड़ा आदमी अपणी मुटियार तीमौनूँ पेओके छुडे ओह अहमक है । २ जो अपणे ते बड़ेदे नाक यारी लावे ओह अहमक है । ३ जो बिण पुके पंच बणे ओह अहमक है । ४ जो घर में हुंदे सुदे लड़ बन्ह के ना तुरे ओह अहमक है । जुलाहा बाताँ सुणा के सो गिआ ॥

[Nò. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

Pōwādhī DIALECT.

(DISTRICT UMBALLA.)

TRANSLITERATION AND TRANSLATION.

Ikk julāhēdī addhī rātnū akkh khul-gaī Apnī julāhīnū
A weaver-of half night-at the-eyes opened. His-own weaver's-wife-to
 kēhā kē, 'mainū dōdē mal-kē dē' Timinē
it-was-said that, 'me-to poppy-heads rubbed-having give' The-wife-by
 kēhā kē, 'mai-tē hun nahī uth hundā' Julāhēnē
it-was-said that, 'me-by now not rising (is-)becoming.' The-weaver-by
 phēr kēhā, 'jē hun tū mainū dōdē mal-kē dēvē,
again it-was-said, 'if now thou me-to poppy-heads rubbed-having give,
 tā māi tainū hajār hajār rupayēdiā chār bātā sunāwā'
then I thee-to thousand - thousand rupees-of four words cause-to-hear.'
 Julāhīnē dōdē mal-kē dittē, ōr hukkā
The-weaver's-wife-by poppy-heads rubbed-having were-given, and hookah
 bhar-kē dittā Julāhā bātē sunāwan laggīā. Us
filled-having was-given. The-weaver the-words to-cause-to-hear began. That
 vėlē shahrdē bādshāhdā putt gali-bichch jāndā-thā Julāhēdī
at-time the-city-of king-of son lane-in going-was The-weaver-of
 gall sun-kar sōchiā kē, 'isdiā gallā sun-kē
word heard-having it-was-thought that, 'this-one-of words heard-having
 jānā hai, kē ēh kēhiā gallā sunāndā-hai' Julāhēnē
to-be-gone is, that this-one what words causing-to-hear-is' The-weaver-by
 chār gallā sunāiā. '1. Jēhrā ādmī apnī mutiyār
four words, were-caused-to-be-heard. '1 What man his-own full-grown
 timinū pēokē chhaddē, ōh ahmak hai. 2. Jō
wife-to in-her-father's-house abandons, he most-foolish is 2. Who
 apne-tē barēdē nāl yārī lāvē, ōh ahmak hai.
himself-of-than greater-of with friendship brings, he most-foolish is.
 3 Jō bin puchhē pañch banē, ōh ahmak hai.
3. Who without being-asked arbitrator becomes, he most-foolish is.
 4. Jō ghar-mē hundē-sundē lar bannh-kē nā turē,
4 Who house-in whole-being the-edge-of-cloth bound-having not sets-out,
 ōh ahmak hai.' Julāhā bātā sunā-kē sō-giā
he most-foolish is.' The-weaver the-words caused-to-hear-having went-to-sleep.

FREE TRANSLATION OF THE FOREGOING.

A certain weaver awoke at midnight, and asked his wife to prepare a poppy-drink¹ for him. She replied that it was out of the question for to think of getting up at that time of night. He said, 'if you'll make me some poppy-drink, I'll tell you four things, each worth a thousand rupees' So she got up and prepared the poppy-drink and gave it to him, and also filled his hookah for him. Then the weaver began to tell her the four things. It chanced that just then the son of the king² of that city was passing by in the lane near the weaver's house. He heard what the latter was saying, and thought to himself that he had better stop to hear what this valuable information was. This is what he heard. The weaver began, 'Firstly, the man who lets his grown up wife stay in her father's house is a fool. Secondly, the man who makes friends with a greater man than himself is a fool. Thirdly, the man who becomes an arbitrator without being asked is a fool. Fourthly, the man who sets out on a journey without first tying some money in the edge of his cloth is a fool.' Having said this the weaver went to sleep.

¹ It is made by rubbing poppy-heads in water.

² The *Julāhā* or weaver is the stock fool of Indian legend. The point here is that the prince takes the trouble to listen to what such a man says, and is rewarded by the exceedingly witty remarks which the latter conveys to his wife.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

Pōwādhī Dialect.

(Thānā Karamgarh, State Patiala.)

دیکھو کہتے ہندہ نال مٹا د رکھیا ہے سجے ہندہ وچہ پُرانی ہے۔
 سامنے درخت دے ہیٹھ حقہ ارپانی دا گھڑا بیا ہے۔ اوتھ ہی اک منڈا
 بیٹھا ہے۔ کرساں بچارہ بھڑی جی رات تے اوٹھیا ہے۔ ہل اور بھلداں
 نوں لیکے تڑے تڑے کھیت پر آن پہونچیا ہے۔ جد سورج سر پر آوندا
 ہے۔ تاں گھروالی روٹی لیوندي ہے۔ ایہہ ہل کھول دندا ہے۔ بھلداں
 نوں چارہ پوندا ہے۔ اپ ہتھ منہ دھوے ٹھنڈا ہوندا ہے۔ روٹی کھاندا
 ہے۔ حقہ پیندا ہے۔ بھلداں نوں پانی پلونددا ہے۔ پیکے تھوڑا جیہا چر آرام
 لندا ہے۔ گھروالی ساگ سوگ لیکے چلی جاندی ہے۔ کم بُتھا ہوندا ہے۔
 تاں بچارہ اسی دھندے وچہ دن پورا کردندا ہے۔ نہیں تاں ہور کم کار
 کردا ہے۔ جد سورج چھپن لگدا ہے تاں ہل اور بھلداں نوں لیکے گھر
 آوندا ہے۔ سر پر چارہ دی گٹھڑی لیوندا ہے۔ بھلداں دے آگے چارہ پوندا
 ہے۔ گھروالی دھار کڈھدی ہے۔ روٹی پکوندی ہے۔ ایہہ کھوسی کھوسی بال
 بچان وچہ بیٹھ ے کھاندا ہے۔ پھیر ایہے جیہے سواں نال پیر پساں ے
 سوندا ہے اک بادشاہاں نوں پھلاں دی چھبجاں پر بھی نصیب نہیں *

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT.

(THĀNĀ KARAMGARH, STATE PATIALA.)

TRANSLITERATION AND TRANSLATION.

Dēkhō,	khabbē	hatth	nāl	munnā	dab	rakkhiā-hai,	sajjē		
See,	left	hand	with	plough-handle	pressing	'kept-is,	right		
hatth	vich	purānī	hai	Sāmnē	darakhtdē	hēth	huqqa	ar	pānidā
hand	in	ox-whip	is.	In-front	a-tree-of	beneath	hookah	and	water-of
gharā	piā-hai.	Utthē-hī	ikk	mundā	baithā	hai	Kirsān		
jar	put-down-is	Here-also	a	child	seated	is	The-cultivator		
bichārā	thōrī-jī	rāt-tē	utthiā-hai	Hal	aur	bhaldā-nū			
the-poor-man	a-little-very	night-from	arisen-is	Plough	and	oxen			
lē-kē,	tarkē-tarkē	khēt-par	ān	pahūchiā-hai.	Jad	sūraj			
taken-having,	very-early	the-field-on	having-come	arrived-he-is	When	the-sun			
'sir-par	āundā-hai,	tā	ghar-wālī	rōtti	haundī-hai	Ēh	hal		
the-head-on	coming-is,	then	the-house-mistress	bread	bringing-is	He	the-plough		
khōl-dindā-hai.	Bhaldā-nū	chāra	paundā-hai.	Āp	hatth	mūh			
loosening-is.	The-oxen-to	fodder	causing-to-fall-he-is	Himself	hand	mouth			
dhō-kē	ṭhaṇḍā	hōndā-hai.	Rōtti	khāndā-hai.	Huqqa	pindā-hai			
washed-having	cool	becoming-he-is	Bread	eating-he-is.	Hookah	drinking-he-is.			
Bhaldā-nū	pānī	plōndā-hai	Pai-kē	thorā-jēhā	chir	arām			
The-oxen-to	water	causing-to-drink-he-is	Fallen-having	a-little-very	time	rest			
lindā-hai.	Ghar-wālī	sāg-sūg	lē-ke	chali	jāndī-hai.				
taking-he-is	The-house-mistress	vegetables-etc.	taken-having	gone	going-is.				
Kamm	buhtā	hōndā-hai.	Tā	bichāra	isī	dhandē-vichch	din		
Work	much	becoming-is.	Either	the-poor-fellow	this	occupation-in	the-day		
pūrā	kar-dindā-hai.	Nahī-tā	hōr	kamm-kār	kardā-hai.	Jad	sūraj		
full	making-is	Otherwise	other	business	doing-he-is.	When	the-sun		
chhipan	lagdā-hai.	tā	hal	aur	bhaldā-nū	lē-kē	ghar	āundā-hai.	
to-be-hidden	beginning-is,	then	plough	and	oxen	taken-having	house	coming-he-is.	
Sir-par	chāra-dī	gaṭhrī	haundā-hai.	Bhaldā-dē	āgē	chāra			
Head-on	fodder-of	bundle	bringing-he-is.	Oxen-of	in-front	fodder			
paundā-hai.	Ghar-wālī	dhār	kaddhī-hai.	Rōtti	pakōndī-hai				
causing-to-fall-he-is.	The-house-mistress	milk	drawing-is.	Bread	cooking-she-is.				
Ēh	khusī-khusī	bāl-bachchā-vichch	baith-kē	khāndā-hai.	Phir	ēhē	jēhē		
He	happy-happy	children-among	sat-having	eating-is.	Again	he	such		

suwād nāl pair pasār-kē sōndā-hai, ik bādshāhā-nũ phullā-di
comfort with feet extended-having sleeping-is, as kings-to flowers-of
 chhijā-par bhī nasib nahī.
beds-on even fortune is-not

FREE TRANSLATION OF THE FOREGOING.

See how he goes along carrying his plough-handle under his left arm, with his ox-whip in his right hand. He has set down, at the foot of a tree, his hookah and a water-jar, and his little boy is seated beside them. The poor cultivator has risen from his bed while there is still a little of the night left, and with his plough and oxen reaches his field at dawn. At midday, when the sun is over his head, his wife brings him his food. He unyokes his plough and throws some fodder before his oxen. As for himself, he washes his hands and his mouth to make himself cool, and takes his meal. Then he waters his oxen, and after that takes a very little rest. His wife gathers wild herbs for spinach and takes them home, but he has still much work to do. He keeps on at the same business of ploughing till evening, or else he betakes himself to some other occupation. When the sun begins to set he takes his plough and his oxen home, carrying on his head a bundle of fodder which he has cut. Then he throws some of the fodder before the oxen, while his wife milks the cows. Then she cooks the evening meal, and he sits down to eat it happily surrounded by his children. Then he stretches out his legs and goes to sleep with more pleasure than ever was the lot of kings upon their beds of flowers.

RĀTHĪ.

The Musalmān tribes, which are said to have come from the west, and who are now settled in the Ghaggar valley in the district of Hissar, are known as *Pachhāḍā*, or westerners, and also as *Rāth*, or the ruthless ones. As their second name indicates, they are a turbulent lot. Their language is known as *Pachhādī* or *Rāthī*. A similar language is spoken in the Ghaggar valley in the Kularan *thānā* of the Jind state. Here it is called *Jānd* or *Naili*. *Naili* is probably the same as *nālī*, which is the local name of the Ghaggar valley. I do not know the origin of the name *Jānd*, unless it refers to the *ḡand* bush which is a very prominent object in this wild tract.

Under whatever name it is called, *Pachhādī*, *Rāthī*, *Jānd*, or *Naili*, it is the same form of speech, *i.e.*, *Pōwādhī Pañjābī*, strongly mixed with the *Bāngarū* dialect of Western Hindī spoken immediately to its east. The pronunciation is fond of nasal sounds. Here and there we meet a form borrowed from the *Mālwaī Pañjābī* spoken immediately to the west.

The number of speakers reported is—

Hissar (<i>Rāthī</i>)	.	.	.	.	.	.	.	.	.	.	36,490
Jind (<i>Jānd</i>)	.	.	.	.	.	.	.	.	.	.	2,500
											<hr/> 38,990 <hr/>

I give three specimens of this dialect, *viz.*, a portion of the Parable of the Prodigal Son and a folktale from Hissar, and another folktale from Jind. These show sufficiently the mixed character of the dialect. As might be expected, the Jind specimen has more Western Hindī in it than the others.

It is unnecessary to discuss this mixed form of speech at any length. It is sufficient to note that the genitive is sometimes formed by adding *kā*, and sometimes by adding *dā*. The oblique form (or locative) of the genitive *mērē*, is used to mean 'to me'; so *jāt-kē*, to a Jāt. The sign of the dative is *nū* or *nē*. Sometimes we have the *Bāngarū sã*, I am; *sai*, he is. The termination *gī* is used in the present as well as in the future. Thus, *āēgī*, she comes; the *Mālwaī* future *jāsū*, I will go, occurs. The past participle of *ghallnā*, to send, is *ghattā*, not *ghalliā*.

Note the nasal pronunciation of *chāhāḍā*, wishing, *āūdā*, coming; *jāsū*, I will go, and the substitution of a dental *dh* for a cerebral *ḍh* or *ṛh* in *badhē*, for *barhē* (specimen II).

[No. II.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.**

PAÑJĀBĪ.

RĀTHĪ DIALECT.

(DISTRICT, HISSAR.)

SPECIMEN I.

इक आदमी ते दोय पुत्र सन । उन्हाँचूँ लोड़ा पुत्रने आपदे पेवनूँ
 आख्या केड़ा माल मेंनूँ आउँदाँ है मेंनूँ दे । पेवने माल लोड़े पुत्रनूँ बंड
 दित्ता । थोड़े दियाँ मगरूँ सारा माल इकट्ठा करते परदेस जाँदा रहा । उथे
 बद-खोई व भेड़े कामाँ विच सारा माल गँवाँ दित्ता । सारा माल गँवाँ बेठा
 के कुछ न रहा । उस देस विच बुरा काल पया । वुह बुख मरण लगा ।
 फेर उस देसदे सिरदार कोलों गोला जा लग्या । उस सिरदारने आपदे खेत-
 डाँदे विच सूरदा छेड़ू कर दित्ता । केड़े वुह छिल सूर खाँदे वुह छिल भी
 उसनूँ नाँ थियाये । वुह चाँहाँदा सी के यह छिल मेंनूँ थियाँ जाँय तो उसदे
 नाल ठिड भर लेवाँ । वुह छिल भी उसनूँ कोई नँही देँदाँ सी ॥

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

RĀTHĪ DIALECT.

(DISTRICT, HISSAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ik ādmī-tē dōy putr san Unhāchñ lōrā putrnē
One man-to two sons were. Them-from-in the-younger son-by
 āpdē pēwnñ ākhyā, 'kērā māl mēññ āūdā-hai mēññ
his-own father-to it-was-said, 'whatever property me-to arriving-is me-to
 dē' Pēwnē māl lōrē putrnñ bañd
give.' The-father-by the-property the-younger son-to having-divided
 dittā. Thōrē diyā magrñ sārā māl ikatthā kartē
was-given. A-few days after the-whole property together in-making
 par-dēs jādā-rahā Uthē bad-khōi wa bhērē
a-foreign-country going-remained. There wicked-habits and bad
 kāmā-vich sārā māl gāwā-dittā. Sārā māl
doms-in all the-property was-squandered-away All the-property
 gāwā-bēthā-kē kuchh na rahā. Us dēs-vich burā
wasted-completely-been-having anything not remained. That country-in a-bad
 kāl payā. Wuh bukh maran lagā. Phēr us dēsdē
famine fell He hungry to-die began. Then that country-of
 sirdār-kolō gōlā jā lagyā. Us sirdārñē
a-great-man-near servant have-gone he-became-attached. That great-man-by
 āpdē khētrādē-vich sūrādā chhērū kar-dittā. Kērē wuh chhil
himself-of fields-of-in pigs-of swineherd was-made. Which those husks
 sūr khādē wuh chhil bhī usññ nā thiyāyē. Wuh chāhādā-sī
the-pigs ate those husks even him-to not were-got. He wishing-was
 kē 'yah chhil mēññ thiyā-jāy, tō usdē-nāl dhīd
that 'these husks me-to (if-)they-be-found, then those-of-with belly
 bhar-lēwā.' Wuh chhil bhī usññ kōi nāhñ dēdā-sī.
I-might-fill.' Those husks even him-to any-one not 'giving-was.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

RĀTHĪ DIALECT.

(DISTRICT, HISSAR.)

SPECIMEN II.

एक जाट के एक जाटनी थी । जाट जद ॐ खेत में बग जाँदा तो पाँके ते मोहन-भोग चूर्मा कर के खाँदी । और साँभनै जाट जद आँदा जाटनी जाटनै कहँदी मैं तो मरूँगी मेरे तो रोग हो गया । सिर दूखे । पेट दूखे । पैर फूटें । किसे वैदनै या स्थानेनै दिखा ओपरी पूछा करा । जद जाट मन में सोची इस का मास और गुल्ला तो रोज बंधे और यहि कहे मेरे रोग लाग गया । यहि केह बान सै । एक दिन जाट पर्स में सो गया । खेत न गया । थोड़ी बार पाँके घराँ गया । तो जाटनी मोहन-भोग करदी पाई । जद जाटनै सोची इस का इलाज बंधे तो ठीक लागे । जद जाट एक फकीर पा गया और कहा मेरी जाटनी मस्ती होई आएगी, मोहन-भोग या चूर्मा तो खावे और जद साँभनै खेत ते मैं आजँ मेरे जीनै कलह बनावे । जद फकीरनै कही तौ चार सूत की कूकड़ी लीआ, मैं तन्नै मंछ के दे दूँगा । तो जाट चार कूकड़ी फकीरनै दे आया । तो फकीर वैँ कूकड़ी पढ़ के जाटनै दे दी । जाटने मुफे के चारों कोनिओं में चारों कूकड़ी धर दी । जाट कूकड़ी धर के बाहिर चला गया और कह गया मैं किसे वैदनै बुलान जाँसूँ । रात पड़े आजँगा । जाट तो चला गया तो जाटनी पाँके ते मुफे में बड़ी । जद एक कूकड़ी बोली कि आई हे । जद दूसरी बोली कि आन दे । जद तीसरी बोली कि डरी नहीं । जद चौथी बोली डरे तो खाये क्यों । इसे तरियाँ जाटनी चार या पाँच बार बड़ी तो कूकड़ियाँ इसे तराँ बोलीं । जद जाटनी भैभंक हो के खाट में टै पड़ी । इतने में जाट आ गया और कहा कि वैद तो तड़के आवेगा । आज कोई नहीं आँदा । जद जाटनी बोली तैं नपूता यह बला काठ । मैं तो आखी सँ । जद जाट चारों कूकड़ियाँ काठे कर फकीरनै दे आया ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

RĀTHĪ DIALECT.

(DISTRICT, HISSAR)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

एक जāt-kē ēk-jātanī thī. Jāt jad khēt-mē bag-jāḍā tō
One Jāt-of one-Jātanī was. The-Jāt when the-field-in used-to-go then
 पāchhē-tē mōhan-bhōg chūrmā kar-kē khāḍī, aur sājhnaī
after-from mōhan-bhōg chūrmā made-having she-used-to-eat, and the-evening-in
 jāt jad āḍā jātanī jātnai kahāḍī, 'maī tō
the-Jāt when he-used-to-come the-Jātanī the-Jāt-to used-to-say, 'I verily
 marūḡī, mērē tō rōg hō-gayā; sir dūkhē, pēt dūkhē,
shall-die, to-me verily sickness has-become; head aches, stomach aches,
 pair phūṭē; kisē wāḍnai yā syānēnai dikhā, ōparī-pūchhā
the-feet burst; some physician-to or wise-man-to show, spells-incantations
 karā ' Jad jāt man-mē sōchī, 'is-kā mās aur
get-made.' When (by-)the-Jāt mind-in it-was-thought, 'her-of flesh and
 gullā tō rōj badhē, aur yih kahē, "mērē rōg lāg-gayā."
bones verily daily increase, and she says, "to-me illness attached-went"
 Yuh kēh bān saī? ' Ēk din jāt pars-mē sō-gayā,
This what manner is? ' One day the-Jāt common-resting-place-in slept,
 khēt na gayā. Thōrī bār pāchhē gharā gayā, tō
the-field(-to) not went. Short time after in-the-house went; and
 jātanī mōhan-bhōg kardī pāī. Jad jātnai sōchī,
the-Jātanī mōhan-bhōg preparing was-found Then the-Jāt-by it-was-thought,
 'is-kā ilāj bandhe tō ṭhik lāgē.' Jad jāt ēk
'her-of remedy (if-)it-is-done then right it-may-become.' Then the-Jāt one
 phakīr pā gayā, aur kahā, 'mērī jātanī mastī-hoī āēgī;
fakīr near went, and said, 'my Jātanī wanton-become becomes;
 mōhan-bhōg yā chūrmā tō khāvē, aur jad sājhnaī khēt-tē
mōhan-bhōg or chūrmā verily she-eats, and when the-evening-in the-field-from
 maī āū, mērē jīnai kalah banāvē.' Jad phakīrnai kahī,
I come, my mind-to trouble she-makes.' Then fakīr-by it-was-said,
 'Taū chār sūt-kī kūkaṛī lī-ā, maī tan-nai mantr-kē dē-dūgā.'
'Thou four thread-of bundles bring, I thee-to charmed-having will-give.'

Tō jāt chār kūkarī phakīrnai dē-āyā; tō phakīr
Then the-Jāt four bundles-of-thread the-fakīr-to gave; then the-fakīr
 wai kūkarī parh-kē jātnai dē-dī Jātnē
those bundles-of-thread enchanted-having the-Jāt-to they-were-given The-Jāt-by
 sūphē-kē chārō kōmō-mē chārō kūkarī dhar-dī. Jāt
room-of four corners-in four bundles-of-thread were-placed. The-Jāt
 kūkarī dhar-kē bāhir chalā-gayā, aur kah-gayā, 'maī kisē
the-bundles-of-thread placed-having out went, and said, 'I some
 waid-nē bulān jāsū, rāt-parē āūgā.' Jāt tō
physician-to to-call will-go, at-nightfall I-will-come.' The-Jāt indeed
 chalā-gayā, tō jātanī pāchhē-tē sūphē-mē barī. Jad ēk
went-away, then the-Jātanī afterwards room-into entered Then one
 kūkarī bōli ki, 'āi-hē?' Jad dūsri bōli ki,
bundle-of-thread spoke that, 'she-come-is?' Then the-second spoke that,
 'ān dē' Jad tisri bōli ki, 'darī nahī?' Jad
'to-come allow.' Then the-third spoke that, 'feared-she not?' Then
 chauthi bōli, 'darē, tō khāyē kyō?' Isē tariyā
fourth spoke, 'if-she-fears, then she-eats why?' In-these-very manners
 jātanī chār yā pāch bār barī, tō kūkariyā
the-Jātanī four or five times entered, and the-bundles-of-thread
 isē tarā bōli. Jad jātanī bhai-bhank hō-kē
in-this-very manner spoke Then the-Jātanī terrified become-having
 khāt-mē dhai-parī. Itnē-mē jāt ā-gayā, aur kahā ki,
the-bedstead-in fell-down Mean-while the-Jāt came, and said that,
 'waid tō tarkē āvēgā; āj kōi nahī ādā.'
'physician indeed at-dawn will-come, to-day any-one not (is-)coming'
 Jad jātanī bōli, 'taī, napūtā, yah balā kādh; maī tō
Then the-Jātanī said, 'thou, childless-one, this evil turn-out, I indeed
 āchhi sū.' Jad jāt chārō kūkariyā kādh-kar
well am.' Then the-Jāt the-four bundles-of-thread taken-out-having
 phakīrnai dē āyā.
the-fakīr-to having-given came.

FREE TRANSLATION OF THE FOREGOING.

There were once upon a time a Jāt and his wife. As soon as he had gone to the field and was safe out of the house, his wife used to make *mōhan-bhōgs* and *chūrmas*¹ and eat them all herself. Then when he came home in the evening, she used to cry out, 'I'm dying I'm sick. My head aches. My stomach aches. My feet are bursting Send for a doctor or for some wise man who will charm me well again.' The Jāt thought to himself that this was a queer business. 'What's the matter with her? She's getting fatter every

¹ These are two kinds of sweetmeats.

day, and she says she's sick !' So one day he did not go to his field, but lay down and had a snooze in the village rest-house. After a little while he went home, and found his wife making *mōhan-bhōgs*. Then he thought to himself, 'I must cure her of this, and she'll soon be all right.' So he went to a holy-man and laid the case before him. 'My wife,' said he, 'is turning wanton. She eats *mōhan-bhōgs* and *chūrmās*, and then, when I come home from my field in the evening, she troubles my life' The holy-man told him to bring him four reels of thread, and he would put a spell upon them. So the Jāt brought the four reels of thread to the holy-man, who charmed them, and gave them back to him. Then the Jāt took the reels home and put one in each of the four corners of the room. Then he told his wife that he was going out to look for a doctor, and would be back by nightfall

As soon as he was out of the way, the wife went into the room to make some more *mōhan-bhōgs*. Then the reels of thread began to speak. The first said, 'has she come?' The second said, 'let her come' The third said, 'isn't she afraid?' The fourth said, 'if she is afraid, why does she eat?' The woman came into the room four or five times, and this happened on each occasion. At last she became terrified out of her wits, and fell down on her bed in a faint. Meanwhile the Jāt came home, and said, 'the doctor's coming in the morning. I couldn't get any one to come to-day.' She replied, 'for Heaven's sake, O Childless One,¹ turn this devilry out of the house. I am quite well now' So the Jāt took out the four reels, and, after giving them back to the holy-man, returned home.

¹ A term of abuse

[No. 13]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

JĀND DIALECT.

(JIND STATE.)

ਇਕ ਰਾਜੇ ਕਾ ਛੋਰਾ ਬਿਯਾਹ ਨ ਕਰਾਵੇ। ਰਾਜਾ ਐਹਲਕਾਰਾਂਨੂੰ ਕਹਣ ਲਗਿਆ, ਇਨੂੰ ਸਮਝਾਓ ਬਿਯਾਹ ਕਰਾਵੇ, ਐਹਲਕਾਰਾਂਨੇਂ ਤੀਵੀਆਂਦੀਆਂ ਤਸਵੀਰਾਂ ਜਿਸ ਜਾਗਾ ਵਾਹਿ ਲੰਘਿਆ ਕਰਦਾ ਲਾ ਦੀਆਂ। ਇਕ ਬਚਿੱਤਰ ਕੌਰ ਧੀ ਜੱਟ ਕੀ ਤਸਵੀਰ ਪਸਿੰਦ ਕਰਕੇ ਵਾਹਿਨੇਂ ਹਾਂ ਕਰ ਲੀ ਉਨੂੰ ਬਿਯਾਹਣ ਚੜ੍ਹ ਗਏ। ਇੱਕ ਭਠਿਯਾਰੀ ਛੋਰੇਦੀ ਯਾਰ ਥੀ ਵਾਹਿ ਭੀ ਗੈਲ ਚਲੀ ਗਈ ਉਨੇਂ ਕਹਿਆ ਪਹਿਲਾਂ ਬਚਿੱਤਰ ਕੌਰਨੂੰ ਮੈਂ ਦੇਖ ਆਵਾਂ। ਦੇਖਕੇ ਕਹ ਦੀਆ ਵਾਹਿ ਬਦਸਕਲ ਹੈ ਤੂੰ ਅੱਖਾਂ ਬੰਨ੍ਹ ਕੇ ਫੇਰੇ ਲਈਂ। ਉਨੇਂ ਅੱਖਾਂ ਦੁਖਦੀਆਂਦਾ ਬਹਾਨਾ ਕਰਕੇ ਪੱਟੀ ਬੰਨ੍ਹ ਕੇ ਫੇਰੇ ਲੇ ਲੀਏ। ਬਿਯਾਹ ਕੇ ਜਦ ਅਪਣੇ ਘਰ ਆਏ ਰਾਤਨੂੰ ਵਾਹਿ ਉਸਕੇ ਪਾਸ ਗਈ। ਛੋਰੇਨੇ ਅੱਖਾਂ ਬੰਨ੍ਹ ਕੇ ਕਹ ਦੀਆ ਪਾਂਦੀਆਂ ਪੈ ਰੋਹ। ਤਿਨ ਦਿਨ ਵਾਹਿ ਇਸੀ ਤਰਾਂ ਪਾਂਦੀਆਂ ਪੈਂਦੀ ਰਹੀ। ਉਨੇਂ ਦਲੀਲ ਕਰੀ ਅੱਖਾਂ ਖੁਲਾਵਾਂ। ਵਾਹਿ ਰੋਜ ਸਰਾਏ ਮੈਂ ਭਠਿਯਾਰੀ ਕੇ ਪਾਸ ਰਹਾ ਕਰਦਾ। ਬਚਿੱਤਰ ਕੌਰ ਦਹੀਂ ਬੇਚਣ ਵਾਲੀ ਗੁੱਜਰੀ ਬਣਕੇ ਉਸ ਸਰਾਏਂ ਮਾਂਹਿ ਗਈ। ਵਾਹਿ ਸਕਲ ਦੇਖਕੇ ਬਹੁਤ ਤੜਫਿਆ ਪੁਛਣ ਲਗਿਆ ਜੋ ਕੋਈ ਰੱਖੇ ਤੂੰ ਰਹਿ ਜਾਏਂ। ਉਨੇਂ ਕਹਾ ਹਾਂ। ਛੋਰੇਨੇ ਕਹਾ ਤੇਰਾ ਡੇਰਾ ਕਿੱਥਾਂ। ਉਨੇਂ ਕਹਾ ਪਾਂਦੀਂ ਕੀ ਸਰਾਂਇ ਮਾਂਹਿ। ਵਾਹਿ ਪੁਛਦਾ ਫਿਰਾ ਪਤਾ ਨਹੀਂ ਲਗਿਆ। ਰੋ ਪਿੱਟ ਕੇ ਘਰ ਮਾਂ ਆਣ ਬੜਾ। ਰਾਤਨੂੰ ਬਚਿੱਤਰ ਕੌਰ ਜਦ ਗਈ ਫਿਰ ਅੱਖਾਂ ਬੰਨ੍ਹ ਲਈਆਂ। ਵਾਹਿ ਪਾਂਦੀਆਂ ਪੈ ਰਹੀ। ਤੜਕੇ ਉਠਕੇ ਕਹਣ ਲਗੀ ਐਹਮਕ ਥਾ ਸਮਝਾ ਨਹੀਂ। ਘੋੜੇ ਪਰ ਚੜ੍ਹਕੇ ਆਦਮੀ ਕੀ ਸਕਲ ਮਾਂਹਿ ਵਾਹਿ ਸਰਾਂਇ ਮਾਂਹਿ ਫਿਰ ਗਈ। ਉਨੂੰ ਪੁਛਿਆ। ਉਰੇ ਰਾਜੇ ਕਾ ਛੋਰਾ ਹੈ। ਅਰਦਲੀਆਂਨੇ ਕਹ ਦੀਆ ਹੈਗਾ। ਉਨੇਂ ਕਹਾ ਕਹ ਦੇਓ ਬਚਿੱਤਰ ਸਾਹਿ ਬੁਲਾਵੇ ਹੈ। ਵਾਹਿ ਉਸਕੇ ਪਾਸ ਆ ਗਿਆ। ਦੋਏ ਘੋੜਿਆਂ ਪਰ ਚੜ੍ਹਕੇ ਸਕਾਰਨੂੰ ਚਲੇ ਗਏ। ਦਾਬਨ ਮਾਂਹਿ ਜਾਕੇ ਸਕਾਰ ਮਾਰਿਆ। ਬਚਿੱਤਰ ਸਾਹਿਨੇ ਸਕਾਰ ਪਕੜਿਆ ਵਾਹਿ ਹਲਾਲ ਕਰਨ ਲਗਿਆ। ਬਚਿੱਤਰ ਸਾਹਿਕੀ ਉਂਗਲੀ ਬੱਢ ਗਈ ਛੋਰੇਨੇ ਅਪਣੇ ਸਾਢੇ ਬਿੱਚੋਂ ਕਪੜਾ ਫਾੜਕੇ ਉਂਗਲੀ ਬਨ੍ਹ ਦਈ ਔਰ ਕਹਣ ਲਗਿਆ ਮੇਰਾ ਕਲੇਜਾ ਕਟ ਗਿਆ। ਦੋਏ ਸਹਰਨੂੰ ਚਲੇ ਆਏ। ਪਹਿਲਾ ਛੋਰੇਦਾ ਘੋੜਾ ਭਜਾ ਕਰ ਦੇਖ ਕੇ ਉਨੂੰ ਖੜਾ ਕਰਕੇ ਬਚਿੱਤਰ ਸਾਹਿਨੇ ਘੋੜਾ ਦਬੋਲਿਆ ਔਰ ਘਰ ਮਾਂਹਿ ਆਨ ਬੜਿਆ। ਵਾਹਿ ਉਡੀਕ ਕੇ ਸਰਾਂਇ ਮਾਂਹਿ ਚਲਾ ਗਿਆ। ਸੰਝਨੇ ਜਦ ਘਰ ਆਏ ਬਚਿੱਤਰ ਕੌਰ ਕਹਣ ਲਗੀ ਕਿੱਥੇ ਪਵਾਂ।

ਉੱਨੇਂ ਕਹਾ ਪਾਂਦੀਆਂ। ਬਚਿੱਤਰ ਕੋਰਨੇ ਕਹਿਆ ਏ ਦੁਸਮਨ ਜਦ ਮੇਰੀ ਉਂਗਲੀ ਬੱਢੀ ਥੀ
 ਤੇਰਾ ਕਾਲਜਾ ਬੱਢਾ ਥਾ, ਅਬ ਤੂੰ ਕਹਤਾ ਹੈਂ ਮੈਨੂੰ ਪਾਂਦੀਆਂ ਪੈ ਰਹੇ। ਉਸੀ ਵਕਤ ਉੱਨੇ
 ਪੱਟੀ ਅੱਖਾਂ ਕੀ ਬੋਲ ਲਈ ਸਕਲ ਕੋ ਦੇਖਤਾਈ ਰੋਇਆ ਅੌਰ ਕਹਾ ਕਿ ਇਤਨੇ ਦਿਨ
 ਮੈਨੂੰ ਭਠਿਆਰੀਨੇ ਧੱਖੇ ਮਾਂਹਿ ਰੱਖਿਆ॥

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

JĀND DIALECT.

(JIND STATE.)

TRANSLITERATION AND TRANSLATION.

Ik	rājē-kā	chhōra	biyāh	na	karāwē.	Rājā
One	Rājā-of	son	marriage	not	causes-to-make.	The-Rājā
aīhl-kārānū	kahan	lagiā,	'inū	saṃjhāō,	biyāh	
the-officials-to	to-say	began,	'him-to	make-understand,	marriage	
karāwē'	Aīhl-kārānū	tīwīādiā	tasvīrā	jīs-jāgā	wāhi	
he-may-cause-to-make.'	The-officials-by	women-of	pictures	what-place	he	
laṅghiā-kardā	lā-diā.	Ik	Bachittar	Kaur,	dhī	
used-to-pass-through	were-brought(-and)-put.	One	Bachittar	Kaur,	daughter	
Jatt-kī	tasvīr	pasind	kar-kē	wāhinē	'hā'	kar-lī.
a-Jāt-of	picture	approved	made-having	him-by	'yes'	was-made
Unnū						Him-to
biyāhan	charh-gaē.	Ikk	bhaṭhiyārī	chhōrēdi	yār	thī, wāhi
to-marry	they-started.	One	inn-girl	the-boy-of	beloved	was, she
too						
gail	chalī-gai.	Unnē	kahā,	'pahilā	Bachittar	kaur-nū
with(-him)	went.	Her-by	it-was-said,	'first	Bachittar	Kaur-to
I						
dēkh	āwā.'	Dēkh-kē	kah-diā,	'wāhi	bad	sakal
hai,	tū					
having-seen	may-come.'	Seen-having	it-was-said,	'she	bad	shaped
is,	thou					
akkhā	bannh-kē	phērē	lāi.'	Unnē	akkhā	dukhdīādā
eyes	tied-having	circumambulation	take.'	Him-by	eyes	sore-of
bahānā	kar-kē	pattī	bannh-kē	phērē	lē-līē	
pretence	made-having	(a-)bandage	tied-having	circumambulation	was-taken.	
Biyāh-kē	jad	apnē	ghar	āē,	rātnū	wāhi
uskē						
Marrned-having	when	their-own	house	(they-)came,	night-at	she
him-of						
pās	gai.	Chhōrēnē	akkhā	bannh-kē	kah-diā,	'pādiā
near	went.	The-boy-by	eyes	tied-having	it-was-said,	'at-the-foot-end-of-the-bed
pai	rauh.'	Tin	din	wāhi	isī	tarā
pādiā						
paīdi						
lying	remain.'	Three	days	she	(in-)this	manner
at-the-foot-end	lying					
rahi.	Unnē	dalīl	kari,	'akkhā	khulāwā.'	
remained.	Her-by	consideration	was-made,	'eyes	I-should-cause-to-be-opened.'	
Wāhi	rōj	sarāē-māi	bhaṭhiyārī-kē	pās	rahā-kardā.	Bachittar
Kaur						
He	every-day	the-inn-in	the-inn-girl-of	near	used-to-live.	Bachittar
Kaur						
dahī	bēchan-wāli	Gujjri	ban-kē	us	sarāē-māhi	gai.
curds	seller	Gujrī (cowherdess)	become-having	that	inn-in	went.

Wāhi sakal dēkh-kē bahut tarphiā. Puchhan lagiā, 'jō kōi
He face seen-having much was-agitated To-ask he-began, 'if anyone
 rakkhē, tū rahī-jāē?' Unnē kahā, 'hā' Chhōrēnē
keep(-thee), thou wouldst-live?' Her-by it-was-said, 'yes' The-boy-by
 kahā, 'tērā dērā kitthā?' Unnē kahā, 'pādī-kī
it-was-said, 'thy staying-place where(-is)?' By-her it-was-said, 'foot-end-of
 sarāi-māhi.' Wāhi puchhdā phirā, patā nahī lagiā.
inn-in ' He asking wandered, trace not was-found.
 Rō-pitt-kē ghar-mā ān-barā. Rātnū Bachittar
Wept-beaten-himself-having the-house-in coming-entered Night-to Bachittar
 Kaur jad gai, phir akkhā bannh-laiā. Wāhi pādīā pai
Kaur when went, again eyes were-tied She the-foot-end lying
 rahī. Tarkē utth-kē kahan lagī, 'aihmak thā,
remained At-dawn got-up-having to-say she-began, 'fool he-was,
 samjhā nahī.' Ghōrē-par charh-kē ādmī-kī sakal-māhi wāhi
he-understood not ' A-horse-on mounted-having a-man-of form-in she
 sarāi-māhi phir gai. Ōnhē puchhiā 'urē Rājē-kā chhōrā
the-inn-in again went. By-her it-was-asked 'here the-Rājā-of son
 hai?' Ardālānē kah-diā, 'haigā.' Unnē kahā, 'kah-dēō
is?' Orderlies-by it-was-said, 'he-is.' Her-by it-was-said, 'tell(-him)
 Bachittar-Sāhi bulāvē hai' Wāhi us-kē pās ā-giā. Dōē ghōrā-par
Bachittar-Sāhi calling is.' He her-of near came. Both horses-on
 charh-kē sakārñū chalē-gaē. Dāban-māhi jā-kē sakār
mounted-having hunting-for went-forth. Forest-in gone-having hunted-animal
 māriā Bachittar-Sāhinē sakār pakariā Wāhi halāl
was-killed Bachittar-Sāhi-by a-hunted-animal was-caught. He slaughtering
 karan lagiā. Bachittar-Sāhi-kī ūgli baddh-gai. Chhōrēnē apnē sāphē
to-do began. Bachittar-Sāhi-of finger cut-was. The-boy-by his-own turban
 bichhō kaprā phār-kē ūgli bannh-dai, aur kahan lagiā,
in-from cloth having-torn the-finger binding-was-given, and to-say he-began,
 'mērā kalējā kat-giā.' Dōē saharñū chalē-āē. Pahilā chhōrēdā
'my heart was-cut.' Both the-city-to came. At-first the-boy-of
 ghōrā bhajā-kar dēkh-kē unnū kharā kar-kē
horse caused-to-run-having seen-having him-to standing-still made-having
 Bachittar Sāhinē ghōrā daballā, aur ghar-māhi ān-barā.
Bachittar Sāhi-by the-horse was-made-to-run, and the-house-in entered.
 Wāhi uḍik-kē sarāi-māhi chalā-giā. Sañjhñō jad ghar
He waited-having the-inn-in having-gone-went. Evening-at when the-house
 āē, Bachittar Kaur kahan lagī, 'kitthē pawā?' Unnē
he-came, Bachittar Kaur to-say began, 'where should-I-lie?' Him-by

kahā, 'pādiā.' Bachittar Kaurnē kahā, 'ai dusman,
it-was-said, 'at-the-foot-end' Bachittar Kaur-by it-was-said, 'O enemy,
 jad mēri ũgli baddhi-thi tērā kāljā baddhā-thā, ab tū kahtā-hā
when my finger cut-was thy heart cut-was, now thou saying-art
 mainū pādiā pai rahō ' Usi wakat unnē pattī
me-to at-foot-end lying remain.' At-that-very time him-by bandage
 akkhā-kī khōl-lāi. Sakal-kō dēkhtāi rōiā aur kahā ki,
eyes-of was-opened. The-form-to on-seeing-even he-wept and said that,
 'itnē-din mainū bhathiārīnē dhōkē-māhi rakhiā '
'so-many-days me-to the-inn-girl-by deception-in it-was-kept'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king whose son would not marry. So he told his ministers to make the prince marry. They hung pictures of various young women on the wall of a place by which the prince used to pass, and he agreed to marry the original of one of the pictures, namely, a Jāt girl named Bachittar Kaur. So they all set out for the marriage. Now he was entangled with a low wench of the town inn, and she accompanied him on his journey to his wedding. She advised him to let her first go and see Bachittar Kaur, and then she would come back and describe her to him. He sent her, and when she returned she said, 'she's horribly ugly. I'd advise you to bandage your eyes when you are walking round the wedding altar with her.' So the prince pretended that his eyes were sore, and kept them tight bandaged during the wedding ceremony. After the marriage rites had been duly performed they returned home, and at nightfall his bride was brought to him. The boy had his eyes tight bandaged, and told her to lie down at the foot of the bed and stay there. This thing went on for three days, and then she said to herself that she must get his eyes unbandaged somehow or other. As for the prince he used to go to the inn each day to visit his trollop. So Bachittar Kaur disguised herself as a Gūjar tyre-seller and went to the inn. As soon as the prince saw her face he fell desperately in love with her, and asked her if she was willing to live with anyone as his kept woman. 'Yes,' said she. So the prince asked her where she lived. 'At the Foot-of-the-Bed Hotel,' said she and went away. So the prince wandered about the town asking for the Foot-of-the-Bed Hotel, but no one could tell him where it was, and he returned home weeping and beating his breast. At night he tied up his eyes as usual, and Bachittar Kaur came and lay at the foot of the bed. At dawn she said to herself, 'Well he is a fool, not to understand.' Then she dressed herself like a man and mounted a horse and rode off to the inn. She asked if the king's son was there. The orderlies told her he was. 'Then tell him,' said she, 'that Bachittar Shāh wants to see him.' So the prince came out, and they both rode off on their horses to hunt. In the forest Bachittar Shāh captured a deer, and got down to kill it in the orthodox manner. As she did so she cut her finger, and the prince tore a piece of cloth off his turban and tied up the wound. As he did so he said, 'it is not your finger, but my heart, that is really cut.' Then they returned to the city. When the prince began to go on ahead, she made him stop. Then she galloped her own horse and got home.

'safely without being observed. He waited for his comrade to return, but as she did not, he went to the town inn to console himself there. When he came home in the evening Bachittar Kaur asked him where she was to lie. 'At the foot of the bed,' said he. Then she cried out, 'O mine enemy, when my finger was cut, your heart was cut; and now you tell me to lie at the foot of the bed.' Then the prince tore the bandage from off his eyes, and when he saw her beauty he wept and cried, 'Ah, for so many days hath that inn-wench deceived me.'

MĀLWĀĪ.

The Mālwā is the name of the old settled dry country of the Sikh Jatts to the east of the river Sutlej. It includes the whole of the British district of Ferozepore, and the greater part of Ludhiana. It also includes the states of Faridkot and Maler-Kotla, and parts of the states of Patiala, Nabha, and Jind. Moreover, we must further include the Chirak *Tahsīl* of the state of Kalsia, which lies in the Ferozepore district. In Ludhiana, to the north of the Mālwā, the rich country on the south side of the Sutlej, in which sugar-cane grows, is known as the Pōwādh. The Pōwādh, as we have already seen, extends further to the south-east, and occupies part of Umballa, and the east of the Phulkian states. We may say that the western boundary of the Mālwā is the Sutlej. Its northern is the Pōwādh country of Ludhiana, and (in Ferozepore) again the Sutlej. Its eastern boundary may be roughly taken as the 76th degree of East Longitude, east of which Pōwādhī Pañjābī is spoken.

South of the Mālwā, in the south of the district of Ferozepore, and in the Sirsa *Tahsīl* of Hissar, lies the Rōhī or Jangal. This is the great dry tract between the valleys of the Ghaggar and of the Sutlej, which was to the Sikhs until lately what the prairie, or backwoods, or bush, was to the early colonists in America and Australia.¹ Cultivation is extending into the Jangal from the Mālwā, and as tracts become settled they become considered as part of the Mālwā, so that the area of the Jangal is continually decreasing. South of the Jangal lies the Bāgrī-speaking country of Bikaner. A mixture of Bāgrī and Pañjābī, which I call Bhaṭṭiānī, is spoken in the extreme south of Ferozepore, and moreover, in that district, extends north along the left bank of the Sutlej under the name of Rāthaurī.

The language of the Mālwā and Jangal tracts is practically the same. It is called Mālwāī, or the language of the Mālwā, Jangalī, or the language of the Jangal, and Jaṭkī, because most of its speakers are Jatts. The use of the latter name should be avoided, so as to prevent confusion with the altogether different Jaṭkī which is a form of Lahndā.

The number of speakers of Mālwāī, under its varying names, is estimated to be as follows:—

Locality	Number of speakers
Ferozepore	709,000
Ludhiana	640,000
Faridkot	110,000
Maler-Kotla	75,295
Patiala	334,500
Nabha	207,771
Jind	44,021
Kalsia	9,467
TOTAL	<u>2,130,054</u>

These figures are somewhat too large, as those for Ludhiana include the inhabitants of the Pōwādh tract, which have not been separately estimated. The excess is not, however, of importance.

¹ See Sirsa Settlement Report (1879-83), p. 30

Mālwaī does not differ materially from the standard Pañjābī of the grammars. In fact, if we are to judge from the specimens, the standard form of the language is used everywhere (except in that cerebral *n* and *l* disappear as we go south), and the irregular forms are not substituted but are employed at option.

The principal peculiarity of Mālwaī is that, as we go south, a dental *n* and *l* are substituted for a cerebral *n* and *l* respectively. Thus in Ferozepore we have *jānā*, not *jānā*, to go; *hun*, not *hun*, now; *nāl*, not *nāl*, with; and *kōl*, not *kōl*, near. The letters *b* and *v* are freely interchangeable. Thus, *bēkh*, for *vēkh*, see; *bich* or *vich*, in. The last word also illustrates another characteristic of Mālwaī, that the final consonant of a word is not doubled. Thus, *vich*, not *vichch*, in (but *vichchō*, from in, in which the *ch* is not final); *vk*, not *vkch*, one. Sometimes even medial consonants are not doubled as in *ghaliā* (not *ghalliā*), *jutī* (not *jutti*), *nachandī* (not *nachchandī*), all from Ferozepore. It is noteworthy that this non-doubling, with a short preceding vowel, is typical of the Piśācha languages. When *i* falls between two vowels, it is, as elsewhere, often written *y*. Thus, *āyā*, for *āiā*, came. This is, however, little more than a point of spelling. *W* between two vowels is often changed to *m*. Thus, *hōmāgā*, for *hōwāgā*, I shall be. This also occurs in Pōwādhī.

In pronouns, *āpā* is used to mean 'we.' This is borrowed from Rājasthānī, but the meaning of the word is changed. In Rājasthānī and Gujarātī, *āpā* means only 'we, including the person addressed.' Thus, to give an oft-quoted example, if you say to your cook, 'we shall dine at eight o'clock,' you must not use *āpā*, or you will invite your cook to dine with you.

In Mālwaī there does not seem to be any such restriction of meaning. Thus Mr. Newton gives, as an example of its use, *Mālwe dēs-tē āpā āē-hā*, we have come from the Mālwa region.

For the second person plural, note the form *thōnū*, to you, in the Nābhā specimen.

In Ferozepore, *āwdā* is regularly employed to mean 'own,' instead of the standard *āpnā*. *Apnā*, with the first *a* short and a dental *n*, is also commonly met with over the whole tract.

In the other pronouns *t* is often substituted for *s*. Thus (Mr. Newton's examples) *ut* (for *us*) *vēlē*, at that time; *it* (for *is*) *kar-kē*, for this reason, *kitē* (for *kisē*) *val*, in some direction; *kit* (for *kis*) *kamm*, of what use.

Kuchh or *kush* is 'anything.' Indeed *chh* seems to be often pronounced as *ś* or *sh* in other words.

In verbs the second person singular often loses its nasal and takes the Western Hindi form. Thus, *hai*, for *hai*, thou art.

Kharōnā, to stand up, is contracted from *kharā-hōnā*. So also in Lahndā.

Other borrowings from Western Hindi are—

(1) The occasional employment of the agent case for the subject of an *intransitive* verb in the past tense. Thus (Ferozepore), *chhōtē putrnē giā*, literally, by the younger son it was gone, *i.e.* the younger son went.

(2) The occasional employment of *kā* for the genitive. Thus, *satā dīnā-kī* (for *dīnā-dī*) *muhlat*, a delay of seven days; *gal-kā antrā*, the explanation of the thing.

As specimens of Mālwaī I give—

(1) A version of a portion of the Parable of the Prodigal Son from Ludhiana.

- (2) A conversation between two villagers from Ludhiana.
- (3) Another version of the Parable from *Tahsīl* Muktsar in Ferozepore.
- (4) A folktale from *Tahsīl* Fazilka, Ferozepore
- (5) A folktale from District Phul in the Nabha state.
- (6) A short passage from Thana Gobindgadh in Patiala.

The first five are in the Gurmukhī character, and the sixth in the Persian character.

As the Ludhiana specimens possess some local peculiarities, I give them first, with a brief account of the points which specially apply to this locality.

In Ludhiana, the village people are fond of adding *u* to words ending in a consonant. Thus, *churu*, a space of time, *mālu*, property, *dhanu*, wealth; *kahiku*, how much? *paru*, but; *kuchh* or *kuchhu*, anything, *biāj* or *biāju*, interest; *dudhu*, milk. This also occurs in the Braj Bhākhā dialect of Western Hindī.

In spelling, *y* is sometimes substituted for *i* between two vowels, thus, *hōyā*, for *hōiā*, became

In the declension of nouns, *vichch*, in, becomes *chi*, added directly to the noun as a termination. Thus, *mulakchi*, in a country; *luchchpanēchi*, in debauchery, *khētāchi*, in fields. Similarly, *vichchō*, from in, becomes *chō*. Thus, *unhāchō*, from among them.

The first two personal pronouns often take the forms *hamā* and *tumā* in the oblique plural. Thus, *hamānū*, to us, *tumānū*, to you. These are still more common in the neighbouring Pōwādhī, where Pañjābī merges into Hindōstānī. There is a curious inversion of the aspirate in *thuādā*, for *tuhādā*, your, and *ōdhā*, for *ōhdā*, his. Compare *thōnū*, to you, in the Nabha specimen. The genitive of the reflexive pronoun is *apnā*, not *āpnā*. This also is an Eastern form.

The verb *dēnā*, to give, makes the first person plural of its future *dēmāgē*, we shall give. This is another Eastern peculiarity.

As specimens of the village dialect of Ludhiana I give a portion of a version of the Parable of the Prodigal Son, and a conversation between two villagers.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT.

(DISTRICT, LUDHIANA.)

SPECIMEN I.

ਕਿਸੇ ਆਦਮੀ ਦੇ ਦੋ ਪੁੱਤ ਸੀ। ਉਨ੍ਹਾਂਚੋਂ ਛੋਟੇ ਪੁੱਤ ਨੇ ਬਾਪਨੂੰ ਆਖਿਆ ਪੇਓ ਮਾਲਦਾ ਜੇਹੜਾ ਹਿੱਸਾ ਮੈਨੂੰ ਆਉਂਦਾ ਹੈ ਵੰਡ ਦੇ। ਉਹਨੇ ਅਪਣੇ ਜੀਉਦਿਆਂ ਓਧਾ ਹਿੱਸਾ ਵੰਡ ਦਿੱਤਾ। ਬੇੜਾਈ ਚਿਰੁ ਹੋਯਾ ਸੀ ਛੋਟਾ ਸਭ ਕੁਛ ਕੱਠਾ ਕਰਕੇ ਇੱਕ ਦੂਜੇ ਦੇਸਨੂੰ ਚਲਿਆ ਗਿਆ। ਓਥੇ ਜਾਕੇ ਸਾਰਾ ਮਾਲ ਧਨ ਲੁਚਪਣੇਚਿ ਉਡਾ ਦਿੱਤਾ। ਜਦ ਸਾਰਾ ਮੁੱਕ ਚੁੱਕਿਆ ਉਸ ਮੁਲਕਚਿ ਕਾਲ੍ ਪੈ ਗਿਆ। ਤਾਂ ਉਸ ਦੇਸ ਦੇ ਇੱਕ ਸਹਿਰੀ ਨਾਲ੍ ਜਾ ਰਲਿਆ। ਉਹਨੇ ਉਸਨੂੰ ਅਪਣਿਆਂ ਖੇਤਾਂਚਿ ਸੂਰ ਚਾਰਣ ਘੱਲ ਦਿੱਤਾ। ਓਧਾ ਜੀ ਕੀਤਾ ਜੇੜੇ ਛਿਲਕੇ ਸੂਰ ਖਾਉਂਦੇ ਹਨ ਮੈਂ ਭੀ ਓਹ ਖਾਕੇ ਵਿੱਡ ਭਰ ਲਾਂ ਪਰ ਓਹਨੂੰ ਖਾਨਨੂੰ ਕਿਸੇਨੇ ਛਿਲਕੇ ਭੀ ਨਾਂ ਦਿੱਤੇ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT.

(DISTRICT, LUDHIANA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kisē	ādmīdē	dō	putt	sī	Unhāchō	chhōtē	puttnē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-from-in</i>	<i>the-younger</i>	<i>son-by</i>
bāpnū	ākhiā,	‘pēō,	māldā	jēhrā	hissā	mainū	
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘father,</i>	<i>property-of</i>	<i>whatever</i>	<i>share</i>	<i>me-to</i>	
āundā-hai,	wand	dē.’	Uhnē	apnē	jiudiyā	ōdhā	
<i>arriving-is,</i>	<i>having-divided</i>	<i>give.’</i>	<i>Him-by</i>	<i>in-his-own</i>	<i>life-time</i>	<i>his</i>	
hissā	wand	dittā	Thōrā-i	chiru	hōyā-sī	chhōtā	
<i>share</i>	<i>having-divided</i>	<i>was-given.</i>	<i>A-short</i>	<i>time</i>	<i>been-was</i>	<i>the-younger</i>	
sabh	kuchh	katthā	kar-kē	ikk	dūjē	dēsñū	chaliyā-giā.
<i>all</i>	<i>anything</i>	<i>together</i>	<i>made-having</i>	<i>one</i>	<i>other</i>	<i>country-to</i>	<i>went-away.</i>
Ōthē	jā-kē	sārā	mālu-dhanu	luhchpanēchi	udā-dittā.		
<i>There</i>	<i>gone-having</i>	<i>all</i>	<i>property-wealth</i>	<i>debauchery-in</i>	<i>was-caused-to-fly-away.</i>		
Jad	sārā	mukk-chukkiā,	us	mulkchi	kāl	pai-giā.	Tā
<i>When</i>	<i>all</i>	<i>was-finished,</i>	<i>that</i>	<i>country-in</i>	<i>famine</i>	<i>fell.</i>	<i>Then</i>
us	dēsdē	ikk	sahirī	nāl	jā	raliā.	Ōhnē
<i>that</i>	<i>country-of</i>	<i>one</i>	<i>citizen</i>	<i>with</i>	<i>having-gone</i>	<i>(he-)joined.</i>	<i>Him-by</i>
usñū	apniā	khētāchi	sūr	chāran	ghall-dittā	Ōdhā	jī
<i>him-for</i>	<i>his-own</i>	<i>fields-in</i>	<i>pigs</i>	<i>to-feed</i>	<i>it-was-sent.</i>	<i>His</i>	<i>mind</i>
kitā,	‘jērhē-chhilkē	sūr	khāundē-ban,	maī	bhī	ōh	
<i>was-made,</i>	<i>‘whatever-husks</i>	<i>the-pigs</i>	<i>eating-are,</i>	<i>I</i>	<i>too</i>	<i>those</i>	
khā-kē	dhidd	bhar-lā’;	par	ōhnū	khānnū	kisēnē	chhilkē
<i>eaten-having</i>	<i>belly</i>	<i>may-fill’;</i>	<i>but</i>	<i>him-to</i>	<i>eating-for</i>	<i>anyone-by</i>	<i>the-husks</i>
bhī	nā-dittē.						
<i>even</i>	<i>were-not-given.</i>						

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MALWĀĪ DIALECT.

(DISTRICT, LUDHIANA.)

SPECIMEN II.

ਬੂਟਾ ਸਿੰਘ-ਕਿਓਂ ਭਾਈ ਵਸਲ ਕਹੀਕੁ ਹੋਈ ਹੈ ॥

ਨਥਾ ਸਿੰਘ-ਭਾਈ ਕਾਹਦੀ ਵਸਲ ਹੈ ਮੰਦਵਾੜੇਨੇ ਮਾਰ ਲਏ । ਹਾੜੀਦੀ ਬਿਜਾਈ
ਤਾਂ ਚੰਗੀ ਹੋ ਗਈ ਸੀ । ਪਰੁ ਪਿਛੋਂ ਬਰਖਾ ਨਾ ਹੋਈ । ਕਣਕ ਹੁਲਿ
ਗਈ । ਛੋਲਿਆਂਨੂੰ ਬੁੱਲਾ ਮਾਰ ਗਿਆ । ਸਰੋਂਨੂੰ ਸੁੰਡੀ ਖਾ ਗਈ ॥

ਬੂਟਾ ਸਿੰਘ-ਬੁਆਡੇ ਕੱਸੀ ਨਹੀਂ ਲਗਦੀ ॥

ਨਥਾ ਸਿੰਘ-ਮੇਰੇ ਘੁਮਾਕਨੂੰ ਕੱਸੀ ਲਗਦੀ ਸੀ । ਬੇਲ੍ਹੇ ਸਿਰ ਗੁਦਾਵਰਨੇ ਪਾਣੀ
ਨਾ ਦਿੱਤਾ । ਓਹ ਬੀ ਪਾਣੀ ਬਿਨਾਂ ਹੋਲ੍ਹੀ ਹੋਈ ॥

ਬੂਟਾ ਸਿੰਘ-ਹੁਣ ਕੀ ਹਾਲ ਹੋਊ ॥

ਨਥਾ ਸਿੰਘ-ਕੁਛ ਸਰਕਾਰਦਾ ਕਰਾਇਆ ਦੇਮਾਂਗੇ ਕੁਛ ਟੱਬਰ ਪਾਲ੍ਹਾਂਗੇ ॥

ਬੂਟਾ ਸਿੰਘ-ਕੁਛ ਕਿਸੀ ਮਹਾਜਨਦਾ ਦੇਣਾ ਤਾਂ ਨਹੀਂ ॥

ਨਥਾ ਸਿੰਘ-ਮੁੰ ਦੇ ਬਿਆਹਨੂੰ ਦਸ ਕੋਡਾਂ ਲਈਆਂ ਸੀ । ਉੱਤੋਂ ਬਿਆਜੁ ਪੈ ਗਿਆ
ਕੁਛ ਵਸਲ ਨਾ ਲੱਗੀ । ਸਾਹਦੀ ਪੰਡ ਭਾਰੀ ਹੋ ਗਈ । ਹੁਣ ਕੁਛ
ਦੇਣਨੂੰ ਨਹੀਂ । ਬਿਆਜ ਨਾਲ੍ਹ ਲੁਆ ਦੇਮਾਂਗੇ ॥

ਬੂਟਾ ਸਿੰਘ-ਖੁੱਲਾ ਦੇਣਾ ਹੈ ਕਿ ਭੁਏਂ ਗੈਹਣੇ ਹੈ ॥

ਨਥਾ ਸਿੰਘ-ਚਾਰਕ ਘੁਮਾਂ ਗੈਹਣੇ ਹੈ । ਖੁੱਲਾ ਬਿਆਜੁ ਬੀ ਹੈ, ਪਰੁ ਹੁਣ ਮੰਦਵਾੜੇ
ਕਰਕੇ ਕੋਈ ਖੁੱਲਾ ਨਹੀਂ ਦਿੰਦਾ ॥

ਬੂਟਾ ਸਿੰਘ-ਮੈਂ ਮੈਹ ਖਰੀਦਣੀ ਹੈ । ਬੁਆਡੇ ਪਿੰਡ ਕਿਸੇ ਕੋਲ੍ਹੇ ਹੈ ॥

ਨਥਾ ਸਿੰਘ-ਸੁਣ ਵਾਲੀ ਮੈਹ ਇੱਕ ਜੱਟ ਕੋਲ੍ਹੇ ਹੈ, ਪਰੁ ਰੁਪੈਈਆ ਬੈਹਤਾ ਮੰਗਦਾ
ਹੈ ॥

ਬੂਟਾ ਸਿੰਘ-ਦੁਧ ਘਿਉ ਕਿੰਨਾਕੁ ਹੈ । ਸੁਏ ਕੋਥੇ ਹੈ ॥

ਨਥਾ ਸਿੰਘ—ਤੀਜੇ ਸੂਏ ਸੂਣਾ ਹੈ। ਦੋ ਸੇਰ ਮਖਣੀ ਹੈ ਬੀਹ ਬਾਈ ਸੇਰ ਦੁਧੁ ਹੈ।
ਸੱਤਰ ਰੁਪੈਈਏ ਓਹਨੂੰ ਦੇ ਰਹੇ, ਪਰੁ ਓਹੁ ਅੱਸੀ ਮੰਗਦਾ ਹੈ॥

ਬੂਟਾ ਸਿੰਘ—ਐਂਨਾ ਮੱਲੁ ਨਹੀਂ ਲਾਉਂਦੇ। ਕੋਈ ਚਾਲੀ ਪੰਜਾਹ ਵਾਲੀਦੀ ਲੋੜ ਹੈ॥

ਨਥਾ ਸਿੰਘ—ਕਿਤੇ ਹੋਰ ਦੇਖ ਲਓ॥

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT.

(DISTRICT, LUDHIANA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

- Būtā Singh — Kiō, bhāī, fasal kahīku hōi-hai ?
Būtā Singh.—How, brother, the-crop how-much been-is ?
- Nathā Singh. — Bhāī, kāhdi fasal hai ? mandwārēnē
Nathā Singh.—Brother, what-of the-crop is ? the-drought-by
 mār-laē. Hārīdi bijāī, t̃ā,
(we-)have-been-killed. Spring-crop-of sowing, however,
 changī hō-gaī-sī, paru pichchhō barkhā nā hōi ;
good had-been, but afterwards rain not became ;
 kanak huli-gaī, chhōhānū bullā mār-giā.
wheat was-damaged, gram-to cold-wind injured.
 Sarōnū sunḍī khā-gaī.
Rape-seed-to caterpillars had-eaten.
- Būtā Singh. — Thuādē kassī nahī lagdī.
Būtā Singh.—In-your(-village) canal not being-extended.
- Nathā Singh. — Mērē ghumā-k-nū kassī lagdī-sī ;
Nathā Singh.—My ghumāō-about-one-to the-canal being-extended-was ;
 bēlē-sir Gudāwarnē pānī nā dittā ;
in-time the-Field-Kanungo-by water not was-given ;
 ōh bī pānī binā haulī hōi.
that(-crop) too water without poor became.
- Būtā Singh. — Hun kī hāl hōū.
Būtā Singh.—Now what circumstances will-occur.
- Nathā Singh. — Kuchhu Sarkārdā karāiā dēmāgē, kuchhu
Nathā Singh.—Some Government-of demand we-shall-give, some
 tabbar pālāgē.
family we-shall-support.
- Būtā Singh. — Kuchhu kisī mahājandā dēnā t̃ā nahī ?
Būtā Singh.—Anything any banker-of debt however is-not ?
- Nathā Singh. — Mundēdē biāhnū das-kaudā laiā-sī, uttō
Nathā Singh.—The-son-of marriage-for ten-cowries taken-were, thereon

biāju pai-giā; kuchhu phasal nā laggi.
interest was-added; at-all the-crop not flourished.
 Sāhdi paṇḍ bhārī hō-gai. Huṇ kuchh
Banker-of burden heavy became. Now anything
 dēṇṇũ nahĩ. Biāj nāl
paying-for is-not. Interest with(-to)
 luā-dēmāgē
we-shall-give-in-addition.

Būtā Singh.—Khullā dēnā hai, ki bhuẽ gaihnē hai ?

Būtā Singh.—Open debt is, or land hypothecated is ? .

Nathā Singh.—Chār-k ghumāẽ gaihnē hai; khullā biāju
 Nathā Singh.—Some-four ghumāō hypothecated is; open interest-bearing

bī hai, paru hun mandwārē kar-kē kōi
too is, but now drought owing-to anyone
 khullā nahĩ dindā.
open not giving

Būtā Singh.—Maĩ maih kharidṇī hai, thuādē piṇḍ
 Būtā Singh.—By-me she-buffalo to-be-purchased is, in-your village

kisē kolē hai ?
anyone near is ?

Nathā Singh.—Sūn-wālī maih ikk Jatt kōl hai, paru rupaiiā
 Nathā Singh.—In calf she-buffalo one Jatt near is, but rupees

bauhtā mangdā hai.
many demanding is.

Būtā Singh.—Dudhu ghiu kinnā-ku hai ? Sūē kauthē
 Būtā Singh.—Milk ghee how-much is ? Calvings how-many

hai ?
is ?

Nathā Singh.—Tijē sūē sūnā-hai. Dō sēr makhṇī hai,
 Nathā Singh.—In-third calving calved-she-is. Two seer butter is,

bih bāi sēr dudhu hai. Sattar rupaiiē
twenty twenty-two seer milk is. Seventy rupees
 ōhnũ dē-rahē, paru ōhu assī mangdā-hai.
him-to giving-was, but he eighty demanding-is.

Būtā Singh.—Ainnā mullu nahĩ lāṇḍē. Kōi-chālī
 Būtā Singh.—So-much price not I-will-spend. Some-forty

pañjāh-wālidi lōr hai.
fifty-worth-of need is.

Nathā Singh.—Kitē hōr dēkh-laō.

Nathā Singh.—Some-where else look-out.

FREE TRANSLATION OF THE FOREGOING.

Conversation between Būtā Singh and Nathā Singh

Būtā Singh.—O brother, how much was the outturn of last harvest?

Nathā Singh —O brother, owing to the drought it was not much. The outturn of the spring crop promised better, but it was damaged owing to want of rain. The gram was completely destroyed by a cold wind, and the rape seed was eaten by caterpillars.

Būtā Singh.—Is your village irrigated by a canal?

Nathā Singh —Only one ghumāō¹ of my land was irrigated by a canal, but the Field Kanungo refused to give water, when the water was badly wanted; and therefore the outturn of that land was poor.

Būtā Singh —Now, what will happen?

Nathā Singh.—I will have to pay the revenue, and also to support my family.

Būtā Singh —Have you taken loan from any banker?

Nathā Singh.—I took 10 rupees on the marriage of my son, and have to pay now the interest on it. The harvest is poor. The loan I took from a banker is a heavy burden on me, and now I have nothing to pay the debt. Later on, I will pay the principal with interest.

Būtā Singh.—Did you take the loan as a debt, or did you hypothecate the land as a security for it?

Nathā Singh.—Four ghumāō of land were hypothecated; the extra sum I took on loan, I will now have to pay the interest on it, but as the outturn is small, I cannot pay the principal at present.

Būtā Singh.—I want to buy a buffalo. Has any man of your village got one for sale?

Nathā Singh.—A Jatt has a buffalo in calf, but the price he demands is too much.

Būtā Singh.—How much milk and ghee does the buffalo give? and how many times has it calved?

Nathā Singh.—It has calved thrice already. It gives 22 seers and 2 seers of milk and butter respectively. Seventy rupees were offered to that Jatt for the buffalo, but he demands 80 rupees.

Būtā Singh.—Such a large sum I cannot spare for buying a buffalo; I want to buy a buffalo worth 40 or 50 rupees.

Nathā Singh.—Search for a buffalo somewhere else.

¹ A ghumāō is a local land measure. Three double paces squared equal one *mandlā*. Fifty-six *mandlās* equal one ghumāō.

The Mālwāī spoken outside Ludhiana has fewer peculiarities, as will be seen from the following specimens :—

[No. 16]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT.

(DISTRICT FEROZEPUR, TAHSIL MUKTSAR.)

ਇਕ ਆਦਮੀ ਦੇ ਦੋ ਪੁਤ੍ਰ ਸੀਗੇ। ਉਨ੍ਹਾਂ ਵਿਚੋਂ ਛੋਟੇ ਪੁਤ੍ਰ ਨੇ ਪਿਓਨੂੰ ਆਖਿਆ ਜੋ ਬਾਪੂ ਜੇਹੜਾ ਹਿੱਸਾ ਮਾਲਦਾ ਮੈਂਨੂੰ ਆਵਦਾ ਹੈ, ਓਹ ਮੈਂਨੂੰ ਦੇ ਦੇ। ਤਾਂ ਓਹਨੇ ਮਾਲ ਉਨ੍ਹਾਂਨੂੰ ਵੰਡ ਦਿੱਤਾ। ਥੋੜੇ ਦਿਨਾਂ ਪਿਛੋਂ ਛੋਟੇ ਪੁਤ੍ਰ ਨੇ ਸਬ ਕੁਛ ਕੱਠਾ ਕਰਕੇ ਇਕ ਦੂਰ ਵਲਾਸਤਨੂੰ ਉੱਠ ਗਿਆ। ਤੇ ਓਥੇ ਆਵਦਾ ਮਾਲ ਭੈੜੇ ਲਛਨਾਂ ਵਿਚ ਗਵਾਯਾ। ਜਦਾਂ ਸਬ ਕੁਛ ਲਗ ਗਿਆ ਤਾਂ ਓਥੋਂਦੇ ਇਕ ਸਰਦਾਰ ਕੋਲ ਗਿਆ। ਓਸਨੇ ਓਹਨੂੰ ਆਵਦੀ ਪੈਲੀ ਵਿਚ ਸੂਰ ਚਰਾਵਨ ਘਲਿਆ। ਤੇ ਓਹ ਤਰਸਦਾ ਸੀ ਜੋ ਉਨ੍ਹਾਂ ਛਿੱਲਾਂ-ਨਾਲ ਜੋ ਸੂਰ ਖਾਂਦੇ ਸਨ ਆਵਦਾ ਢਿਡ ਭਰੇ। ਓਹਨੂੰ ਕੋਈ ਖਾਨਨੂੰ ਨਹੀਂ ਦੇਂਦਾ ਸੀ। ਤਦ ਓਹਨੂੰ ਸੁਰਤ ਆਈ ਤੇ ਆਖਨ ਲੱਗਾ। ਜੋ ਮੇਰੇ ਪਿਓਂਦੇ ਸੀਰੀਆਂਨੂੰ ਵੀ ਰੋਟੀਦੀ ਪਰਵਾਹ ਨਹੀਂ, ਤੇ ਮੈਂ ਭੁੱਖਾ ਮਰਦਾ ਹਾਂ। ਮੈਂ ਉੱਠਕੇ ਆਵਦੇ ਪਿਓ ਕੋਲ ਜਾਵਾਂਗਾ ਤੇ ਓਹਨੂੰ ਆਖਾਂਗਾ ਜੋ ਪਿਓ ਮੈਂ ਤੇਰਾ ਤੇ ਰਬਦਾ ਗੁਨਾਹੀ ਹਾਂ। ਮੈਂਨੂੰ ਹੁਨ ਸਜਦਾ ਨਹੀਂ ਜੋ ਤੇਰਾ ਪੁਤ੍ਰ ਸਦਾਵਾਂ। ਮੈਂਨੂੰ ਆਵਦੇ ਸੀਰੀਆਂ ਵਿਚ ਰਖ ਲੈ। ਫੇਰ ਓਹ ਦੁਰਕੇ ਆਵਦੇ ਪਿਓ ਕੋਲ ਜਾ ਨਿਕਲਾ। ਤੇ ਓਹ ਅਜੇ ਦੂਰ ਹੀ ਸੀ ਜੋ ਓਹਦੇ ਪਿਓਨੂੰ ਓਸ ਤੇ ਤਰਸ ਆਯਾ, ਤੇ ਭਜਕੇ ਓਹਨੂੰ ਗਲ ਲਾ ਲਿਆ ਤੇ ਓਹਨੂੰ ਚੁੰਮਾ। ਪੁਤ੍ਰ ਨੇ ਪਿਓਨੂੰ ਆਖਿਆ ਜੋ ਬਾਪੂ ਮੈਂ ਰਬਦਾ ਤੇ ਤੇਰਾ ਗੁਨਾਹੀ ਹਾਂ। ਮੈਂਨੂੰ ਹੁਨ ਲੈਕੀ ਨਹੀਂ ਜੋ ਹੁਨ ਤੇਰਾ ਪੁਤ੍ਰ ਸਦਾਵਾਂ। ਓਹਦੇ ਪਿਓਨੇ ਆਵਦਿਆਂ ਸੀਰੀਆਂਨੂੰ ਆਖਿਆ ਭਈ ਚੰਗੇ ਤੋਂ ਚੰਗੇ ਲੀੜੇ ਕਢ ਲਿਆਓ ਤੇ ਏਹਨੂੰ ਪਨ੍ਹਾਓ ਤੇ ਹੱਥ ਵਿਚ ਮੁੰਦਰੀ ਤੇ ਪੈਰਾਂ ਵਿਚ ਜੁਤੀ ਪਵਾਓ। ਅਸੀਂ ਖਾਈਏ ਤੇ ਮੌਜਾਂ ਕਰੀਏ ਜੋ ਏਹ ਮੇਰਾ ਪੁਤ੍ਰ ਮਰ ਗਿਆ ਸੀ ਤੇ ਹੁਨ ਜੀਆ ਹੈ ਗਵਾਚ ਗਿਆ ਸੀ ਤੇ ਹੁਨ ਲਭਾ ਹੈ। ਫੇਰ ਓਹ ਖੁਸੀ ਮਨਾਵਨ ਲੱਗੇ॥

ਤੇ ਓਹਦਾ ਵੱਡਾ ਪੁਤ੍ਰ ਖੇਤ ਸੀ। ਜੋ ਘਰਦੇ ਨੇੜੇ ਆਯਾ ਤਾਂ ਗਾਵਨ ਤੇ ਨਚਨ-ਦੀ ਅਵਾਜ਼ ਸੁਣੀ। ਤੇ ਇਕ ਸੀਰੀਨੂੰ ਬੁਲਾਕੇ ਪੁਛਿਆ ਜੋ ਏਹ ਕੀ ਹੈ। ਓਸਨੇ ਓਹਨੂੰ ਆਖਿਆ ਜੋ ਤੇਰਾ ਭਰਾ ਆਯਾ ਹੈ, ਤੇ ਤੇਰੇ ਪਿਓਨੇ ਦੋਟੀ ਕੀਤੀ ਹੈ ਜੋ ਭਲਾ ਚੰਗਾ ਘਰ ਆਯਾ ਹੈ। ਓਹਦੇ ਜੀ ਵਿਚ ਗੁੱਸਾ ਆਯਾ ਜੋ ਘਰ ਨ ਵੜਾਂ। ਫੇਰ ਓਹਦੇ ਪਿਓਨੇ ਆਕੇ

ਮਨਾਯਾ। ਓਸਨੇ ਆਵਦੇ ਪਿਓਨੂੰ ਆਖਿਆ ਜੋ ਦੇਖ ਐਨੇ ਵਰਹੇ ਮੈਂ ਤੇਰੀ ਟਹਲ ਕੀਤੀ ਤੇ ਕਦੇ ਤੇਰਾ ਮੋੜ ਨਾ ਕੀਤਾ ਪਰ ਤੂੰ ਕਦੀ ਇਕ ਬਕਰੀਦਾ ਪਠੋਰਾ ਵੀ ਮੈਂਨੂੰ ਨਾ ਦਿੱਤਾ ਜੋ ਕਦੀ ਆਵਦੇ ਬੇਲੀਆਂ ਵਿੱਚ ਬਹਕੇ ਖੁਸੀ ਮਨਾਵਾਂ। ਜਦ ਤੇਰਾ ਏਹ ਪੁਤ੍ਰ ਆਯਾ ਜਿਨਹੇ ਤੇਰਾ ਮਾਲ ਕੰਜਰਾਂ ਵਿਚ ਉੜਾਯਾ ਸੀ ਤਾਂ ਤੂੰ ਵੱਡੀ ਹੋਰੀ ਕੀਤੀ। ਤਦ ਓਸਦੇ ਪਿਓਨੇ ਓਹਨੂੰ ਆਖਿਆ ਜੋ ਪੁਤ੍ਰ ਤੂੰ ਤਾਂ ਸਦਾ ਮੇਰੇ ਕੋਲ ਹੈਂ। ਜੋ ਕੁਸ਼ ਮੇਰਾ ਹੈ ਸੋ ਤੇਰਾ ਹੈ। ਫੇਰ ਖੁਸੀ ਮਨਾਵਨਾ ਤੇ ਖੁਸੀ ਹੋਵਨਾਂ ਚੰਗੀ ਗਲ ਸੀ ਜੋ ਏਹ ਤੇਰਾ ਭਾਈ ਮਰ ਗਿਆ ਸੀ ਤੇ ਮੁੜਕੇ ਜੰਮਿਆ ਹੈ ਤੇ ਗੁਵਾਚ ਗਿਆ ਸੀ ਤੇ ਹੁਨ ਹੱਥ ਆਯਾ ਹੈ॥

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT.

(DISTRICT FEROZEPUR, TAHSIL MUKTSAR.)

TRANSLITERATION AND TRANSLATION.

Ik ādmidē dō putr sigē. Unhā vichō chhōtē putrnē
One man-of two sons were. Them from-among the-younger son-by
 piōnñ ākhiā jō, 'bāpū, jēhrā hisā maldā maññ
the-father-to it-was-said that, 'father, what share property-of me-to
 āwdā-hai, oh maññ dē-dē.' Tā ohnē māl unhāññ wand-dittā.
coming-is, that me-to gve.' Then him-by property them-to was-divided.
 Thōrē dinā pichhō chhōtē putrnē sab kuchh kaṭthā
A-few days afterwards the-younger son-by all anything together-having
 kar-kē, ik dūr walāyatnñ utth giā, tē oṭhē
made-having, one distant country-to having-arisen it-was-gone, and there
 āwdā māl bhairē lachhnā vich gawāyā. Jadā sab kuchh
his-own property ill conduct in was-squandered When all anything
 lag-giā, tā oṭhōdē ik sardār kōl giā. Ōsnē
was-spent, then that-country-of one wealthy-man near he-went. Him-by
 ohnñ āwdi paili vich sūr charāwan ghaliā. Tē oh tarsdā sī
him-as-for his-own field in swine to-tend it-was-sent. And he desiring was
 jō unhā chillā-nāl jō sūr khāndē-san, āwdā dhiḍ bharē.
that those husks-with which the-swine eating-were, his-own belly he-may-fill.
 Ōhnñ kōi khānnñ nahī dēndā-sī. Tad ohnñ surt āi, tē
Him-to no-one eating-for not giving-was Then him-to senses came, and
 ākhan laggā jō, 'mērē piōdē sirīāññ vī rōṭidī parwāh
to-say he-began that, 'my father-of servants-to also bread-of concern
 nāhī, tē maī bhukkhā mardā-hā. Maī utth-kē āwdē piō
(is-)not, and I hungry dying-am. I arisen-having my-own father
 kōl jāwāgā, tē ohnñ ākhāgā jō, "piō, maī tērā tē Rabdā
near will-go, and him-to I-will-say that, "father, I of-thee and God-of
 gunāhi hā. Maññ hun sajdā nahī jō tērā put sadāwā.
sinner am. Me-to now being-proper (it-is-)not that thy son I-may-be-called.
 Maññ āwdē sirīā vich rakh-lai." Phēr oh ṭur-kē
Me-to thine-own labourers among keep." Then he started-having
 āwdē piō kōl jā-nikalyā. Tē oh ajē dūr-hī sī, jō ohdē
his-own father near went. And he still far-even was, that him-of

piōnũ ōs-tē tars āyā, tē bhaj-kē ōhnũ gal lā-liā,
the-father-to him-on pity came, and run-having him-to neck it-was-embraced,
 tē ōhnũ chumyā. Putrnē piōnũ ākhiā jō, 'bāpū,
and him-to it-was-kissed. The-son-by the-father-to it-was-said that, 'father,
 maĩ Rabdā tē tērā gunāhī hā; maĩnũ hun laakī nahĩ jō
I God-of and of-thee sinner am; me-to now worthiness (is-)not that
 hun tērā put sadāwā.' Ōhdē piōnē āwdiā sirīānũ ākhiā,
now thy son I-may-be-called.' His father-by his-own servants-to it-was-said,
 'bhai, changē-tō changē lirē kadh-liāo, tē ēhnũ panhāo; tē
'ho, good-than good dress bring-forth, and this-one-to put-on; and
 hatth vich mūdārī, tē pairā vich jutī pawāo; asĩ khāiē tē
hand in ring, and feet in shoes put-on; we may-eat and
 maujā kariē; jō ēh mērā putr mar-giā-sī, tē hun jiā
happiness may-do; because this my son dead-gone-was, and now alive
 hai, gavāch giā-sī, tē hun labhyā-hai.' Phēr ōh khusī
is; lost gone-was, and now found-is.' Then they happiness
 manāwan laggē.
to-celebrate began.

Tē ōhdā waddā putr khēt sī. Jō ghardē nērē āyā,
And his elder son (in-)field was. When house-of near he-came,
 tā gāwan tē nachandī awāj sunī Tē ik sirīnũ
then singing and dancing-of noise was-heard. Then one servant-to
 bulā-kē puchhiā jō, 'ēh kī hai?' Ōsnē ōhnũ ākhiā
called-having it-was-asked that, 'this what is?' Him-by him-to it-was-said
 jō, 'tērā bharā āyā hai. Tē tērē piōnē rōtī kītī-hai, jō
that, 'thy brother come is. And thy father-by feast given-is, that
 bhalā-changā ghar āyā-hai.' Ōhdē jī vich gussā āyā jō,
well-sound (to-)house he-come-is.' His mind in anger came that,
 'ghar na warā.' Phēr ōhdē piōnē ā-kē manāyā.
'house not I-may-enter' Then his father-by come-having it-was-entreated.
 Ōsnē āwdē piōnũ ākhiā jō, 'dēkh, ainē warhē maĩ
Him-by his-own father-to it-was-said that, 'see, so-many in-years by-me
 tērī ṭahal kītī, tē kadē tērā mōr nā kītā; par
thy service was-done, and ever thy transgression not was-done; but
 tũ kadī ik bakrīdā paṭhōrā vī maĩnũ nā dittā, jō kadī
by-thee ever one goat-of kid even me-to not was-given, that ever
 āwdē bēliā vich bah-kē khusī manāwā. Jad tērā ēh
my-own friends among sat-having happiness I-may-celebrate. Now thy this
 putr āyā jinhē tērā māl kañjarā vich urāyā-sī, tā
son same by-whom thy property harlots among squandered-was, then

tũ vaddī rōti kīti.' Tad ōsdē piōnē ōhnũ ākhiā
by-thee a-great feast was-given.' Then his father-by him-to it-was-said
 'jō, 'putr, tũ tã sadā mērē kōl haĩ. Jō kush mērā
that, 'son, thou indeed always me near art. What anything mine
 hai, sō tērā hai. Phēr khusī manāw'nā tē khusī hōw'nā
is, that thine is Again happiness to-celebrate and happy to-be
 changī gal sī; jō ēh tērā bhāi mar-giā-sī, tē muṛ-kē
good thing was, because this thy brother dead-gone-was, and again
 jammiā-hai; tē guwāch giā-sī, tē hun hatth āyā-hai'
born-is; and lost gone-was, but now found come-is'

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MĀLWĀĪ DIALECT.

(DISTRICT FERROZEPUR, TAHSIL FAZILKA.)

ਕੋਈ ਰਾਜਾ ਸਕਾਰਨੂੰ ਟੁਰਿਆ ਜਾਂਦਾ ਸੀ। ਰਾਹ ਬਿਚ ਇਕ ਜਟ ਟਿੱਬੇ ਉੱਤੇ ਹਲ ਬਾਹੋਂਦਾ ਸੀ। ਤੇ ਉਹਦੀ ਉਮਰ ਸਤਰ ਅਸੀਂ ਬਰੇਦੀ ਸੀ। ਰਾਜਾ ਉਸਨੂੰ ਬੇਖਕੇ ਬੋਲਿਆ ਜਟ ਤੂੰ ਬੜਾ ਉੱਕਾ। ਜਟ ਬੋਲਿਆ ਕੇ ਰਾਜਾ ਮੈਂ ਨਹੀਂ ਉੱਕਾ। ਇਕ ਚਲਾਇਆ ਤੀਰ ਇਕ ਚਲਾਇਆ ਤੁੱਕਾ। ਰਾਜਾ ਸੁਨਕੇ ਆਪਨੇ ਰਾਹ ਲੱਗਾ ਤੇ ਜਦੋਂ ਆਪਨੇ ਘਰ ਪੁੰਹਚ ਪਿਆ ਤੇ ਦਰਵਾਰ ਲਾਇਆ ਆਪਨੇ ਵਜੀਰ ਕੋਲੋਂ ਇਸ ਬਾਤਦਾ ਅੰਤਰਾ ਪੁਛਿਆ। ਵਜੀਰ ਸੁਨਕੇ ਸੋਚਾਂ ਬਿਚ ਪੈ ਗਿਆ। ਜਦੋਂ ਕੋਈ ਜਵਾਬ ਉਹਦੀ ਸਮਝ ਬਿਚ ਨਾ ਆਇਆ ਤਾਂ ਸਤਾਂ ਦਿਨਾਂ ਕੀ ਮੁਹਿਲਤ ਮੰਗ ਲਈ, ਤੇ ਜਿਸ ਪਾਸੇ ਰਾਜਾ ਓਸ ਦਿਨ ਗਿਆ ਸੀ ਪੁਛ ਪੁਛਾ ਕੇ ਓਸੇ ਪਾਸੇ ਵਜੀਰ ਬੀ ਟੁਰ ਪਿਆ। ਚਲਦੇ ਚਲਦੇ ਰਾਹਿ ਬਿਚ ਓਹ ਜਟ ਓਸੇ ਤਰਾ ਹਲਵਾਹੀ ਕਰਦਾ ਮਿਲਿਆ। ਵਜੀਰ ਨੇ ਸੋਚ ਕੀਤੀ ਬਈ ਹੋਵੇ ਨਾ ਤਾਂ ਏਹੋ ਜਟ ਹੈ ਜੀਹਦੀ ਗਲ ਰਾਜੇਨੇ ਮੇਰੇ ਕੋਲੋਂ ਪੁਛੀ ਹੈ। ਤੇ ਵਜੀਰ ਓਥੇ ਖੜੇ ਗਿਆ। ਜਟ ਕੋਲੋਂ ਵਜੀਰਨੇ ਰਾਜੇਦੇ ਆਨਦਾ ਹਾਲ ਪੁਛਿਆ। ਜਟਨੇ ਆਖਿਆ ਰਾਜਾ ਜਰੂਰ ਆਇਆ ਥੀ। ਗਲ ਬੀ ਮੇਰੇ ਨਾਲ ਏਹੋ ਕੀਤੀ ਸੀ। ਵਜੀਰਨੇ ਜਟ ਕੋਲੋਂ ਏਸ ਗਲਕਾ ਅੰਤਰਾ ਪੁਛਿਆ। ਜਟ ਕਹਿਨ ਲੱਗਾ ਅੰਤਰਾ ਤਾਂ ਦੱਸੁੰਗਾ ਜੇ ਤੂੰ ਮੇਰੀ ਪਾਨੀ ਪੀਨਵਾਲੀ ਝਾਰੀ ਤੇ ਹੁੱਕਾ ਰੁਪੀਆਂ ਕਾ ਭਰ ਦੈ। ਵਜੀਰਨੇ ਹੁੱਕਾ ਤੇ ਝਾਰੀ ਰੁਪੀਆਂ ਨਾਲ ਭਰ ਦਿੱਤੀ। ਜਟਨੇ ਅੰਤਰਾ ਮਨ ਭਾਉਂਦਾ ਵਜੀਰਨੂੰ ਆਖ ਸੁਨਾਇਆ। ਵਜੀਰਨੇ ਜਾਕੇ ਰਾਜੇਨੂੰ ਸੁਨਾਇਆ ਤੇ ਅੰਤਰਾ ਠੀਕ ਠੀਕ ਰਾਜੇਦੇ ਮਨ ਲੱਗਾ। ਪਰ ਰਾਜੇਨੇ ਸੋਚ ਕੀਤੀ ਕੇ ਜਟ ਬਿਨਾ ਏਸਦਾ ਅੰਤਰਾ ਕਿਸੇਨੂੰ ਮਲੂਮ ਨਹੀਂ ਸੀ। ਵਜੀਰਨੇ ਓਸੇ ਕੋਲੋਂ ਪੁਛ ਕੇ ਦੱਸਿਆ ਹੈ। ਏਹ ਸੋਚ ਕੇ ਰਾਜਾ ਜਟ ਕੋਲੋਂ ਜਾਕੇ ਕਹਿਨ ਲੱਗਾ ਜਟ ਤੂੰ ਬੜਾ ਉੱਕਾ। ਜਟ ਬੋਲਿਆ ਰਾਜਾ ਮੈਂ ਨਹੀਂ ਉੱਕਾ। ਇਕ ਭਰਾਈ ਝਾਰੀ ਤੇ ਇਕ ਭਰਾਇਆ ਹੁੱਕਾ। ਰਾਜਾ ਸੁਨਕੇ ਰਾਜੀ ਹੁਆ। ਇਸ ਅਕਲਦਾ ਇਨਾਮ ਦੇ ਕੇ ਘਰਨੂੰ ਮੁੜ ਗਿਆ ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

PANJĀBĪ.

MĀLWĀĪ DIALECT.

(DISTRICT FEROZEPUR, TAHSIL FAZILKA.)

TRANSLITERATION AND TRANSLATION.

Kōi rājā sakārnū tura jādā-sī. Rāh-bich ik jat
A Rājā hunting-for started going-was. The-way-in a Jatt
 tībē-uttē hal bāhōdā-sī, tē uhdī umar satar asī
a-sandy-hillock-on plough ploughing-was, and him-of age seventy eighty
 barēdī sī. Rājā usnū bēkh-kē bōliā, 'Jat, tū barā
years-of was. The-Rājā him seen-having said, 'Jatt, thou very
 ukkā.' Jat bōliā kē, 'rājā, maī nahī ukkā. Ik
acted-foolishly.' The-Jatt said that, 'Rājā, I not acted-foolishly. One
 chalāiā tīr, ik chalāiā tukkā' Rājā sun-kē
propelled a-(sharp)-arrow, one propelled a-blunt-arrow.' The-Rājā heard-having
 āpnē rāh laggā, tē jadō āpnē ghar pūhch-piā, tē
on-his-own road continued, and when in-his-own house he-arrived, and
 darwār lāiā, āpnē wajir kōlō is bātdā antrā puchhiā.
a-darwār held, his-own minister from this thing-of purport was-inquired.
 Wajir sun-kē sōchā-bich pai-giā. Jadō kōi jawāb uhdī
The-minister heard-having thinking-in fell When any answer that-of
 samajh-bich nā āiā, tā satā dinā-kī muhilat mang-lāi,
understanding-in not came, then seven days-of respite was-asked-for-(and-)obtained,
 tē jis pāsē rājā ōs din giā-sī, puchh-puchhā-kē
and in-what in-direction the-Rājā on-that day gone-was, asked-inquired-having
 ōsē pāsē wajir bī tur-piā. Chaldē-chaldē
towards-that-very direction the-minister also started. In-going-in-going
 rāh-bich ōh jat ōsē tarā hal-wāhī kardā miliā.
the-way-in that Jatt in-that-very manner plough-ploughing doing was-met.
 Wajir nē sōch kīti, 'baī, hōvē nā tā ēhō
The-minister-by thought was-made, 'ho, he-may-be (may-he-)not then this-very
 jat hai jihdī gal rajēnē mērō kōlō puchhī-hai' Tē wajir
Jatt is whom-of word the-Rājā-by me from inquired-is.' And the-minister
 othē kharō giā. Jat kōlō wajir nē rājēde
there standing-having-become went. The-Jatt from the-minister-by the-Rājā-of
 āndā hāl puchhiā. Jat-nē ākhiā, 'rājā
coming-of the-circumstance was-inquired. The-Jatt-by it-was-said, 'the-Rājā

jarūr āiā-thī; gal bī mērē nāl ēhō kitī-sī.' Wajirnē .
certainly come-was; word also me-of with by-him made-was. *The-minister-by*
 jat kōlō ēs gal-kā antrā puchhiā. Jat kahin laggā,
the-Jatt from this word-of purport was-inquired The-Jatt to-say began,
 'antrā tã dassūgā jē tũ mērī pānī pīn-wālī jhārī tē
'the-purport then I-will-show if thou my water drinking-for jug and
 hukkā rupiā-kā bhar-dai' Wajirnē hukkā tē jhārī rupiā
huqqa rupees-of fill.' *The-minister-by the-huqqa and jug rupees*
 nāl bhar-ditti. Jatnē antrā man-bhāōdā wajirnū
with were-filled. The-Jatt-by the-purport mind-nature-of the-minister-to
 ākh sunāiā. Wajirnē jā-kē rājēnū
having-told was-caused-to-be-heard. The-minister-by gone-having the-Rājā-to
 sunāiā, tē antrā thik-thik rājēdē man
it-was-caused-to-be-heard, and the-purport accurately the-Rājā-of mind
 laggā. Par rājēnē sōch kitī kē, 'jat binā
became-attached. But the-Rājā-by thought was-made that, 'the-Jatt without
 ēsdā antrā kisēnū malūm nahī sī. Wajirnē ōsē
this-of purport anybody-to known not was The-minister-by that-very-man
 kōlō puchh-kē dassiā-hai.' Ēh sōch-kē rājā jat
from inquired-having shown-it-is.' This thought-having the-Rājā the-Jatt
 kōlō jā-kē kahin laggā, 'jat, tũ barā ukkā.' Jat
near gone-having to-say began, 'Jatt, thou very acted-foolishly' The-Jatt
 bōliā, 'rājā, maī nahī ukkā Ik bharāī jhārī tē ik
said, 'Rājā, I not acted-foolishly. One was-filled the-jug and one
 bharāiā hukkā.' Rājā sun-kē rājī hūā; is
was-filled the-huqqa.' The-Rājā heard-having pleased became; this
 akaldā inām dē-kē ghar-nū muṛ-giā.
wisdom-of reward given-having the-house-to returned.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a certain king went a-hunting. On the way he saw a Jatt ploughing his field on the top of a sandy hillock, and he seventy or eighty years old. The king called out to him, 'Jatt, you are a fool.'¹ The Jatt replied, 'Sire, I am not a fool. Some people can shoot with sharp arrows, and others have only blunt ones to shoot with.' The king proceeded on his way. When he reached home he called a *darbār*, told his vizier what the Jatt had said, and asked him what the meaning of it was. The vizier set to work a-thinking, but couldn't hit on the right meaning, so he begged for seven days' grace and got it. Then he traced the steps of the king, asking as he went, where

¹ These *tiḍḍās*, or sandy hillocks, are not worth much for cultivation. There are several proverbs dealing with the ease with which they are ploughed, owing to the light nature of the soil, and the miserable return which comes in the shape of crops. See, for instance, Mr Maconachie's *Selected Agricultural Proverbs of the Panjab*, Nos 69 and 71

His Majesty had gone, and finally saw the same Jatt ploughing away on the top of a hillock. The vizier thought to himself that this was probably the fellow who had told the king the puzzling saw, so he stopped there and asked him if the king had been there lately. 'Indeed he has,' said the Jatt, 'and I had a talk with him.' Then the vizier asked the Jatt the meaning of what he had said, and the other replied that he would tell him if the vizier would fill his water pot and his hookah with rupees. The vizier did so, and the Jatt told him the meaning of the dark saying. Then the vizier returned to the palace and explained it to the king, who was much pleased with the explanation. But the king said to himself that the only person who could have known the meaning of the saying was the Jatt himself, and that the vizier must have got it from him. So he went off to the Jatt again and again said, 'Jatt, you *are* a fool.' The Jatt replied, 'Sire, I am not a fool. One thing, my drinking pot, and another thing, my hookah, have both been filled with rupees.'¹ Then the king was much pleased, and after giving him a reward for his intelligence returned to his palace.

¹ The Jatt's original pun and his second rejoinder together form a rhymed couplet. Thus —

ik chālā:ā tī, ik chālā:ā tikkā

ik bhā:āi jhārī, te ik bhā:āi hukkā.

[No. 18.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****PAÑJĀBĪ.**

MALWĀĪ DIALECT.

(NABHA STATE, DISTRICT PHUL.)

ਇਕ ਰਾਜੇਦੇ ਸਤ ਧੀਆਂ ਸਨ। ਇਕ ਦਿਨ ਰਾਜੇਨੇ ਓਨ੍ਹਾਂਨੂੰ ਆਖਿਆ ਧੀਓ ਤੁਸੀਂ ਕੀਦਾ ਭਾਗ ਖਾਂਦੀਆਂ ਹੋ। ਛੀਆਂਨੇ ਆਖਿਆ ਅਸੀਂ ਬਾਪੂ ਤੇਰਾ ਭਾਗ ਖਾਂਦੀਆਂ ਹਾਂ ਤੇ ਸਤਮੀਨੇ ਆਖਿਆ ਮੈਂ ਤਾਂ ਅਪਨਾ ਭਾਗ ਖਾਂਦੀ ਹਾਂ। ਤਾਂ ਰਾਜੇਨੇ ਆਖਿਆ ਮੈਂ ਥੋਨੂੰ ਕਿਹਾ ਜਿਯਾ ਪਿਆਰਾ ਲਗਦਾ ਹਾਂ। ਛੀਆਂਨੇ ਆਖਿਆ ਤੂੰ ਸਾਨੂੰ ਖੰਡ ਬਰਗਾ ਪਿਆਰਾ ਲਗਦਾ ਹੈਂ। ਤੇ ਸਤਮੀਨੇ ਆਖਿਆ ਤੂੰ ਮੈਨੂੰ ਨੂਨ ਬਰਗਾ ਪਿਆਰਾ ਲਗਦਾ ਹੈ। ਤਾਂ ਰਾਜੇਨੇ ਹਰਖ ਕੇ ਆਖਿਆ ਏਹਨੂੰ ਕਿਸੇ ਲੰਗੜੇ ਲੂਲੇ ਨਾਲ ਬਿਹਾ ਦੇਓ ਦੇਖੋ ਫਿਰ ਕਿਕੂੰ ਅਪਨਾ ਭਾਗ ਖਾਊਗੀ। ਤਾਂ ਓਹ ਇਕ ਲੰਗੜੇ ਨਾਲ ਬਿਹਾ ਦਿੱਤੀ। ਓਹ ਵਿਚਾਰੀ ਲੰਗੜੇਨੂੰ ਖਾਰੀ ਵਿਚ ਪਾ ਕੇ ਮੰਗਦੀ ਖਾਂਦੀ ਪਈ ਫਿਰਦੀ। ਇਕ ਦਿਨ ਖਾਰੀਨੂੰ ਇਕ ਛੱਪੜ ਤੇ ਕੰਢੇ ਤੇ ਧਰ ਕੇ ਆਪ ਮੰਗਨ ਚਲੀ ਗਈ। ਤਾਂ ਲੰਗੜੇਨੇ ਕੀ ਦੇਖਿਆ ਕਿ ਕਾਲੇ ਕਾਂ ਛੱਪੜ ਵਿਚ ਬੜ ਕੇ ਬੱਗੇ ਹੋ ਹੋ ਨਿਕਲਦੇ ਆਉਂਦੇ ਹਨ। ਤਾਂ ਓਨਾਂਦੀ ਰੀਸਮਰੀਸੀ ਲਗੜਾ ਬੀ ਰੁੜ੍ਹਦਾ ਪੈਂਦਾ ਛੱਪੜ ਵਿਚ ਜਾ ਡਿੱਗਾ ਤੇ ਓਹ ਨੌਂ ਬਰ ਨੌਂ ਹੋ ਗਿਆ। ਤਾਂ ਜਦ ਓਹਦੀ ਬਹੁ ਮੰਗ ਤੰਗ ਕੇ ਆਈ ਤਾਂ ਓਹ ਆਉਂਦੀਨੂੰ ਰਾਜੀ ਬਾਜੀ ਹੋ ਕੇ ਖੜ ਗਿਆ॥

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

PAÑJĀBĪ.

MĀLWĀĪ DIALECT

(NABHA STATE, DISTRICT PHUL)

TRANSLITERATION AND TRANSLATION.

Ik	rājēdē	sat	dhiā	san.	Ik	din	rājēnē
One	Rājā-of	seven	daughters	were.	One	day	the-Rājā-by
unhānū	ākhiā,	‘dhiō,	tusi	kidā	bhāg	khādiā-hō’	
them-to	it-was-said,	‘daughters,	You	whom-of	fortune	eating-are’	
Chhiānē	ākhiā,	‘asī,	bāpū,	tērā	bhāg	khādiā-hā.’	Tē
The-six-by	it-was-said,	‘we,	father,	thy	fortune	eating-are.’	And
satminē	ākhiā,	‘maī	tā	apnā	bhāg	khādi-hā’	Tā
the-seventh-by	it-was-said,	‘I	verily	my-own	fortune	eating-am’	Then
rājēnē	ākhiā,	‘maī	thōnū	kihā-jiyā	piārā	lagdā-hā’	Chhiānē
the-Rājā-by	it-was-said,	‘I	you-to	what-like	dear	seeming-am’	The-six-by
ākhiā,	‘tū,	sānū	khand-bargā	piārā		lagdā-hai’	
it-was-said,	‘thou,	us-to	sugar-like	dear	seeming-art (ie, seemest to be).’		
Tē	satminē	ākhiā,	‘tū	mainū	nūn	bargā	
But	the-seventh-by	it-was-said,	‘thou	me-to	salt	like	
piārā	lagdā-hai.’	Tā	rājēnē	harakh-kē	ākhiā,		
dear	seeming-art.’	Then	the-Rājā-by	become-angry-having	it-was-said,		
‘ēhnū	kisē-langrē-lūlē-nāl	bihā-dēō.	Dēkhō	phir	kikū	apnā	
‘this-one-to	some-lame-maimed-with	marry.	See	then	how	her-own	
bhāg	khāugī’	Tā	oh	ik	langrē-nāl	bihā-ditti.	
fortune	she-will-eat.’	Then	she	one	lame-man-with	was-married.	
Oh	vichārī	langrēnū	khārī-vich	pā-kē	mangdī	khādi	
That	poor-girl	the-lame-man-to	a-basket-in	put-having	begging	eating	
paī	phirdī.	Ik	din	khārīnū	ik-chhappar-tē	kandē-tē	
fallen	used-to-wander.	One	day	the-basket-to	one-pond-on	the-bank-on	
dhar-kē	āp	mangan	chalī-gai;	tā	langrēnē	kī	
placed-having	herself	to-beg	went-away;	then	the-lame-man-by	what	
dēkhīā.	ki	kālē	kā	chhappar-vich	bar-kē	baggē	
was-seen,	that	black	crows	the-pond-into	entered-having	white	
hō-hō	nikaldē-āōdē-ban.	Tā	onādi	rīsam-rīsī	langrā		
becoming-becoming	coming-out-are.	Then	them-of	in-imitation	the-lame-man		
bī	rurhdā	paīda	chhappar-vich	jā	diggā;	tō	oh
too	rolling	tumbling	the-pond-into	having-gone	fell;	and	he

nau-bar-nau	hō-giā.	Tā	jad	ōhdī	bahū	mang-tang-kē	āī,
<i>fresh-and-well</i>	<i>became.</i>	<i>And</i>	<i>when</i>	<i>his</i>	<i>wife</i>	<i>begged-having</i>	<i>came,</i>
tā	ōh	āūdīnū	rāji-bāji	hō-kē		khar-giā.	
<i>then</i>	<i>her</i>	<i>coming-for</i>	<i>perfect-healthy</i>	<i>become-having</i>		<i>he-stood.</i>	

FREE TRANSLATION OF THE FOREGOING.

(The following folktale is current all over India. Another version of it will be found on p. 309, Vol V, Pt II of this Survey. It will be noticed how the opening agrees with that of the story of King Lear.)

Once upon a time there was a king who had seven daughters. One day he asked them by whose good fortune they were enjoying life. Six of them said that they did so by his good fortune, but the seventh said that it was by her own good fortune.

Then the king asked them like what did they love him. The six said they loved him like sugar, but the seventh said she loved him like salt.

Then the king burst into a fury and ordered her to be married to some maimed cripple. 'Let us see,' said he, 'how she enjoys life by her own good fortune'. So they married her to a cripple, and as is the manner of people of that class, she put him in a basket, and carried him about asking for alms.

One day she put the cripple down on the bank of a pond, and went off to beg by herself. While she was away, the cripple observed that black crows came and bathed in the tank and that when they came out their feathers were white. So he rolled and tumbled to the edge of the water and bathed as they had done. He immediately became clean and whole, and when his wife returned she found him standing there hale and hearty.

INDO-ARYAN FAMILY.

CENTRAL GROUP

PAÑJĀBĪ

MĀLWĀĪ DIALECT.

(STATE PATIALA, THANA GOBINDGARH)

دیکھو کہہے ہتھ نال ہتھی د ب چھٹی ہے سچے ہتھ وچہ بُرا سی
 ہے - سوہین روکھ دے ہیٹھ حقہ اور جل دا توڑا دھرا ہے - اوتھے اک منڈا
 بیٹھا ہے - ہالی بچارہ بُہ پھٹی نال اٹھا ہے - ہل اور بلداں نوں لیکے
 مونہہ اندھیرے کھیت وچہ پہونچا ہے - سکھر دوپہرے تیویں روٹی
 لیاوندي ہے - ایہہ جوتا ڈھال دیندا ہے - بلداں نوں ککھ پاوندا ہے - آب
 ہتھہ مونہہ دھو ٹھنڈا ہو ے روٹی کھاندا ہے حقہ پیندا ہے - بلداں نوں
 پانی بلاوندا ہے تھوڑا چر پے رھندا ہے - تیویں ساگ لے جاندی ہے -
 بھاہلا کم ہوندا ہے - تاں بچارہ اسی دھندے وچہ آتھن کر دیندا ہے - نہیں
 تاں ہور کم دھندا کردا ہے - دن چھپے ہل اور بلداں نوں لیکے گھر
 آوندا ہے - چرھی دا بہار لیاوندا ہے - بلداں موہرے پاوندا ہے - تیویں دھار
 کڈدی ہے - روٹی پکاوندي ہے - ایہہ چار نال منڈے کڑیاں وچہ بیٹھ ے
 کھاندا ہے - پھر اس موج نال لتاں نسال ے سوندا ہے کہ بادشاہاں نوں
 پھلاں دے بچھاوے اوتے بھی نہیں تھیاوندي *

[No. 19]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MALWĀĪ DIALECT

(STATE PATIALA, THANA GOBINDGADH)

TRANSLITERATION AND TRANSLATION.

Dēkhō,	khabbē	hatth-nāl	hatthi	dab-chhaddī-hai,	sajjē	hatth-vichh
See,	left	hand-with	plough-handle	pressed-is,	right	hand-in
purānī	hai.	Sōhē	rōkhdē	hēth	huqqa	aur jaldā taurā
ox-whip	is	In-front	a-tree-of	beneath	hookah	and water-of pot
dharā-hai.	Utthē	ik	mundā	baithā-hai.	Hālī	bichāra
placed-is	There	a	child	seated-is.	The-cultivator	the-poor-man
puh	phatī	nāl	uṭhā-hai.	Hal	aur	baldānū
dawn	bursting	with	risen-is.	Plough	and	oxen
ādhērē	khēt-vichh	phaūchā-hai	Sikhar	dō-pahrē	tīvī	rōtī
in-dark	the-field-in	arrived-is	Highest-point	at-midday	the-wife	bread
liyāūdi-hai	Ēh	jōttā	dhāl-dīdā-hai.	Baldānū	kakh	
bringing-is.	He	plough	loosening-is.	The-oxen-to	cut-grass	
pāūdā-hai.	Āp	hatth	mūh	dhō	ṭhandā	
causing-to-fall-he-is.	Himself	hand	mouth	having-washed	cool	
hō-kē	rōtī	khāḍā-hai,	huqqa	pīdā-hai,	baldānū	pānī
become-having	bread	eating-he-is,	hookah	drinking-he-is,	the-oxen-to	water
palāūdā-hai	Thōrā	chir	pai	rahndā-hai	Tīvī	
causing-to-drink-he-is.	A-small	time	having-fallen	remaining-he-is.	The-wife	
sāg	lē-jāḍī-hai.	Bhāhlā	kamm	hūḍā-hai.	Tā	bichāra
vegetables	taking-away-is.	Much	work	becoming-is.	Then	the-poor-fellow
isī	dhandē-vichh	atthan	kar-dīdā-hai.	Nahī-tā	hōr	kamm dhandā
this	occupation-in	sun-set	making-he-is.	Otherwise	other	work business
kardā-hai.	Din	chhipē	hal	aur	baldānū	lē-kē
doing-he-is.	The-day	on-being-hidden	plough	and	oxen	taken-having
ghar	āūdā-hai	Charhīdā	bhār	liyāūdi-hai	Baldā	mūhārē
house	coming-he-is	Fodder-of	load	bringing-he-is.	The-oxen	before
pāūdā-hai	Tīvī	dhār	kaddī-hai.	Rōtī	pakāūdi-hai.	
causing-to-fall-he-is.	The-wife	milk	drawing-is.	Bread	cooking-she-is.	
Ēh	chāō-nāl	mundē	kuryā-vichh	baith-kē	khāḍā-hai.	Phir
He	delight-with	sons	daughters-among	sat-having	eating-is	Again

is mauj-nāl lattā nisāl-kē sōdā-hai, ki bādshahānū
this comfort-with legs stretched-having sleeping-he-is, that kings-to
 phullādē bichhāunē-uttē bhī nahī thiāūdi.¹
flowers-of bed-on even not experiencing(-are).

¹ For a Free Translation of the Foregoing, see p 695

BHATṬIĀNĪ.

The Bhātīs (or, as they are called in the Punjab, Bhattīs) are a Musalmān tribe of Rajput origin which is found widely distributed over the Punjab and North-Western Rajputana. They are specially strong in North Bikaner, and in that portion of the Ferozepore District which is immediately adjoining. This part of the country is known as Bhattiānā, and one of its chief towns is the famous stronghold of Bhatnēr. Owing to the leading part taken by the Bhattīs in this part of the country in the beginning of the 19th century, the word Bhattī became applied to all the Musalmān residents of this tract, and their name became almost synonymous with Rāth or Pachhādā,—the title given to the Pachhādā Musalmāns (a different tribe) of the Ghaggar Valley.¹

We have seen that one of the names given to the dialect of Pañjābī spoken by the Pachhādā Musalmāns was Rāthī, and, as just explained, the same name is given to the dialect of the Bhattīs of Bikaner, while the dialect spoken by the Bhattīs of Ferozepore is locally known as Rāṭhaurī. The two Rāthīs are not the same dialect, for the Rāthī of the Pachhādā Musalmāns is, as we have seen, a mixture of Pōwādhī Pañjābī with Western Hindī, while the Rāthī or Rāṭhaurī of the Bhattīs is Mālwaī Pañjābī mixed with the Bāgrī of North Bikaner.

It will have been observed that this Rāthī is a tribal language. In the south of the Fazilka Tahsīl of Ferozepore all the inhabitants (whether Bhattīs or not) speak a language locally known as 'Bāgrī'. An examination, however, of the specimens of this form of speech which have been received from Ferozepore shows that it is not Bāgrī at all. It is exactly the same as the Bhattī Rāthī, a mixture of Pañjābī and Bāgrī, with the latter predominating.

The Bhattīs of Ferozepore appear under various names (usually those of sub-clans), such as Wattū, Jōyā, Rassīwatts, or Rāṭhaurī. The last name accounts for the title Rāṭhaurī given to their dialect in that district. It is spoken for a considerable distance up the right bank of the Sutlej, in the Fazilka and Mamdot *Tahsils*, and is the same as the Rāthī of Bikaner, and the 'Bāgrī' of Fazilka,—simply a corrupt Pañjābī much mixed with Bāgrī. The proportions of the two forms of speech differ according to locality, but over the whole of these three areas, the general characteristic of the language is the same, and, as some general name is required to include all the varieties of this mixed dialect, I call it Bhattiānī, from its head-quarters,—Bhattiānā. Under its various names, Bhattiānī is reported to be spoken by the following numbers of people:—

Rāthī of Bikaner	22,000
'Bāgrī' of Ferozepore (Fazilka)	56,000
Rāṭhaurī of Ferozepore	38,000
TOTAL BHATṬIĀNĪ	116,000

In the year 1824, the Serampore Missionaries translated the New Testament into this dialect, which they called the 'Bhutuner (i.e. Bhatnēr) Language.'

As specimens of Bhattiānī I give a complete version of the Parable of the Prodigal Son in the Rāthī of Bikaner, and also extracts from it in the so-called Bāgrī, and in the Rāṭhaurī of Ferozepore. Finally, for the sake of comparison, I give a similar extract from the Serampore Bhatnēri version of 1824.

¹ See Sirsa Settlement Report (1879-83), page 89.

RĀTHĪ OF BIKANER.

The version of the Parable here given well illustrates the foregoing remarks. The language is a mixture of Pañjābī and Bāgrī with here and there an idiom borrowed from the Lahndā spoken to the west. Thus, take the very first line. *Hēk*, one, is Lahndā; *dē*, (plural masculine), of, is Pañjābī; *hā* (plural masculine) is Bāgrī. So, elsewhere, *jāsā*, I will go, is a Bāgrī future with a Pañjābī termination; *bhāj-gē*, having run, is Bāgrī, *khāḍē-hā*, they were eating, is half Pañjābī, half Bāgrī; *tusāḍā*, your, is Pañjābī, *thārō*, your, is Bāgrī. It is unnecessary to go into further detail.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

BHATTIĀNĪ (RĀTHĪ) DIALECT.

BIKANER STATE.

हेक आदमीदे दीय पूत हा । उसदे छोटे पूत पिजन् अखा हे पिज माल विच जेड़ा मेरा हिंसा होवे मैन् देहे । उसन् तदाँ माल बाँट दीता । ढेर दहाड़े नहीं हुए छोटा पूत सब कुज कठा करने दूर देस जाँदा रहा ओर उथे लुचपणे विचे आपणा माल गमा दीता । ओर वो सबो कुज भजा चुका तब उस देस विचे डाढा काल पया ओर वो गरीब हो गया । ओर वो उस देसदे रेणैवालेदा नोकर हो गया । ओर उसने तिसन् अपने खेच विच सूरन् चरावणन् घाला । ओर उसने उन छीलड़ा नाल अपणा डिठ भरणा चाता था जिनाँन् सूर खाँदे-हा । ओर कोई उसन् कुज नाहीं देता-हा । जदाँ उसन् चेता आया ओर उसँ अखा के मेरे पिजदे कितने मेहेनतीयोंन् फादल ठिकियाँ बणदी थी ओर असाँ भूख नाल मरदा हाँ । मैँ उठौने पीज नाल जासाँ ओर उसन् अखसाँ हे बाबा मैने बेहेस्तन् काण्ड कीती ओर तुसाडे आगे गुना कीता । असाँ फिर तुसाडा पूत कहावणे के लायक नहीं हँ । आपदे मेहेनतीयाँ विच हेकदी जागे मैन् कर-लो । तदाँ वो उठते आपदे पीजदे पासे गियाँ । मगर वो दूर हा तदाँ पिज उसन् देखते तरस कीता । ओर भाज-गे उसन् गले नाल लगाते उसन् चूमा । पुच उसदे बापन् अखा हे पिज मैने बेहेस्तने काण्ड कीती ओर आपदे सामने गुना कीता ओर फिर थारे पुच तेरा कहावण लायक नहीं हँ ।

मुड़ उसदे पिजने आपदे नोकराँनूँ अखा पुत्रनूँ थौगड़े अछे पधावो ओर उसदे हथ विच मुदड़ी ओर पेरोँ जूती घतावो ओर आपाँ खाते मजे करें । क्यूँके पुत्र मेरा मुया हा मरते मुड़ आया है । खड़ी गया हा मुड़ लाभ्या है । तदाँ वो मजे करण लगे ॥

उसदा बडा पुत्र खेचच हा । जदाँ वो अमदा हुया घरदे कोल आया तदाँ बाजते नचणदा खड़का सुणा । आपदे नोकराँ विचूँ हेक नोकरनूँ आपदे कोल सदते आखा के * * * । उस अखा तेरा भीरा आया है आपदे पिजने चंगा खाँणा कीता है इस वास्ते जो उसनूँ भला चंगा लाया है । उसने कावड़ कीती । उस घर विच आवण ना चाया । इस वास्ते उसदा पिज बाहार आते उसनूँ मनावण लगा । उस पिजनूँ जवाब दीता की वेखो मैँ इते वराँ-तूँ तुहाडी खिदमत करदा-हा । आपदे हुकमनूँ कदे अदुल न कीता । आप मैँनूँ कदे हेक लेला भी न दीता के मैँ आपदे बेलीआँ नाल खुसी करदा-हा । मगर आपदा ए पुत्र जो कंजरीआँदे नाल रलते आपदा सब कुज भंजा-देता जू आया उसदे वास्ते आप चंगा खाँणा कीता । पिज उसनूँ अखा पुत्र तूँ नित मेरे नाल रहेदा-है । जो कुज मेरा वो सबो कुज तेरा है । मगर डाटी खुसी करणी ठीक हार्द । क्यूँके तेरा भीरा मुया हुवा मुड़ जी आया-है खिड़ी गया-हा मुड़ लाभ गया-है ॥

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

BHATTIĀNĪ (RĀTHĪ) DIALECT.

BIKANER STATE.

TRANSLITERATION AND TRANSLATION.

Hēk ādmīdē dōy pūt hā Usdē chhōtē pūt piūnñ
One man-of two sons were. Them-of by-the-younger son father-to
 akhā, 'hē piū, māl-vich jērā mērā hisā hōwē mai-nñ
it-was-said, 'O father, property-in as-much my share may-be me-to
 dēhē' Us-nñ tadā māl bāt ditā Dhēr dahārē nahñ
give' Him-to then property having-divided was-given. Many days not
 huē chhōtā pūt sab kuj kathā karnē dūr dēs
became the-younger son all whatever together made-having a-far country
 jādā-rahā, ōr uthē luchpanē-vichē āpnā māl gamā-ditā
went-away; and there riotousness-in his-own property was-squandered-away.
 Ōr wō sabō-kuj bhajā-chukā tab us dēs-vichē dādāhā
And he all-whatever had-wasted-completely then that country-in a-great
 kāl payā, ōr wō garīb hō-gayā; ōr wō us dēsdē rainēwālēdā
famine fell, and he poor became; and he that country-of an-inhabitant-of
 nōkar hō-gayā Ōr usnē tīsnñ apnē khētr-vich sūrnñ charāwannñ
servant became. And him-by him-as-for his-own field-into swine-to grazing-for
 ghālā. Ōr usnē un chhīlā-nāl apnā didh bharñā
it-was-sent. And him-by(sic) those husks-with his-own belly to-fill
 chātā-thā, jinññ sūr khādē-hā; ōr kōī usnñ kuj nahñ
wishing-was, which-to swine eating-were; and anyone him-to anything not
 dētā-hā. Jadā usnñ chētā āyā ōr usāī akhā kē, 'mērē
giving-was. Then him-to sense came and by-him it-was-said that, 'my
 piūdē kitnē mēhēnatiyōññ phādal tikiyā bandī-thī, ōr
father-of how-many labourers-to superfluous bread being-prepared-was, and
 asā bhūkh-nāl mardā-hā Maī uthīnē piū nāl jāsā ōr usnñ
I hunger-with dying-am I arisen-having father near will-go and him-to
 akhsā, "hē bābā, mainē bēhēstnñ kānd kītī, ōr tusādē āgē
I-will-say, "O father, me-by heaven sin was-done, and you-of before
 gunā kītā; asā phir tusādā pūt kahāwanē-kē lāyak nahñ hñ;
offence was-done; I again your son being-called-of worthy not am;
 āpdē mēhēnatiyā-vich hēkdī jāgē mainñ kar-lō." Tadā wō
your-own labourers-in one-of in-place me-to make." Then he

uthtē āp-dē piūdē pāsē giyā. Magar wō dūr hā, tadā
on-arising his-own father-of near went. But he far was, then
 piū usnū dēkhtē taras kitā, ōr bhāj-gē usnū
by-the-father him-to on-seeing compassion was-done, and run-having him-to
 galē-nāl lagātē usnū chūmā Putr usdē bāpnū
the-neck-on on-applying him-to it-was-kissed By-the-son his father-to
 akhā, 'hē piū, mainē bēhestnē kānd kitī, ōr āpdē
it-was-said, 'O father, me-by heaven-to sin was-done, and Your-Honour-of
 sāmne gunā kitā; ōr phir thārē putr tērā kuhāwan lāyak
before offence was-done; and again to-you son thy to-be-called worthy
 nahī hū.' Mur usdē piū-nē āpdē nōkrānū akhā, 'putrnū
not I-am' But his father-by his-own servants-to it-was-said, 'the-son-to
 thigrē achhē padhāwō; ōr usdē hath-vich mudadī, ōr pērō jūti
a-robe good cause-to-wear; and his hand-in a-ring, and on-feet shoes
 ghatāwō; ōr āpā khātē majē karē; kyū-kē putr mērā
put; and we-all eating merriment may-make; because-that the-son my
 muyā hā, martē mur āyā-hai; khari-gayā-hā, mur lābhyā hai.' Tadā
dead was, on-dying again come-is; lost-gone-was, but found is' Then
 wō majē karan lagē.
they merriment to-do began.

Usdā badā putr khētrach hā. Jadā wō amdā-huyā ghardē kōl
His elder son field-in was When he while-coming house-of near
 āyā, tadā bājte nachandā kharḱā sunā Āpdē nōkrā-vichū
came, then in-musicking dancing-of noise was-heard. His-own servants-from-among
 hēk nōkarnū āpdē kōl sadtē ākhā kē, * * *¹ Us
one servant-to himself-of near in-calling it-was-said that, ' By-him
 akhā, 'tērā bhirā āyā-hai, āpdē piūne changā khānā
it-was-said, 'thy brother come-is, Your-Honour-of father-by good feeding
 kitā-hai; is-wāstē jō usnū bhalā-changā lādya-hai.' Usnē kāwar
done-is; for-this-reason that him-to good-well obtained-is.' Him-by anger
 kitī; us ghar-vich āwan nā chāyā. Is-wāstē usdā
was-made; by-him house-in coming not it-was-wished For-this-reason his
 piū bāhār ātē usnū manāwan lagā. Us piūnū jāwāb
father out in-coming him-to to-persuade began. By-him the-father-to reply
 ditā kī, 'vēkhō, māi itē varā-tū tuhādī khidmat kardā-hā,
was-given that, 'see, I so-many years-from your service doing-was,
 āpdē hukamnū kadē adul na kitā Āp
Your-Honour-of order-to ever disobedience not was-done By-Your-Honour
 mainū kadē hēk lēlā bhī na ditā kē māi āpdē bēhā nāl
me-to ever one kid even not was-given that I my-own friends with

¹ Words missing in original

khusī kardā-hā. Magar āpdā ē putr, jō kanjriādē
pleasure might-have-made. But Your-Honour-of this son, who harlots-of
 nāl raltē āpdā sab kuj bhañjā-dētā, jū
with in-living Your-Honour-of all anything squandering(-was), as-soon-as
 āyā usdē wāstē āp changā khānā kitā ' Piū
he-came him-of for by-Your-Honour good feast was-made.' By-the-father
 usnū akhā, ' putr, tū nit mērē nāl rahēdā-hai; jō-kuj mērā
him-to it-was-said, 'son, thou always me-of near living-art; whatever mine
 wō sabō kuj tērā hai, magar dadhī khusī karnī thik hāi;
that all anything thine is; but much rejoicing to-do proper is;
 kyū-kē tērā bhīrā muyā-huwā, mur jī-āyā-hai; khiṛi-gayā-hā
because-that thy brother dead-was, again alive-has-become; lost-was,
 mur lābh-gayā-hai.
again found-is.'

SO-CALLED BĀGRĪ OF FEROZEPORE.

Fifty-six thousand people are reported to speak Bāgrī in the Fazilka *Tahsīl* of the Punjab District of Ferozepore, along the Bikaner border. An examination of the specimens sent shows that this dialect has none of the typical Bāgrī characteristics, such as the genitive in *gō* and the like. It is bad Pañjābī, like the Rāthī of Bikaner mixed with some Bāgrī forms. No importance attaches to this mixed dialect, and it will suffice to give as an example of it a brief extract from a version of the Parable of the Prodigal Son in transliteration only. The original was written in the Persian and also in the Gurmukhī character.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ

BHATTIĀNĪ (SO-CALLED BĀGRĪ) DIALECT (DISTRICT FEROZEPORE, TAHSIL FAZILKA.)

Ēk mānas-rā dē , bēṭā hā. Wā-miā chhōrō bētō bāp-nē
A man-of two sons were. Them-in-from (the-) younger son father-to
 kahiō, 'ō bāp māl-rā hisā jikā āwē mī-nē dē.
said, 'O father property-of share which comes (-to-me) me-to give.'
 Janā pāchhē bi-nē māl-rā pāṭi bāt-dīnī Thōrē
Then afterwards them-to property-of shares was-divided. A-few (days)
 pāchhē chhōṭakīō bētō saglō dhan-māl bhēlō kar-kē
after the-younger son the-whole property collected having-made
 dūr dēs-nē uṭh-giō. Baṭhē āpnō māl harāmakārī-mai
a-far country-to having-arisen-went. There his-own property debauchery-in
 khō-dīō. Janā saglō māl khō-dīnō, bī dēs-rē ēk
was-wasted. When whole property was-wasted, that country-to a
 bhāgwān-kē jā-lāgiō. Bā-nē apnē khēt-mai sūr
wealthy-man-in-of having-gone-he-was-joined Him-by his-own fields-in swine
 charāw bhējiō. Bai-rē jī ḍabkiō kī ai chhūtkā-hū khā-liō,
to-graze he-was-sent. His desire arose, that these husks-even I-may-eat,
 jikā sūr khai-hai; ki bī-nē aisō bhī kō-milē-nī.
which swine eating-are; for him-to such even at-all-were-given-not.

RATHAURI OF FEROZEPORE.

The Rāthaurī of Ferozepore is even more of a mixture than the so-called Bāgrī. The foreign element is rather Bikānērī than true Bāgrī as is shown by the use of *chhai*, to mean 'is'. A short extract from a version of the Parable in transliteration only will be quite sufficient

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

BHATTIĀNĪ (RATHAURI) DIALECT.

(DISTRICT FEROZEPORE, TAHSĪL FAZILKA.)

Ikkē guwā-rē dī bētā sī. Ōn-mā-lē chhōtā bētā bāpēnē
A man-to two sons were. Them-in-from younger son the-father-to
 kihō, 'mālē māl hē jutnā hissō manē āwā-chhai, ū manē dēō.'
said, 'property in-from how-much share me-to coming-is, that me-to give.'
 Ī māl wand dinō-chhai. Thōrā dinē-māī sārō mal
By-him property having-divided given-is. A-few days-in whole property
 katthō kartē dūr dēsne lē-giō. Apnō, māl bhaiṛī
together in-making far country-to he-took-away. His-own property all
 lachchē-māī uttē gāl-dinō. Jadē gāl-dinō, uttē dēsē
behaviour-in there was-wasted. When it-was-wasted, there in-the-country
 sāhūkārē dhōrē nōkar hō-giō-chhī. Unnē kahiō, 'jā-kē sūrannē
a-rich-man near, servant he-become-was Him-by it-was-said, 'gone-having swine
 wāhī-mahī charā-liā.' Ōh-rō jī kidō ūnhū chhilarūnē khātē
field-in graze.' Him-of heart was-made, those-very husks in-eating
 apnā dhid bhar-lai, jinhūnū sūr khātē. Ūnē as bhī nahī
his-own belly he-may-fill, which swine used-to-eat. Him-to such even not
 miltē.
were-being-got.

BHĀṬNĒRĪ.

Finally I give (also in transliteration) a similar extract from the version of the Parable, as it appears in the Serampore translation of 1824. It will be seen that its general character is the same as that of the preceding specimens.

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

BHATTIĀNĪ (BHĀṬNĒRĪ) DIALECT.

(Serampore Missionaries, 1824.)

Kāi mānakhdē dōy gabharu handā. Phēr bā-māy-tā chhōtōdē
A-certain man-to two sons were Then them-in-from by-the-younger
 bhāyjinū ākhyā, 'hē bhāyji, māyādī jō pāṭī paddī,
the-father-to it-was-said, 'O father, the-property-of what share falling(-s),
 bā asē dō.' Phēr ũ bādē kōl māyādī pāṭyā kitī
that to-us give.' Then by-him them-of near the-property-of shares were-made.
 Phēr ghanā dan na huyā-tā chhōtōdō gabharu āprō sārō bhēlō
Then many days not becoming-from the-younger son his-own all together
 karar dūr dēsnū parō-gayō. Phēr uthē zang-ras-mē jīr
having-made a-far country-to went-away. Then there debauchery-in having-lived
 apnī māyā udāy-dī. Tad ũdī sārī khut-gayā-tā
his-own property was-squandered. Then him-of all(-property) wasted-being-gone-on
 ũ dēs-mē ghanō kardō kāl paḍiyō. Phēr u ghatāw-mē paḍan
that country-in a-very heavy famine fell. Then he want-in to-fall
 lagyō. Phēr u jāyar ũ dēsdē kāi bastī-bālēdē nāl
began. Then he having-gone that country-of a-certain villager-of with
 mil-gayō. Phēr ũ sūwar charāwan liyē apnē khēt-mē ũnū
was-joined. Then by-him swine feeding for his-own field-in him-to
 paṭhyō. Phēr sūwar jō khāwdā-handā ũ chhawḍā-tā ũ
it-was-sent. Then the-swine what eating-were those husks-by by-him
 apnō pēt bharan chāyō. Phēr kāi ũnū na diyā.
his-own belly to-fill it-was-wished. Then by-anyone him-to not they-were-given.

PAÑJĀBĪ MERGING INTO LAHNDĀ.

The district of Lahore lies on both sides of the river Ravi. On the east side (in the Bari Doab between the Ravi and the Sutlej) the dialect of Pañjābī spoken is Mājhi. On the west of the Ravi (in the Rechna Doab between the Ravi and the Chenab), the Lahore dialect of Pañjābī shows signs of the increasing influence of Lahndā.

It has already been remarked that the old form of speech from which Lahndā is derived must once have extended far to the east beyond its present territories. In the Eastern Panjab this language has been overlaid by a language belonging to the Central Group, and the resultant language is that now known as Pañjābī. As we go westwards from the Gangetic Doab, relics of the original Lahndā basis become more and more evident. We have already met some noteworthy instances in the Mājhi dialect which is admittedly the best and purest form of Pañjābī. When we cross the Ravi into the Rechna Doab, the Lahndā basis becomes much more in evidence, and the conventional boundary line between Lahndā and Pañjābī after crossing the district of Gujrat runs nearly north and south through this Doab, starting at about Ramnagar in Gujranwala on the Chenab, and running due south to the northern corner of the Montgomery district. Thence it continues its course due south (crossing the Ravi on its way) to the southern corner of the latter district on the banks of the Sutlej. A part of that portion of the Montgomery district which lies to the east of this conventional line is thus in the Bari Doab, but linguistically it belongs to the north-east of the Rechna Doab.

The line described above is a purely conventional one adopted for this Survey. Everywhere in India we meet with instances of languages merging into each other, but nowhere in India do we find the merging so gradual as that which takes place between Lahndā and Pañjābī. The wave of the language of the Central Group, which at first overwhelmed the most eastern Lahndā, gradually lost its force as we go westwards, allowing the Lahndā basis to become more and more evident. The wave extended to the west of the line just described, but by this time it was so shallow, and had lost so much power, that the language is no longer Pañjābī coloured by Lahndā but rather Lahndā coloured by Pañjābī. We may roughly put this line as indicating the boundary between these two conditions of affairs, but in the country near this line, on each side, the local patois is so indefinite that it may with equal correctness be classed with either language, and many authorities may claim that the language spoken immediately to the west of it in Gujranwala and Montgomery is Pañjābī and not Lahndā. Such a claim I do not oppose. The circumstances of the case make opposition out of the question. On the other hand, the line I have drawn is a convenient one, and roughly shows the western boundary of Pañjābī.

To the east of this line we have, first, the north-eastern half of the district of Gujrat; then, in the Rechna Doab, the district of Sialkot, half the district of Gujranwala, the trans-Ravi portion of Lahore, and a small portion of Montgomery. Crossing the Ravi into the Bari Doab we have, to the east of the line, the eastern half of the Montgomery district, roughly corresponding to the *Tahsils* of Dipalpur and Pak Pattan. Over the whole of this tract, the language is the same,—Pañjābī with a strong infusion of Lahndā. I give three specimens,—one from West Lahore, another from

Sialkot, in the north of the tract, and another from Pak Pattan of Montgomery, in the extreme south.

When the boundary line touches the Sutlej at the southern corner of Montgomery, it follows that river for a few miles and then crosses Bahawalpur, so as to include the north-eastern corner of that state. Here the language is the same as that of Pak Pattan and no specimen of it is necessary. This concludes the review of Pañjābī merging into Lahndā

We may estimate the number of speakers of this mixed dialect as in the table given below. The figures for Gujranwala include about 155,000 speakers of Pañjābī from other parts of the province who have settled in the Chenab Canal Colony, most of them probably speak Mājhī. As given the figures have been revised by the local officials since the Rough Lists of Languages spoken in the Panjab were published. So also the Bahawalpur figures are revised ones—

North-East Gujrat	457,200
Sialkot	1,010,000
East Gujranwala	505,000
Trans-Ravi, Lahore	17,398
East Montgomery	292,426
North Bahawalpur	150,000
TOTAL	<u>2,432,024</u>

The Lahore figures in the above seem to be too small, but I have no means of checking them, and the loss is probably balanced by the number of Chenab Canal colonists who speak Mājhī.

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PAÑJĀBĪ OF WEST LAHORE.

Directly we cross the Ravi into the western portion of Lahore district we find that the Lahndā basis of Pañjābī makes itself much more strongly felt. There are also a few local peculiarities. As a specimen of the dialect of this part of the Lahore district I give a version of the Parable of the Prodigal Son, which offers several instructive forms.

In pronunciation we may notice the total absence of the cerebral *l*, as is also the case in the Pañjābī of the Mājāhā. The cerebral *ṛ* is very capriciously used. Thus, we have *gāwan* and *nachchan* in the same sentence. The vowel scale in some words is irregular. The root *rah*, remain, is sometimes spelt *rah*, sometimes *rih*, and sometimes *raiḥ*. Compare the *rēh* of the Lahndā of Shāhpur.

In the declension of nouns we may note that the postposition of the agent case is *nē*, not *nar*, which is very often omitted (as in Lahndā). *Nē* is also occasionally used instead of *nū*, as the sign of the dative. Thus, *naukar-nē ākhā*, he said to the servant.

In the pronouns, we have *tū* used for the agent case singular, as well as for the nominative. Thus, *tū māz ditti*, thou gavest a feast. *Asā* and *tusā* are often used for the nominative, to mean 'we' and 'you,' respectively. The usual word for 'he' is the Lahndā *ō*, with an oblique singular *us* or *un*. In *īdhē* for *ihdē*, of this one, we have a transposition of the aspirate. 'Own' is *apnā*, not *āpnā*. The relative pronoun is *jērā* (cf. Lahndā *jehrā*). 'What?' is *kīh*.

The verb substantive regularly takes the Lahndā forms; thus, we have *hin*, they are; *āhā* or *hā*, he was. Sometimes we find *jē* used to mean 'he is' or 'they are.'¹ In the finite verb we have both the Lahndā form of the future, as in *uthsā-(gā)*, I will arise, and the Pañjābī one, as in *rahāgā*, I will remain.

Now and then we find instances of pronominal suffixes attached to verbs, exactly as in Lahndā. Thus, *dittōi*, given by thee. The Lahndā present participle is also common. Thus, *karēdā* for *kardā*, doing.

We also find instances of the Lahndā negative verb substantive, as in *nahā*, he was not.

There are also a number of Lahndā expressions. Such are the use of the root *chā*, raise, prefixed to a verb in order to intensify its meaning. Thus, *chā-kītā*, was done; *chā-jān*, consider. So also we may quote (among others occurring in the specimen) as typical Lahndā expressions *hikk*, one; *thigrā*, a garment; *kāvīr*, angry; *hatthō*, on the contrary.

Mr. Newton, on page 33 of his *Panjābī Grammar*, states that, in the Lahore district, the word *nē* is often used redundantly. Thus, *ih bī ākh dittā-sā nē*, this too he said. I have not met any examples of this in the specimens. It is a question whether in such cases, *nē* is not, like *jē*, a pronominal suffix. Lahndā has *nē* for the second and third persons plural, and it is quite possible that, in Lahore, it may also be used for the singular. In Kāshmīrī, which is closely related to Lahndā, *an* is used for the singular of the pronoun of the third person.

¹ See the remarks on p. 628.

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

DIALECT OF NORTH-EAST OF RECHNA DOAB. (DISTRICT LAHORE, TAHSIL SHARAKPUR.)

ਹਿੱਕ ਆਦਮੀਦੇ ਦੋ ਪੁਤ੍ਰ ਆਹੇ ਉਨ੍ਹਾਂ ਵਿੱਚੋਂ ਪਿਉਨੂੰ ਨਿੱਕੇ ਆਖਿਆ ਪਿਉ ਜੋ ਮੇਰਾ ਹਿੱਸਾ ਰਿਜ਼ਕ ਵਿੱਚ ਹੈ ਓ ਵੰਡ ਦੇ। ਉਸਨੇ ਅਪਨਾ ਮਾਲ ਦੁਹਾਂਨੂੰ ਵੰਡ ਦਿੱਤਾ। ਬਾਹਲੇ ਦਿਨ ਅਜਾਂ ਨਹੀਂ ਹੋਏ ਨਿੱਕੇਨੇ ਸਾਰਾ ਮਾਲ ਇਕੱਠਾ ਚਾ ਕੀਤਾ ਕਿਸੀ ਦੂਰ ਮੁਲਕ ਲੇ ਕੇ ਵਾਂਞਾ ਰਹਾ ਤੇ ਉਥਾਂ ਭੈੜੇ ਕੰਮਾਂ ਵਿੱਚ ਮਾਲ ਵਿੰਵਾਇਆ। ਜਿਸ ਵੇਲੇ ਹੱਛੇ ਮਾਲ ਉਸਨੇ ਲਾ ਲਿਆ ਵੱਤ ਉਸ ਮੁਲਕਦੇ ਵਿੱਚ ਬੌਂਹ ਕਾਲ ਪੈ ਗਿਆ। ਵੱਤ ਉਸਨੂੰ ਲੋੜ ਪਵਨ ਲੱਗੀ। ਵੱਤ ਓ ਗਿਆ ਉਸ ਮੁਲਕਦੇ ਹਿੱਕ ਸ਼ਾਹਰਦੇ ਆਦਮੀਦੇ ਨਾਲ ਨੌਕਰ ਰਾਹ ਪਿਆ। ਉਸਨੇ ਉਸਨੂੰ ਸੂਰਾਂਨੂੰ ਚਾਰਾਵਾਨ ਵਾਸਤੇ ਪੈਲੀਆਂ ਵਿੱਚ ਘੱਲਿਆ। ਜੇੜੇ ਛਿੱਲੜ ਸੂਰ ਖਾਂਦੇ ਆਹੇ ਓ ਵੀ ਢਿੱਢ ਰਾਜ਼ੀ ਹੋਕਰ ਭਰ ਲੈਂਦਾ। ਜਦ ਉਨ੍ਹਾਂ ਸੂਰਤ ਆਈ ਉਸ ਆਖਿਆ ਮੇਰੇ ਪਿਉਦੇ ਨੌਕਰ ਕਈ ਹਿਨ ਓ ਰੱਜ ਕੇ ਖਾ ਭੀ ਲੈਂਦੇ ਹਿਨ ਤੇ ਵਧਿਆ ਭੀ ਰਹੁੰਦਾ ਹੈ। ਮੈਂ ਭੁੱਖ ਨਾਲ ਪਿਆ ਮਰਨਾਂ ਹਾਂ। ਮੈਂ ਉਠਿਸਾਂਗਾ ਤੇ ਵੱਧ ਪਿਉ ਕੋਲ ਵਾਂਦਾ ਰਹਾਂਗਾ ਤੇ ਉਨ੍ਹਾਂ ਆਖਾਂਗਾ ਪਿਉ ਮੈਂ ਖੁਦਾਦਾ ਗੁਨਾਹ ਭੀ ਕੀਤਾ ਤੇ ਤੇਰਾ ਭੀ ਕੀਤਾ ਮੈਂ ਇਸ ਗਲ ਜੋਗਾ ਨਹੀਂ ਰੈਹ ਗਿਆ ਜੋ ਤੇਰਾ ਪੁਤ੍ਰ ਮੈਂ ਸਦੀਵਾਂ। ਮੈਂਨੂੰ ਵੀ ਅਪਨਾ ਹਿੱਕ ਨੌਕਰ ਚਾ ਜਾਨ। ਵੱਤ ਓ ਉਠਿਆ ਤੇ ਅਪਨੇ ਪਿਉ ਵਲੇ ਗਿਆ। ਅਜਾਂ ਓ ਢੇਰ ਦੂਰ ਆਹਾ ਉਨਦੇ ਪਿਉ ਉਸਨੂੰ ਵੇਖ ਲਿਆ ਉਨ੍ਹਾਂ ਤਰਸ ਆਇਆ ਤੇ ਭੱਜ ਵਗ ਗਿਆ ਤੇ ਉਨ੍ਹਾਂ ਗਲ ਵਿਚ ਲਾ ਲਿਆ ਤੇ ਚੁੰਮ ਲਿਆ। ਪੁਤ੍ਰ ਉਨ੍ਹਾਂ ਆਖਿਆ ਪਿਉ ਮੈਂ ਖੁਦਾਦਾ ਗੁਨਾਹ ਭੀ ਕੀਤਾ ਹੈ ਤੇਰਾ ਭੀ ਕੀਤਾ ਹੈ ਤੇ ਹੁਨ ਤੇਰਾ ਪੁਤ੍ਰ ਸਦੀਵਾਂ ਜੋਗਾ ਨਹੀਂ। ਵੱਤ ਪਿਉਨੇ ਅਪਣੇ ਨੌਕਰਾਂਨੂੰ ਆਖਿਆ ਚੰਗੇ ਥਿਗੜੇ ਕੱਢ ਲੇ ਆਓ ਤੇ ਉਨ੍ਹਾਂ ਪਾ ਦੇਓ ਈਧੇ ਹੱਥ ਵਿੱਚ ਮੁੰਦਰੀ ਘੱਤੋ ਤੇ ਪੈਰਾਂ ਵਿੱਚ ਜੁੱਤੀ ਪਵਾਓ। ਆਓ ਖਾ ਲਈਏ ਤੇ ਰਾਜ਼ੀ ਹੋਈਏ ਏ ਮੇਰਾ ਪੁਤ੍ਰ ਮਰ ਗਿਆ ਹਾ ਜੀਂਦਾ ਹੈ ਗਿਆ ਹੈ ਤੇ ਖੜੀ ਗਿਆ ਆਹਾ ਤੇ ਲੱਭ ਪਿਆ। ਤੇ ਓ ਖੁਸ਼ ਹੋਵਨ ਲੱਗੇ॥

ਤੇ ਉਂਦਾ ਵੱਡਾ ਪੁਤ੍ਰ ਪੋਹਲੀਆਂ ਵਿੱਚ ਗਿਆ ਆਹਾ। ਜਿਸ ਵੇਲੇ ਓ ਆਇਆ ਤੇ ਘਰਦੇ ਨੇੜੇ ਆਇਆ ਉਸਨੇ ਗਾਵਨ ਤੇ ਨੱਚਣ ਸੁਣਿਆ। ਉਸ ਹਿੱਕ ਨੌਕਰਨੇ ਆਖਿਆ ਤੇ ਪੁਛਿਆ ਤੇ ਕੀਹ ਹੈ। ਉਸਨੇ ਉਨ੍ਹਾਂ ਆਖਿਆ ਤੇਰਾ ਭਿਰਾ ਆਇਆ ਹੈ ਤੇਰੇ ਪਿਉਨੇ ਨਿਆਜ਼ ਇਸ ਵਾਸਤੇ ਦਿੱਤੀ ਹੈ ਤੇਰਾ ਭਿਰਾ ਬੈਰ ਮੇਹਰ ਨਾਲ ਆਇਆ ਹੈ। ਓ ਕਾਵੀਰ

ਹੋਇਆ ਤੇ ਅੰਦਰ ਨਹਾਂ ਜਾਂਦਾ। ਇਸ ਵਾਸਤੇ ਉਂਦਾ ਪਿਉ ਬਾਹਰ ਨਿਕਲ ਆਇਆ ਅਤੇ ਉਂਦੀ ਮਿੰਨਤ ਕੀਤੀ। ਉਸ ਪਿਉਨੂੰ ਆਖਿਆ 'ਦੇਖ ਮੈਂ ਬੌਹ ਵਰ੍ਹੇ ਤੇਰੀ ਖਿਦਮਤ ਕਰੇਂਦਾ ਰਿਹਾ ਹਾਂ ਤੇਰਾ ਆਖਿਆ ਕਦਾਂ ਮੈਂ ਨਹੀਂ ਸਿੱਟਿਆ ਤੇ ਹਿੱਕ ਲੇਲਾ ਵੀ ਨਾਂ ਦਿੱਤੋਈ ਅਪਨਿਆਂ ਬੇਲੀਆਂ ਨਾਲ ਮੈਂ ਖੁਸ਼ੀ ਕਰੇਂਦਾ। ਜਿਵੇਂ ਤੇਰਾ ਏ ਪੁਤ੍ਰ ਆਇਆ ਹੈ ਜਿਸ ਸਾਰਾ ਮਾਲ ਤੇਰਾ ਕੰਜਰੀਆਂ ਤੇ ਗਵਾਇਆ ਹੈ ਉਂਦੇ ਵਾਸਤੇ ਹੱਥੋਂ ਤੂੰ ਨਿਆਜ਼ ਦਿੱਤੀ। ਉਸਨੇ ਉਨਨੂੰ ਆਖਿਆ ਤੂੰ ਹਰ ਵੇਲੇ ਮੇਰੇ ਕੋਲ ਹੇਂ। ਜੇੜਾ ਮੇਰਾ ਮਾਲ ਹੈ ਸਾਰਾ ਤੇਰਾ ਹੀ ਹੈ। ਅਸਾਂਨੂੰ ਹਿੱਕ ਗਲ ਲਾਇਕ ਆਹੀ ਜੇ ਖੁਸ਼ੀ ਕਰੇਂਦੇ ਤੇ ਖੁਸ਼ ਹੋਂਦੇ ਇਸ ਵਾਸਤੇ ਕਿ ਭਿਰਾ ਤੇਰਾ ਮਰ ਗਿਆ ਆਹਾ ਔਰ ਵੱਤ ਜੀਵਦਾ ਹੋ ਗਿਆ ਹੈ ਓ ਖੜੀ ਗਿਆ ਆਹਾ ਤੇ ਲੱਭ ਪਿਆ ਹੈ॥

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

DIALECT OF NORTH-EAST OF RECHNA DOAB. (DISTRICT LAHORE, TAHSİL SHARAKPUR.)

TRANSLITERATION AND TRANSLATION.

Hikk ādmī-dē dō putr āhē. Unhā vichchō piunū
One man-of two sons were. Them from-among the-father-to
 nikkē akhiā, 'piu, jō mērā hissā rizk-vichch hai, ō
by-the-younger it-was-said, 'father, that my share wealth-in is, that
wand-dē.' Usnē apnā māl duhānū
having-divided-give ' Him-by his-own property both-to
 wand-dittā. Bāhlē dīn ajā nahī hōē nikkēnē
having-divided-was-given. Many days yet not became the-younger-by
 sārā māl ikatthā chā-kītā, kisi dūr mulk
the-whole property together was-made, a-certain distant country
 lē-kē vādhā rahā, tē uthā bhaiṛē kammā-vichch
taken-having (as-)a-sojourner remained, and there bad doings-in
 māl viññāiā Jis vėlē habbhō māl usnē lā-liā,
property was-wasted. (At-)what at-time the-whole property him-by was-spent,
 watt us mulkdē vichch baūh kāl pai-giā. Watt usnū lōṛ,
then that country-of in great famine fell. Then him-to need,
 pawan laggi Watt ō giā, us mulkdē hikk shāhardē ādmīdē
to-fall began. Then he went, that country-of one city-of man-of
 nāl naukar rāh-piā Usnē usnū sūrānū chārāwān wāstē
with servant he-remained. Him-by him-to swine-to the-feeding for
 pailā-vichch ghaliā. Jērē chhillar sūr khādē-āhē, ō vī
the-fields-in it-was-sent. What husks the-swine eating-were, he also
 dhiḍdh rāzī hō-kar bhar-lāidā. Jad unnū surt āi, us
belly happy become-having used-to-fill. When him-to senses came, by-him
 ākhiā, 'mēre piudē naukar kāi hin, ō rajj-kē khā
it-was-said, 'my father-of servants many are, they satiated-being eating
 bhī lāidē-hin, tē wadhā bhī rahūdā-hai. Maī bhukkh nāl
also taking-are, and surplus also remaining-is I hunger with
 piā marnā-hā. Maī uthisāgā tē waddh piu, kōl wādā-rahāgā;
fallen dying-am. I rise-will and then the-father near. I-will-go-forth;
 tē unnū ākhāgā, "piu, maī Khudādā gunāh bhī kītā tē
and him-to, I-will-say, "father, by-me God-of sin also was-done and

tērā bhī kitā; maĩ is gal jōgā nahĩ raih-giā jō tērā
of-thee also was-done; I this thing worthy not remained that thy
 putr maĩ sadiwā; maĩnũ vī apnā hikk naukar chā-jān.”’
son I may-be-called; me-to also thine-own one servant consider.”’
 Watt ō uṭhiā tē apnē piu walē giā. Ajā ō dhēr
Then he rose and his-own father towards went. Yet he a-great
 dūr āhā, undē piu usnũ vėkh-liā, unnũ tars āiā, tē
distance was, his by-father him-to it-was-seen, him-to pty came, and
 bhajj wag-giā tē unnũ gal-vich lā-liā, tē chhum
having-run he-went and him-to neck-with it-was-applied, and kiss
 liā. Putr unnũ ākhiā, ‘piu, maĩ Khudādā gunāh
was-taken. By-the-son him-to it-was-said, ‘father, by-me God-of sin
 bhī kitā-hai, tērā bhī kitā-hai, tē hun tērā putr sadiwā jōgā
also done-is, of-thee too done-is, and now thy son to-be-called worthy
 nahĩ.’ Watt piunē apnē naukrānũ ākhiā, ‘changē
I-am-not’ Then the-father-by his-own servants-to it-was-said, ‘good
 thigrē kaddh lē-āō, tē unnũ pā-dēō; ĩdhē hatth-vichch
clothes having-taken-out bring, and him-to put-on; his hand-in
 mundrī ghattō, tē pairā-vichch jutti pawāō; āō, khā-laiē, tē
ring put, and feet-in shoes put-on; come, we-may-eat, and
 rāzī hōiē; ē mērā putr mar-giā-hā, jīdā hō-giā-hai, tē
happy let-us-become; this my son dead-gone-was, alive become-is, and
 khari giā āhā, tē labbh-piā.’ Tē ō khush hōwan laggē.
lost gone was, and found-is.’ Then they happy to-become began.

Tē undā waddā putr pēhliā-vichch giyā-āhā. Jis vėlē
And him-of the-elder son the-fields-in gone-was. At-which at-time
 ō āiā, tē ghardē nērē āiā, usnē gāwan tē nachchan
he came, and the-house-of near came, him-by singing and dancing
 suniā. Us hikk naukarnē ākhiā tē puchhiā, ‘ē
was-heard. By-him one servant-to it-was-said and it-was-asked, ‘this
 kih hai?’ Usnē uninũ ākhiā, ‘tērā bhirā āiā-hai, tērē
what is?’ Him-by him-to it-was-said, ‘thy brother come-is, thy
 piunē nāz is-wāstē ditti-hai, tērā bhirā khair-mēhr nāl āiā-hai.’
father-by feast this-reason-for given-is, thy brother safety with come-is.’
 Ō kāvir hōiā, tē andar nahĩ jādā. Is-wāstē undā
He angry became, and within not (was-)going. This-reason-for his
 piu, bāhar nikal-āiā, atē undī minnat kiti. Us
father outside out-came, and him-of remonstrance was-made. By-him
 piunũ ākhiā, ‘dėkh, maĩ baũh warhē tērī khidmat karēdā
the-father-to it-was-said, ‘see, I many years thy service doing

rihā-hā; tērā ākhiā kadā mai nahī siṭṭiā, tē
remained-was; thy what-was-said ever by-me not was-thrown-down, and
 hikk lēlā vī nā dittōi, apniā bēliā-nāl mai khushī
one kic? even not was-given-by-thee, my-own friends-with I happiness
 karēdā Jivē tērā ē putr āiā-hai, jis sārā māl
might-have-made. When thy this son come-is, by-whom the-whole property
 tērā kañjriā-tē gawāiā-hai, undē wāstē hatthō tū niāz
thy harlots-with wasted-is, him-of for-the-sake on-the-contrary by-thee a-feast
 ditti.' Usnē unnū ākhiā, 'tū har vėlē mērē kōl
was-given.' Him-by him-to it-was-said, 'thou at-every time me near
 hē; jērā mērā māl hai, sārā tērā-hī hai, asānū hikk
art; whatever my property is, the-whole thine-also is, us-to one
 gal lāik āhī, jē khushī karēdē tē khush
thing proper was, that happiness we-should-have-done and happy
 hōdē; is wāstē ki bhirā tērā mar giā āhā, aur watt
should-have-been; this for that brother thy dead gone was, and again
 jīwdā ho-giā-hai; o khari giā-āhā, tē labbh-piā-hai.'
alive become-is; he lost gone-was, and found-been-is'

PAÑJĀBĪ OF SIALKOT, EAST GUJRANWALA, AND NORTH-EAST GUJRAT.

The conventional boundary line between Lahndā and Pañjābī starts at the north end of the Pabbi range in Gujrat, and, entering Gujranwala at Ramnagar, divides that district into two nearly equal parts. The tract to the east of this line embraces the whole of Sialkot, the eastern half of Gujranwala, and the north-east of Gujrat. On the east it has the Mājhi Pañjābī of Gurdaspur, on its south, the mixed dialect of West Lahore just described.

The dialect of this tract has been fully described by Mr. Grahame Bailey and Mr. Cummings, in the works referred to on p. 744. It closely resembles that of West Lahore, and as a specimen I give a short folktale from Sialkot, written in the Persian character, with transliteration and translation.

We may note the following peculiarities in the specimen, nearly all of which are due to the influence of Lahndā. There is a strong tendency to drop the letter *h* after an accented syllable,¹ and even elsewhere. Thus, *rā'ē*, for *rāhē*, they remained; *ē* or *hē*, is, and so on. We see the origin of the standard Pañjābī present participle in *nā* instead of *dā* in the word *dēdā* or *dēnnā*, giving. All over Indo-Aryan India, a *d* preceded by a nasal may optionally be pronounced as *n*.

In the declension of nouns, the postposition of the genitive is treated as in Lahndā, so that we have *diā* or *dēā* instead of *dē* agreeing with a masculine noun in the plural.

The pronouns present some irregularities. 'Our' is *sāḍḍā*, *asāḍḍā* or *asāḍḍā* (Mr. Bailey gives *sāḍḍā*). 'Your' is *tusāḍḍā* or *tohāḍḍā* (Mr. Bailey gives *tuhāḍḍā*). The oblique form singular of the pronoun of the third person is *ōs* (as the oblique form singular of *ih*, this, is *ēs*), and its oblique plural is *ōnā* or *ōhnā*. *Jērā* or *jehṛā* is 'who,' with *jis*, or the Mālwaī form *jit*, for its oblique singular.

The following forms of the verb substantive occur,—*ā*, or *hā*, I am, we are; *ē*, thou art; *ē*, or *hē*, he, she, it is; *sān*, or *haisān*, they were.

For further particulars, the student is referred to the very full details given in the Grammars already referred to.

¹ See the remarks on p. 628.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

DIALECT OF NORTH-EAST OF RECHNA DOAB.

(DISTRICT, SIALKOT.)

ساڈا وڈا مہر مٹھہ ہویا اے - اوسنے آکھیا کہ میرا نان جہان
 وچ مشہور رئے - بادشاہ اکبر نے اوسدے یاسون لڑکیدا ساک منگیا -
 اوس اگون آکھیا تون بادشاہ اے - مین زمیندار آن - ساڈا تَساڈا بر
 نہین مچدا - اوس آکھیا تینون ایس گل وچ کی اے - میرا دل
 آیا اے - جس وقت اوسنے ساک دینا چا کینا تان اوسنے آکھیا میرے
 گھر آڈھوگ - اونان تد میل منڈل آکٹھا کیتا - اوس آکھیا بادشاہ
 میری لڑکیدا ساک منگدا اے - توھاڈی کی صلاح ہے - کسے آکھیا
 دیتے ہان تے کسے آکھیا نہین دیدیندے - باھتیاں نے کہیا کہ دیندے
 ہان - اونان ساک دیدتا - بادشاہ آڈھوگا - مہر مٹھہ نے سارے
 بھرا بلاے روٹی کھوان واسطے اور جنچ دی خدمت واسطے - کج جت
 بادشاہ ول گئے - جت وقت وہ دو راتیں مہر مٹھہ دے گھر رئے اوتھ
 کسے آکھیا کہ کج دیئے کہ آساندا نان رئے - بادشاہ ول جیڑے لوک
 آے سان اونان نال وی مراسی خدمت واسطے گئے سان - ہور جیڑے
 لوک مہر مٹھہ ول میل آے سان اونان نال وی مراسی آے سان -

ھُن جیڑے ویلے کوٹھے تے بھہ ے خیرات کرن لگے رُیے سِکّہ اکبر بادشاہ
 دے سان - مہر مٹھہ اونان لوکان دیان مِراسیان نون جھڑے اوس ول
 میل آے سان اک اک رُپیا دتا - ھور جھڑے جٹ بادشاہ دے
 نال جنجی آے سان اوناندیان مِراسیاننوں آٹھہ آٹھہ آنے دتے کہ اونان
 ساڈی گھڈی کیتی اے - مٹر رواہہ ے بادشاہ نون ڈولا دتا *

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

DIALECT OF NORTH-EAST OF RECHNA DOAB.

(DISTRICT SIALKOT)

TRANSLITERATION AND TRANSLATION.

Sāddā waddā Mahr Mitha hōiā-ē. Ōsnē ākhiā ki, 'mērā
Our ancestor Mahr Mitha was Him-by it-was-said that, 'my'
 nā jāhān-vich mashhūr raē.' Bādshāh Akbarnē ōsdē
name the-world-in famous 'may-remain.' The-Emperor Akbar-by him-of
 pāsō larkidā sāk mangiā Ōs aggō ākhiā,
from-near the-daughter-of betrothal was-asked By-him in-reply it-was-said,
 'tū Bādshāh ē; māi zamindār ā Sāddā tusāddā bar
'thou Emperor art, I landowner am Our your equality-of-status
 nahī michdā' Ōs ākhiā, 'tainū ēs gal-vich kī ē? Mērā
not arises' By-him it-was-said, 'thee-to this matter-in what is? My
 dil āiā-ē.' Jis waqt ōsnē sāk dēnā chā-kītā, tū
heart come-is' At-what time him-by betrothal to-give it-was-agreed, then
 ōsnē ākhiā, 'mērē ghar ā-dhukk.' Ōnā tad
him-by it-was-said, 'to-my house come-with-procession.' By-them then
 mēl-mandal akatthā kītā Ōs ākhiā, 'bādshāh
relations-friends together it-was-made By-him it-was-said, 'the-Emperor
 mēri larkidā sāk mangdā-ē Tohāddi kī salāh hē?' Kisē
my daughter-of betrothal asking-is Your what advice is?' By-some
 ākhiā, 'dēnnē-hā,' tē kisē ākhiā 'nahī dē-dēdē.'
it-was-said, 'giving-we-are,' and by-some it-was-said 'not giving (-we-are).'
 Bāhutiānē kahiā ki, 'dēdē-hā' Ōnā sāk dē-dittā.
Most-by it-was-said that, 'giving-we-are.' By-them betrothal was-given.
 Bādshāh ā-dhukkā. Mahr Mithēnē sārē bhirā bulāē,
The-Emperor came-in-procession. Mahr Mitha-by all brothers were-summoned,
 rōṭi khawān wāstē aur janjdi khidmat wāstē
bread causing-to-eat for and the-bridegroom's-party-of service for.
 Kuj Jaṭ Bādshāh-wal gaē Jit waqt woh dō rāṭi Mahr
Some Jatts The-Emperor-with went At-what time they two nights Mahr
 Mithēdē ghar raē, ōthē kisē ākhiā ki, 'kuj
Mitha-of (in-) house remained, there by-someone it-was-said that, 'something
 dēiē, ki asāddā nā raē.' Bādshāh wal jērē lōk
let-be-given, that us-of the-name may-remain.' The-Emperor with what people

āē-sān, ōnā nāl vī Mirāsī khidmat wāstē gaē-sān; hōr jērē
come-were, them with also Mirāsīs service for gone-were; and what
 lōk Mahr Mithē wal mēl āē-sān, ōnā nāl vī
people Mahr Mitha with (as-)brotherhood come-were, them with also
 Mirāsī āē-sān. Hun jāṛē vėlē kōthē-tē bahī-kē khairāt karan
Mirāsīs come-were. Now at-what at-time the-roof-on sat-having alms to-do
 laggē, rupaiē sikka Akbar Bādshāhdē sān, Mahr Mithē
they-began, the-rupees coinage Akbar the-Emperor-of were; by-Mahr Mitha
 ōnā lōkādeā Mirāsīānū jehrē ōs wal mēl āē-sān, ik-ik
those people-of Mirāsīs-to whom him with (as-)brotherhood come-were, one-one
 rupaiā dittā; hōr jehrē Jat Bādshāhdē nāl
rupee was-given; and what Jatts the-Emperor-of with
 janjī āē-sān, ōnādeā Mirāsīānū atth-atth
(as-)members-of-the-bridegroom's-party come-were, them-of Mirāsīs-to eight-eight
 ānē dittē ki, 'ōnā asāddī ghaṭṭdī kitī-ē.' Muṛ
annas were-given because, 'by-them our disgrace made-is.' Then
 viwāh-kē Bādshāhnū dōlā dittā.
marriage-having-made the-Emperor-to the-latter was-given.

FREE TRANSLATION OF THE FOREGOING.

Our ancestor was Mahr Mithā. He was desirous of leaving his name famous in the world. The Emperor Akbar asked him for his daughter in marriage. He replied that, as he was only a modest landholder while Akbar was Emperor, the match would be an unequal one. But the Emperor insisted, and pressed Mahr Mitha not to consider this point, so that the latter agreed to the betrothal of his daughter, and asked the Emperor to come to his house with the marriage procession. The Mahr's people then called together his relatives and friends. He told them that the Emperor requested his daughter in marriage, and asked their opinion. Some were in favour of the proposal and others were not, but the majority agreed to it, and so the betrothal took place. The Emperor came with his marriage procession and Mahr Mitha called in all the brethren of his caste to feed and serve the bridegroom's party.

Some Jatts accompanied the Emperor, and after the bridegroom's party had stayed in Mahr Mitha's house for two nights, one of the brethren of the latter suggested that alms should be distributed in order to make his name famous.

The people who had come with the Emperor were accompanied by Mirāsīs¹ for service, and so were the brethren who had come at Mahr Mitha's call. They began to distribute alms from the roof of the house. The rupees were of the Emperor Akbar's coinage. Mahr Mitha gave one rupee to each of the Mirāsīs who had accompanied his brethren, but gave only eight annas each to the Mirāsīs who had come with the Jatts of the Emperor's party, for he thought that those Jatts had disgraced him by their presence.

¹ Mirāsīs are a kind of beggar-baird, who attend weddings for what they can pick up.

Then, the marriage having been solemnised, the bridegroom's litter for ceremonial departure was given to the Emperor.

PAÑJĀBĪ OF EAST MONTGOMERY.

As one more example of Pañjābī merging into Lahndā, I give a short extract from a version of the Parable of the Prodigal Son which comes from the Pak Pattan Tahsil of the Montgomery district. I give it only in the Roman character, with an interlinear translation. No special remarks are required. The language is the same as that of West Lahore and of Sialkot.

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

DIALECT OF

EAST-CENTRE OF BARI DOAB

(DISTRICT MONTGOMERY, TAHSIL PAK PATTAN.)

Hikk ādmīdē dō puttar āhē. Unhādē vichchū laudhē
One man-of two sons were. Them-of from-in by-the-younger
 puttar pēonū ākhiā, 'pēō, māl tē rijakdā hissā
son the-father-to it-was-said, father, cattle and property-of share
 jehrā mainū āūdā-hai mainū dēh ' Tadā pēō māl
whatever me-to arriving-is me-to give.' Then by-the-father the-cattle
 tē rijak unhānū wand dittā. Thōrē dīhā-tū
and the-property them-to having-divided was-given. A-few days-from
 pichehhē laudhē puttar sārā kujh hikatthā kar-kē hikk
after the-younger son all everything together made-having (in-)one
 durēdē dēs chalā-giā. Utthē āpdā māl rijak bhairē
distant country went-away. There his-own cattle property evil
 kammā-vich lutā-dittā. Jis vėlē pallē kujh
deeds-in was-cast-away. At-what time in-the-corner-of-his-garment anything
 nā rihā, tā us dēs-vich waddā kāl pai-giā. ' Uh tikkī-tū
not remained, then that country-in a-great famine fell. He bread-from
 vī ājat hō-giā; tā us dēs-vich hikk waddē ādmīdē kōl giā.
even helpless became; then that country-in one great man-of near he-went.
 Us waddē ādmī usnū āpdī wāhīā-vich sūrā charāwandā chhērū
By-that great man him-as-for his-own fields-in swine feeding-of herdsman
 banā-dittā. Us-dā dil ēh ākhdā-hā, ' jehrā shāī sūr
it-was-made. Him-of mind this saying-was, 'which things the-swine
 khādē-hain, unhādē nāl āpdā dhīdh bharā,' jō usnū kōī nahī
eating-are, them-of with my-own belly I-may-fill,' as him-to any-one not
 dēdā-āh.

giving-was.

DŌGRĀ OR DŌGRĪ.

I give two specimens of the Dōgrā dialect of Pañjābī. Both come from the state of Jammu. For an account of the dialect see pp 637 ff., *ante*.

The Dōgrā of Gurdaspur and Sialkot in no way differs from that here exemplified except that in both districts there is, as might be expected, a tendency to employ here and there standard Pañjābī forms.

The first Jammu specimen is a version of the Parable of the Prodigal Son. The second is a short folksong. I give each specimen first in Chamba Ṭākri type, and then in the ordinary Dōgrā hand-writing, with a line for line transliteration and translation.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

DŌGRĀ DIALECT.

(STATE JAMMU.)

SPECIMEN I.

CHAMBA ṬĀKRĪ CHARACTER.

ਯੇ ਯਮਗੀਯ ਮਿ ਪੁਤਾ ਬ। ਉਮ ਫਿਯ ਰਿਯਤੋਂ ਫਯੋਯੀ ਯਥਿਯਨ ਕੋ ਤੋ
ਫਯੂਯੀ ਯਤਮਤੀਯ ਕੋ ਰਿਯ ਰਿਯੀ ਪੁਯਕ ਤੋ ਰਿਯ ਰਿਯੀ ਮਯੋ ਮਯੀ। ਤੋ ਉਯੋ
ਗਲ ਉਯੋਯੀ ਫਤੀ ਮਿਤ। ਯਤੋ ਬੋਤੋ ਮਿਯੋ ਪਿਯੋ ਰਿਯਤੋਂ ਪੁਤਰੋਂ ਰਫਯੋਯੀ ਯੋਯ
ਯੋਯ ਮੁਯ ਮਯੋਯ ਪਯੋਯੀ ਯਤੋ ਉਯੋ ਯਯਰ ਗਲ ਲੁਯਯਯੋ ਯਤੋ ਉਯੋਯੋ ਮਿਤ।
ਯਤੋ ਯਯ ਰਫ ਫਯਯ ਯੋਯ ਮੁਯਿਯਨ ਉਯੋ ਗੁਲਯੋ ਫਿਯ ਫਤੋ ਯੋਯ ਪਯੋ ਗਿਯਨ ਯਤੋ
ਯੋਯ ਯਯਗਲ ਤੋ ਲਗਿਯਨ। ਯਤੋ ਉਯੋ ਗੁਲਯੋਯੋ ਯੋਯ ਫਤੋ ਯਤਮਤੀਯਲਿਯੋ ਯਯੋ
ਲਗਿਯਨ। ਉਯੋਯੋ ਉਯੋਯੋ ਫਿਯ ਗੁਯੋ ਮਯੋਯੋ ਤੋਯਿਯਨ। ਯਤੋ ਉਯੋਯੋ ਗਯੀ ਯੀ
ਕੋ ਉਯੋ ਰਿਯਤੋਂ ਯੋਯ ਕੋਯੋਯੋ ਗੁਯੋ ਫਯੋਯੋ ਯਯਯੋ ਮਿਯੋ ਤੋ ਕੋ ਯੋਯੋ ਉਯੋਯੋ ਯੀ
ਮਿਯੋਯੋ ਬ। ਤਯੋ ਤੋ ਰਿਯ ਫਿਯ ਯਯੋਯੋ ਯਥਿਯਨ ਗੋ ਫਯੋਯੋ ਯੋਯੋ ਗੁਯੋਯੋ ਯੀ
ਗਤੀ ਰੁਯੀ ਤੋ ਯਤੋ ਯਯੋ ਤੁਯੋ ਗੋ। ਰਿਯੋਯੋ ਯਯਯੋ ਫਯੋ ਯੋਯੋ ਯਤੋ
ਉਯੋ ਯਯਯੋ ਕੋ ਤੋ ਫਯੂਯੀ ਰਿਯ ਯਯਗੀਯ ਯਤੋ ਤੁਯੋਯੋ ਪਯਯੋ ਯੀਤੋ ਤੋ। ਰੋ
ਯੋਯ ਯੀ ਕੋ ਉਯੋ ਤੁਯੋਯੋ ਪੁਤਾ ਫਯੋ। ਰਿਯੀ ਯਯਯੋ ਗੁਯੋਯੋ ਫਿਯ ਯੋਯ ਰਿਯੋਤੋ

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not remained, then that country-in a-great famine fell. He bread-from
 vī ājat hō-giā; tā us dēs-vich hikk waddē ādmīdē kōl giā.
even helpless became; then that country-in one great man-of near he-went.
 Us waddē ādmī usnū āpdī wāhiā-vich sūrā charāwandā chhērū
By-that great

DŌGRĀ OR DŌGRĪ.

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INDO-ARYAN FAMILY.

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DŌGRĀ DIALECT.

(STATE JAMMU.)

SPECIMEN I.

CHAMBA TĀKRĪ CHARACTER.

ਯੇ ਯਮਗੀਯੋ ਮੈ ਪੁਤਾ ਬੈ। ਉਮੋ ਖਿਯੋ ਗਿਯੋਤੋ ਧਯੋਯੀ ਯਖਿਯੋ ਯੋ ਤੋ
ਧਯੁਯੀ ਯੰਯਮਤੀਯੋ ਯੋ ਗਿਯੋ ਗਿਯੀ ਪੁਯਮੋ ਤੋ ਗਿਯੀ ਮਯੋ ਮਯੋ। ਤੋ ਉਯੋ
ਗਲੋ ਉਯੋਯੀ ਧਤੀ ਮਿਯੋ। ਯਤੋ ਬੋਯੋ ਮਿਯੋ ਪਿਯੋ ਗਿਯੋਤੋ ਪੁਤਰੋ ਗਯਯੋਤੋ ਗਿਯੋ
ਯੋ ਮੁਯੋ ਮਯੋਯੋ ਪੁਤੋ ਯਤੋ ਉਯੋ ਯਪਯੋ ਗਲੋ ਲੁਯੁਯੋਯੋ ਯਤੋ ਉਯੋਯੋ ਮਿਯੋ।
ਯਤੋ ਯਮ ਗਯ ਧਯੁਯੋ ਯੋ ਮੁਯੋਯੋ ਉਯੋ ਗੁਲਯੋਯੋ ਧਿਯੋ ਧਯੋ ਯਲੋ ਪਯੋ ਗਿਯੋ ਯਤੋ
ਯੋਯੋ ਯਮਗਲੋ ਤੋ ਲਗਿਯੋ। ਯਤੋ ਉਯੋ ਗੁਲਯੋਯੋ ਯੇ ਧਯੋ ਯੰਯਮਤੀਯੋਯੋ ਯੋਯੋ
ਲਗਿਯੋ। ਉਯੋ ਉਯੋ ਧਿਯੋ ਗੁਯੋ ਮਯੋ ਤੋਯੋ। ਯਤੋ ਉਯੋ ਗਯੀ ਯੀ
ਯੋ ਉਯੋ ਗਿਯੋਤੋ ਯੋ ਯੋਯੋ ਗੁਯੋ ਧਯੋਯੋ ਯਪਯੋ ਮਿਯੋ ਤੋ ਯੋ ਗਿਯੋ ਉਯੋ ਗਿਯੋ
ਮਿਯੋ ਬੈ। ਤਮੋ ਤੋਯੋ ਧਿਯੋ ਯਯੋਯੋ ਯਖਿਯੋ ਗੋ ਧਯੋਯੋ ਗਿਯੋ ਗੁਯੋਯੋ ਯੀ
ਗਤੀ ਗੁਯੋ ਤੋ ਯਤੋ ਯਯੋ ਤੁਯੋ ਗੋ। ਗੋ ਉਯੋਯੋ ਯਪਯੋ ਧਯੋ ਯਯੋ ਯਤੋ
ਉਯੋ ਯਯੋਯੋ ਯੋ ਤੋ ਧਯੁਯੀ ਗੋ ਯਮਗੀਯੋ ਯਤੋ ਤੁਯੋਯੋ ਪਯੁਯੋ ਯਤੋ ਤੋ। ਗੋ
ਯੋਯੋ ਗਿਯੋ ਯੋ ਤੋ ਤੁਯੋਯੋ ਪੁਤਾ ਧਯੋ। ਗਿਯੋ ਯਪਯੋ ਗੁਯੋਯੋ ਧਿਯੋ ਯੇ ਗਿਯੋ

ਫੀਲੀ। ਤੇ ਉਹੀ ਚਪੜ ਫੇਰ ਪੰਨਾ ਮਲਿਯਾ। ਤੇ ਚਾਨ੍ਹੇ ਘੋੜੇ ਨੂੰ ਓਹੀ
 ਮਿਖਿਯਾ। ਓਹੀ ਫੇਰੀ ਚਾਨ੍ਹੇ ਚਾਨ੍ਹੇ ਨੂੰ ਮਿਖਿਯਾ ਓਹੀ ਗਲੇ ਨੂੰ ਲੱਲੀਯੋ
 ਨੂੰ ਨਾ ਮਿਖਿਯਾ। ਪੜ੍ਹੀ ਓਹੀ ਚਾਨ੍ਹੇ ਨੂੰ ਤੇ ਫੇਰੀ ਨੂੰ ਚਾਨ੍ਹੇ ਨੂੰ
 ਤੁਰ੍ਹੇ ਪੜ੍ਹੀ ਨੂੰ ਨੂੰ ਓਹੀ ਚਾਨ੍ਹੇ ਨੂੰ ਤੇ ਫੇਰੀ ਤੁਰ੍ਹੇ ਪੜ੍ਹੀ ਫੇਰ। ਫੇਰ
 ਚਪੜੇ ਨੂੰ ਚਾਨ੍ਹੇ ਨੂੰ ਚਾਨ੍ਹੇ ਨੂੰ ਫੇਰੀ ਫੇਰੀ ਪੜ੍ਹੀ ਨੂੰ ਲਿਖਿਯਾ ਨੂੰ ਓਹੀ
 ਲਿਖਿਯਾ। ਤੇ ਓਹੀ ਚਪੜੇ ਨੂੰ ਪੜ੍ਹੀ ਨੂੰ ਲਿਖਿਯਾ। ਨੂੰ ਚਾਨ੍ਹੇ ਫੇਰੀ ਤੇ
 ਫੇਰੀ ਨੂੰ ਨੂੰ ਨੂੰ ਤੇ ਪੜ੍ਹੀ ਨੂੰ ਫੇਰੀ ਤੇ ਫੇਰੀ ਨੂੰ ਪੜ੍ਹੀ ਨੂੰ ਪੜ੍ਹੀ
 ਤੇ ਨਿਲਿਯਾ। ਤੇ ਚਾਨ੍ਹੇ ਫੇਰੀ ਨੂੰ ਲਿਖਿਯਾ॥

ਨੂੰ ਓਹੀ ਫੇਰੀ ਪੜ੍ਹੀ ਫੇਰੀ ਫੇਰੀ। ਤੇ ਫੇਰੀ ਨੂੰ ਚਾਨ੍ਹੇ ਨੂੰ ਤੇ
 ਫੇਰੀ ਫੇਰੀ ਨੂੰ। ਤੇ ਫੇਰੀ ਨੂੰ ਨੂੰ ਨੂੰ ਤੇ ਪੜ੍ਹੀ ਨੂੰ ਤੇ ਫੇਰੀ ਨੂੰ।
 ਓਹੀ ਓਹੀ ਚਾਨ੍ਹੇ ਨੂੰ ਤੇ ਫੇਰੀ ਨੂੰ ਤੇ ਫੇਰੀ ਫੇਰੀ ਫੇਰੀ ਫੇਰੀ ਓਹੀ
 ਨੂੰ ਤੇ ਫੇਰੀ ਨੂੰ ਫੇਰੀ ਨੂੰ ਚਾਨ੍ਹੇ ਨੂੰ। ਓਹੀ ਨੂੰ ਫੇਰੀ ਨੂੰ। ਫੇਰੀ
 ਨੂੰ ਨੂੰ ਤੇ। ਤੇ ਓਹੀ ਫੇਰੀ ਫੇਰੀ ਨੂੰ ਓਹੀ ਨੂੰ ਫੇਰੀ ਨੂੰ। ਓਹੀ ਫੇਰੀ
 ਤੇ ਮਿਖਿਯਾ ਮਿਖਿਯਾ ਤੇ ਫੇਰੀ ਨੂੰ ਚਾਨ੍ਹੇ ਨੂੰ ਨੂੰ ਨੂੰ ਨੂੰ ਨੂੰ ਨੂੰ ਨੂੰ
 ਫੇਰੀ ਨੂੰ ਤੇ। ਤੇ ਤੁਰ੍ਹੇ ਨੂੰ ਫੇਰੀ ਨੂੰ ਫੇਰੀ ਨੂੰ ਨੂੰ ਨੂੰ ਨੂੰ ਨੂੰ ਨੂੰ
 ਚਪੜੇ ਫੇਰੀ ਨੂੰ ਫੇਰੀ ਨੂੰ। ਨੂੰ ਨੂੰ ਤੇ ਤੇ ਪੜ੍ਹੀ ਨੂੰ ਚਾਨ੍ਹੇ ਨੂੰ ਨੂੰ ਨੂੰ
 ਨੂੰ ਨੂੰ ਤੇ ਮਿਖਿਯਾ ਮਿਖਿਯਾ ਫੇਰੀ ਨੂੰ ਫੇਰੀ ਨੂੰ। ਓਹੀ ਓਹੀ ਚਾਨ੍ਹੇ
 ਤੇ ਪੜ੍ਹੀ ਤੇ ਨੂੰ ਨੂੰ ਨੂੰ ਤੇ ਤੇ ਨੂੰ ਨੂੰ ਨੂੰ ਤੇ ਨੂੰ ਤੇ ਤੇ। ਫੇਰੀ
 ਫੇਰੀ ਨੂੰ ਤੇ ਫੇਰੀ ਨੂੰ ਮਿਖਿਯਾ ਤੇ। ਨੂੰ ਨੂੰ ਤੇ ਤੇ ਤੇ ਨੂੰ ਨੂੰ ਫੇਰੀ
 ਨੂੰ ਨੂੰ ਤੇ। ਨੂੰ ਮਿਖਿਯਾ ਮਿਖਿਯਾ ਫੇਰੀ ਨੂੰ ਤੇ ਤੇ ਤੇ ਨੂੰ ਨੂੰ ਮਿਖਿਯਾ ਤੇ॥